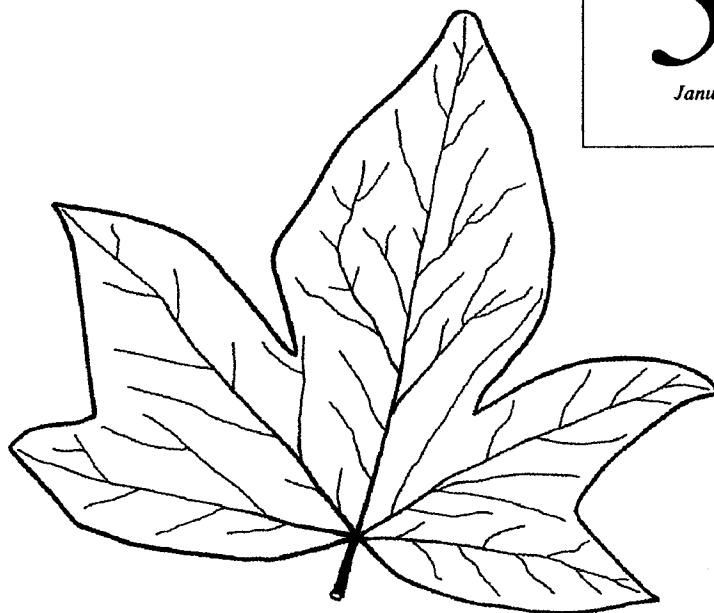
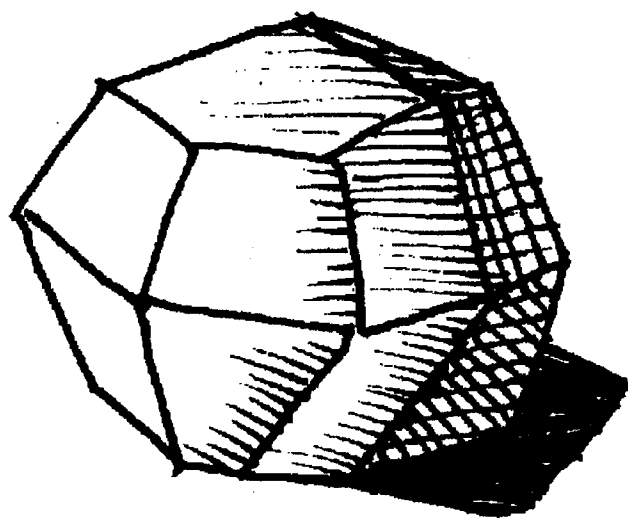


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*January 2001*



# *International Viewpoints* [Lyngby]

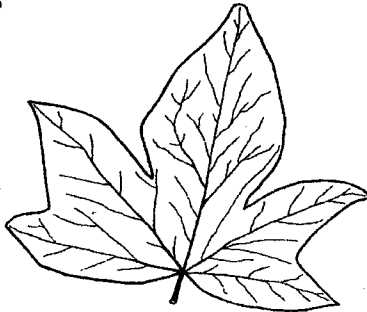


ISSN 0905-9725

*International  
Viewpoints  
(Lyngby)*

Number 50  
Jan. 2001

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



*IVy*

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

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

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

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*IVy*

*Looking at Creativity — 1:*

## Let's Look at Creativity

By Jim Burtles, UK

I HAVE FOR A LONG while been intrigued by the subject of Creativity. Much of the basic mental rubbish that we all seem to accumulate over time had been handled and nothing further was disturbing me in present time. It occurred to me that the next step ought to be aimed at releasing the entire creativeness that was my true potential. However, there did not seem to be much available in the way of processes or procedures for handling this positive aspect of self-improvement. Maybe I am simply ill informed or perhaps looking in the wrong areas. Possibly, I am blind to the truth — cannot see the creative wood for the technical trees. Could it be that I just can't read the label properly? On a cynical note it could even be suggested that I am avoiding the solution to justify my limited ability.

So I planned to set out on a voyage of discovery with the very clear objective of maybe, kind of finding out something or other that might just help me to become more creative. This vaguely defined plan was a comforting excuse not to take up other challenges as I had a superior challenge that lifted me well above "all that sort of thing". However, despite its comforting appeal as an evasion mechanism its vagueness did nag away at the back of my mind. I knew for instance that a better definition would improve the chances of success in this or any other mission. I also knew that a clear definition was in itself a creation and as such it must be subject to all the limitations and constraints of creativity.

Suddenly this thin excuse for inaction had risen to the status of a mission and I now "knew" something about the subject. My interest level had gone up to fascination. The experience of in-

terest level rising led to the cognition that there is a scale of interest. For the moment the various grades or levels of interest are nameless and obscure but there are interesting possibilities in this little opportunity for creation. I shall plant the notion in my Thought Farm<sup>1</sup>.

### Some interesting questions

Over the past year or so a number of questions have constantly presented themselves as potential entry points for my research into this matter. I have assumed that the answers to some or all of these questions would lead me closer to the solution. However, as I have already indicated, I wasn't quite sure what that solution would be. It wasn't even entirely clear what problem the solution would be solving. Perhaps it was just an interesting search in which the travel was of more value than the ultimate destination. A purely abstract intellectual exercise.

I started with something like "What makes us creative?" Answer equals "Don't Know" (A=DK). This led me on to "What makes us able to create?" although I wasn't sure if the question ought to be "What makes us want to create?" A=DK in both cases. On a more general level one might ask "Does ability create desire or does desire foster ability?" Another aspect of the age-old chicken and egg riddle.

At this point I had a cognition. The talent for performing is a creative ability — it is the capability to create in a new unit of time. It is not mere robotic reproduction — it is fresh theta on the aesthetic level. Whilst this may not be an earth shattering cognition, I do believe that each and every cognition is a step forward that

<sup>1</sup> "Thought Farming" is a technique for developing vague notions into useful ideas. Each new "Seed Thought" is recorded and placed into a special file or folder called a "Thought Farm". Every now and then these rudimentary notions are inspected and tested for growth or fertility. Eventually they take root and develop a form of their own. The good "Thought Farmer" then nurtures them until they are ready for harvesting.

brings us closer to the condition of Total Knowledge that we all crave.

### **Cognition leads on to more questions**

A key question has to be "Where does the talent for creating come from?" In other words is it inherent or acquired? If it is inherent then we bring it forward from a previous lifetime and that would explain the amazingly gifted child prodigy and also allow a long time in which to develop it. Perhaps Mozart had been writing music for hundreds of lifetimes before he finally emerged as the ultimate genius. In that case there is reason to believe that inherent talent could be the result of acquisition through previous practice or learning. But perhaps the ultimate genius condition is something rather more than mere study and practice. Could it truly be a magical gift? Is it somehow a manifestation of a person's absolute uniqueness that is above and beyond our comprehension? A one-off display of God's mysterious hand perhaps.

At a more practical level I came to the question "How does it work?" or "What actually happens?" If we had some ideas about the mechanism then we might be able to evolve a workable technology to manage, maintain and control it. This leads us on to the more technical questions that might lead to the discovery or development of such a technology. We would need to know the answers to questions like "How can we stimulate the ability or improve it?" This leads us towards one of two roads to discovery. There is the empirical approach, which means random experiments until we get an apparent result. On the other hand there is the scientific method, which starts with a hypothetical model and a series of experiments to test the model. After the theory is proven, one can figure out ways in which to apply the theory.

### **Choice of method**

The empirical approach has the advantage that one can start immediately without much previous knowledge or experience. Its limitation is that it could be never ending — you may not even recognise the result when it occurs. The scientific method on the other hand can be a clearly defined project with a pre-determined end point. Its limitation is in the formulation of the initial hypothesis. A good grounding in the subject matter is an essential starting point for this approach.

Once we have the basis of a technology, whether scientific or empirical, we can move on to the more practical side of applied technology.

This is the really interesting and useful area of enquiry. It is where we begin to look at such basic issues as drills and processes. Are there any existing procedures that can enhance our creativity? Or can they be devised? Before we begin to employ these techniques I would also like to know whether you can measure or assess this creative ability in such a way that we could prove or disprove the approach? Clearly if a drill or process fails to deliver a positive result we can try to improve it or try something else. This is applied research and is a valid way of developing the "ideal procedure".

Whilst all this was going on in my mind I also came up with some other queries, such as "Who actually does the creation?" Presumably it is the thetan although there are several other possibilities. Another thought that occurred to me was "How do aesthetics come into it?" I am not sure why but I just felt that this was somehow relevant. As I consider that aesthetics is largely a group matter I began to wonder "Is creativity an exclusively solo activity or can it be a group or joint effort?" Whilst I do realise that aesthetics is not necessarily and exclusively a group matter, it is a common area of group agreement and activity. Indeed I would suggest that aesthetics is an important aspect of "groupness".

### **The creative talent**

Eventually I settled for the assumption that there is such a thing as the Creative Talent. By challenging this assumption and exploring its implications we might get closer to the truth. This led me to consider the scope of this assumed item. "Is the talent 'Creatability', i.e. the pure ability to create or is it 'Creativeness within an understood Discipline' i.e. related to specific areas of knowledge or interest?" This for me is a fundamental issue because it could affect the value of the outcome.

If one has or can have the pure ability then one's horizons are unlimited and one can travel in any direction. On the other hand a specific ability means that one has to discover which door it hides behind. Presumably this is largely a matter of chance and consequently many of us must lose out on the roulette wheel of life.

This kind of debate leads on to the pragmatic question of "Can it be taught and learned?" If it is a pure ability does it improve with practice? I think we can take it for granted that abilities can be cultivated in this way. Otherwise why do we spend hours practising and rehearsing in almost every walk of life? Actors spend years polishing their general acting skills and then spend weeks rehearsing a specific part. Musicians develop their repertoire on a gradient over many years. Gifted singers need lessons to develop their technique. Dancers spend half their lives developing their technique and the other half is devoted to maintaining it.



Even the child prodigy needs to put in some practice before emerging onto the world stage as a prodigious talent.

So I come to the tentative conclusion that creativity is a talent and it should be possible to develop it. Now all I need is a workable technology, preferably one that produces rapid results.

Perhaps the most interesting question is "Can processing enhance the ability to create? If so, what are the processes?" That for me is the \$64,000 question. □

### UK Conference

The date for the next U.K. Conference is Saturday 21st April 2000. Write to Ewa Manius, 76 The Fairway, North Wembley, Mddx, HA0 3TJ. UK □

## Can I?

by Jim Burtles, GB

I pestered Mum and Dad "What stops everything?"  
 "Why can't I do stuff or get to make things be?"  
 "How come I don't seem to create anything  
 That really is mine, sort of belongs to me?"

Father, you would take me aside and explain,  
 Then we'd do demos to help me understand.  
 I'll always recall your regular refrain,  
 "It starts in the head and matures in the hand".

Mother, I thank you for your patient example,  
 For having the good sense to let me explore;  
 Feeding me with ideas to taste and to sample,  
 Acknowledging me when I found something more.

My mother let me learn to seek and to find,  
 Her aim was to teach me to search for my needs.  
 My father taught me how to work with my mind,  
 Making me think before committing to deeds.

You gave me the data, when I was a boy.

Making things go right is so convenient,

I love to improve things and hate to destroy.

Creation is my secret ingredient. □

Objectives 20:

## Objective Processes, Part 2

by Jack Horner, USA

*Transcript of lecture given by Jack Horner to students of Dianology, on June 12, 1971, in Los Angeles, California, used by permission.*

### Start Change Stop

There's another process, called Start, Change, and Stop. In this process you have an individual start his body until he gets starting kind of under control. Then you have him change the position of his body from one point to another until he can change his body from one point to another, knowingly and willingly. Then there's another command called "stop", in which you ask him to move his body, and when you say "stop", to then stop his body moving.

Sometimes it takes a while for him to really gain control of these, because he has lost his control of them. He has been started so much in the physical universe, that your command to "start" starts him. He has been changed so much, or considered himself changed so much, that with your command "change", he changes — only from his viewpoint he doesn't do it. From his viewpoint he's being changed. The guy gets the idea that the physical universe is going to change him. That's one of the funniest concepts, probably, in existence, that the physical universe can change you.

Then he gets the idea he can be stopped. And you actually can do this with most people, as they haven't put control in their stop. You can say, "Get your body moving and when I say 'stop' you stop your body". He gets his body moving, and with good Tone 40 intention you say, "Stop". And his body stops. You ask him, "Did you stop your body?" And he says, "No, it stopped". You stopped him with your intention, and to some degree your voice. You have to do this until HE does the stopping, until he's not being stopped by the physical universe.

A guy can get that impression that he's being stopped by the physical universe. Say he's running away from some kids, when he's a kid. And he's running like hell, and looks around to see if

they're behind him, and in the process of seeing that they're on top, forgets to notice a wall in front of him, and runs into a wall. The body runs into the wall, and he's identified with the body, and he says, "The wall stopped me". No, not true, it's a misstatement. The guy quit running in that direction.

You can walk your body into a wall. Now your body ordinarily can't go through a wall. You can, but it can't. Sometimes the guy actually has that effect, he goes on through, and then he realizes a moment later his body isn't with him, and SHOOOP comes back again. That's why you see these cartoons where a guy runs off the edge of a cliff and he gets out about 20 feet and then looks down. That's why that's so funny, because as a being sometimes that's what you do. You go on out. Whoops!

So, what happens is when a guy walks his body into a wall, he just doesn't persist long enough. If he persisted for something like 40 years, probably his body would go through the wall. But he stops pushing. The wall didn't stop him, he stopped. But he put the assignment of cause of the stop to the wall, so he gets the impression that the universe is stopping him. His body isn't stopped, really, until he stops pushing it in that direction. That's the point I'm making. Most human beings are prone, at that point, to say "The wall stopped me".

So part of Start Change and Stop puts your control into the physical universe, at least a little bit better, because you're the one who's doing the starting, or the persisting, or the changing, and the stopping. It's a very effective process.

You can also get to the point with this particular process where you sit out on the moon, you assume a viewpoint on top of one of the craters of the moon, and down here on earth you stop your body, and down here on Earth, you change its position, and down here on Earth, you have it stop moving. That is one of the ways you can do that. It's another way of assuming more than

one viewpoint. So that's the objective process known as Start, Change, and Stop.

### 8-C

I'd better cover the old 8-C<sup>1</sup>. There are many variations of this. This process is the one from which CCH 2 was derived. It was considered too complicated for auditors to learn, so the more simplified version of CCH 2 was developed. The original 8-C took too much intelligence. Actually, I don't think so, that's why I want to see if you can do it. I think anybody can learn how to do this — it's just a question of learning how to do it.

The eductor finds large areas of the room, and has the eductee touch them. That's fine. Then you get down and get smaller spots. And you find out he can do that. Then you say, "All right, locate some place in this room. Good, go over and touch it". And you look at what the guy locates. You'll find some guys avoid things hanging on the wall, or you find they avoid the corners, or you find they avoid touching the fireplace, or whatever is in the room. You notice that as you're working with him, and you say, "Okay, now I'm going to pick the spots again. You see that fireplace? Good, go over and touch it". And you work with him until he's freely able to touch anything in the room, and spot anything and touch it, and that's fine.

Then you go to the next phase. "You see that spot over there? Good. Decide to go and touch it". The guy'll walk over and touch the spot, and you say, "What did I ask you to do?" He says, "You said to decide to go and touch it". "Well, did you decide?" Okay, he decided. "Did you carry out the decision?" "Oh, yeah". "Okay, did I ask you to carry out the decision?" "Oh, no". "Okay, good. Now, see that spot over there? Good, decide to go and touch it".

The guy will go through sometimes some funny physical gymnastics when you say "decide". He goes and scrunches up his face, and shakes his head, and you know, he's got to get his brain in the right position in order to decide something. Because it's very difficult to make decisions, and you must never make a decision unless you're going to carry it out. He's learned in life that you don't

make a decision unless you really mean it. Because once you make a decision, you've got to do it. And so he gets his brain all scrunched, and he's all set, and he says, "Okay, uh, I decided". And you say, "Good, now change your mind and decide not to". Protest, protest, protest, protest.

You work with him on touching various places, deciding to touch them, and carrying out the decision, and then deciding to let go, and then carrying out that decision. You know, "Having touched it, decide to let go. Good, change your mind and decide not to". Then he gets the feeling that if he changes his mind and decides not to let go of the wall, he's gonna have his hand stuck to the wall forever. So sometimes you have to help him a little bit. You say, "I didn't say forever". "Oh, okay, good, I can change my mind and decide not to". So you get it so he has his decisions under control, and is differentiating decision from the carrying out of a decision.

So he has his decisive ability more under his control, and then you go into the factor of time. You say, "Alright, see that spot on that wall, or see that picture on the wall? Good. Decide to go and touch it". "Okay, yeah, I decided". "Good. Decide exactly when you're going to have your body touch it, and then do so". And you'll find him looking at all kinds of marvelous, weird, wild and wonderful systems for putting in time. "When I count from one to ten, then I will walk my body over". It's an interesting thing, you can ask him, "Well how did you put in the time factor?" And once in a while you'll stand there and you'll stand there and you'll stand there, and you'll stand there, and you say, "Well what was the 'when', when I said decide when you're going to touch the wall and then carry out your decision, what point did you decide on?" He'll say, "Well I decided to wait until you coughed". And that's what a being will do sometimes. He'll put his time referent out on some external factor over which he has no control. And he becomes unwitting or unwilling effect of waiting for something out there to make his time for him. Do you follow me? So he's waiting for you to cough, and you might never cough. Unless you want to be cooperative at that moment, and

1 Name of a process in Scientology. Ed.

cough. Of course you realize once he's made a decision he can't change his mind.

You work with him until he's got his decisive ability and his time well under his own control. He knows more about time, too, as a result of this. How he makes time, or he lets time make him, or her, as the case may be.

Now you get all done with that and you've done it with the body. You say, "Fine, sit your body down. Very good". Now there is a judgement factor here. You don't want to ever give a guy something he really can't do, so you'd never do this one unless you think a guy can bloody well do it. "Good, your body's sitting down, fine. You see that wall over there? Good. You go over and touch it. Let me know when you've carried out the command. Good, how'd you do it? Great". And you run the same process, only without having his body do it. That's one way to get somebody so called exterior. Of course he can sit in his head and put a beam out in the wall, you know, so he doesn't have to move, so he doesn't have to worry about being exterior. Whew! He stays where he is and he puts a little, like a flashlight beam out in the wall, and he says, "Aha, it touched the wall, and I can feel it, so therefore I touched the wall".

Probably the first time in this lifetime I ever became exterior with certainty, or assumed a viewpoint outside of the body with complete perception with certainty, was being run on this particular variation by our red-headed friend. I had my body sitting on a card table and he said, "Okay, touch the underside of table". And I did. A lot of damned gum under that table!

On these objective processes, if the guy's walking, you walk. If he's sitting, you sit. You duplicate his position physically.

### **Book and Bottle**

There's another one, which is particularly beautiful, and this is the old Book and Bottle, or Dirty Thirty, or Opening Procedure by Duplication, so-called. It is the process of locating two objects, and putting them on a table, preferably 8 to 10 feet apart. Simple objects, preferably not a book, by the way. Books have too many words and significances, so it's better to use something like a cup and an ashtray or bottle. Two simple objects that can be fairly easily lifted.

This is run very precisely. You say, "You see that ashtray over there? Thank you, walk over

to it. Thank you. Look at it. Thank you". Use the same acknowledgement all the way through. "What's its color? Thank you. What's its temperature? Thank you. What's its weight? Thank you. Put it back in exactly the same place. Thank you. See that cup over there? Thank you. Walk over to it. Thank you. Look at it. Thank you. Pick it up. Thank you. What's its color? Thank you. What's its temperature? Thank you. What's its weight? Thank you". And you keep doing those same precise commands and acknowledgements back and forth across the room. We usually do it minimumly for two hours, preferably 7 to 10 hours. We do that on course here, because it restimulates mechanically all the things you never wanted to have happen again.

The guy will really move up and down that tone scale on this thing, sometimes like a skyrocket and, sometimes more or less like a sludgy worm. Sometimes he'll drag across the room. Sometimes he says, "I can't stand it, I just can't do it one more time. You do it one more time and I'm going to explode in a ball of fire, I'm just going to blah out of this room!" And you say, "Fine, you see that cup over there? Thank you. Walk over to it. Thank you". "I told you I can't stand it!" "Good". "I'm going to scream!" "Thank you. Pick it up. Thank you".

Eventually a guy subjectively discovers that he creatively makes time. He makes every moment of time, and every moment of time has exactly what he puts into it. So that whatever attitude he has about a moment of time is the attitude he's making about that moment of time. What tends to get restimulated, or triggered, are all the past moments of time where he said it musn't happen again. Or, "I don't like things to be the same". And he's lost the realization that no two moments of time can possibly ever be the same. They only have an apparent similarity.

This process is particularly effective for training someone as an auditor or an eductor, so he can sit there quite happily, giving a so-called "repetitive process". Each command to him is in fact a brand new command, no matter how much the words appear to be similar. And furthermore, his observation of the person he's looking at is sharpened because he knows that from moment to moment to moment, as he gives this process to that person, that person makes changes, and he can perceive and observe those changes. It



gets fascinating to watch the changes that occur when you give a person a repetitive process.

You're going to be very surprised, as you master this particular ability, to be sitting down with someone someday running some process like, "Tell me some fun it's safe to have, tell me some fun it's safe not to have, tell me some fun it's safe to have, good, tell me some fun it's safe not to have, good, tell me some fun it's safe to have, good, tell me some fun it's safe not to have", and the guy says, "I don't know how you can sit there asking that same old question over and over again, that's fantastic!" And you say to yourself, "Huh?" And you say, "Well, alright, thank you. Tell me some fun it's safe to have". Because for you that is some fun, that it is not only safe to have, but you're free to have.

The reactive mind, unconscious mind, re-conscious upside-down mind, invisible mind, whatever you want to label it, starts getting a set of identities that say it "mustn't happen again", and pretty soon these become additive and collective, more and more and more of these "mustn't happen agains". Everything gets associated and identified with everything else, so that after a while people get to the point where once they have experienced something, it's been experienced and therefore there's nothing to experience, and therefore life gets dull and boring. "Well, I've done that". "Let's go down to so and so". "Well, I've been there". He's telling you he has turned off his ability to create. And he gets more and more limited because as he goes through the physical universe, eventually everything in the physical universe, he's experienced, as far as he's concerned. He looked out at all the stars, now he knows about stars. And so there's nothing new under the sun. And boy is life dull. It's also painful, because he doesn't want to experience it.

You've got to reverse this thing, and this is one of the kinds of processes that does it, so that he creatively creates each moment and his response in that moment. And he becomes a willing and knowing effect of every moment of time. And in every moment of time that he chooses to assume.

[Audience comment: Book and Bottle is a heavy process for the auditor as well.] Oh, yeah, the eductor's got a greater responsibility. He not only has to see to it that he is consistent in his duplication, but that the other guy does it too.

Many people don't realize that the act of auditing or educting brings you many times more gain than it does the eductee, because you're not only seeing the other person's changes and realizations, but you yourself are gaining them too. If you're a professional, not only do you help somebody else make his life better, you make your own life better, and get paid for it! Wow!

So that's Opening Procedure by Duplication, or Book and Bottle. One of the things the Zen Buddhists try to get people to a realization of is that each moment of time is unique and has in it exactly what you put into it. And that has to be more than an intellectualization. It is a full subjective emotional realization that this is true. It isn't just, "Oh yeah, I understand that". "Okay, if you understand that, you see that cup over there? Good, go over and...". "Oh, yeah, I understand that" – protest, protest. Sure he understands it, partially. Because when you get through with this process, in fact, the guy says, "Gee, I'd like to run this some more".

### Choosing a Process

Whenever you decide to run a process on someone, or give that individual a command, be him, identify with him sufficiently to know whether or not he can do it, to some degree. Unless you're sure he can in fact, and you can get him to do it to some degree, then bloody well don't do it. Find another gradient, or another process with an easier gradient. Because, why have him trigger all of his previous failure and overwhelm because you gave him something he couldn't really do yet? Or, are you willing to bloody-well persist and keep him there until he can do it?

Then there's the dirty trick of overwhelming him into a success. This has a funny liability because in overwhelming him into a success, you're keying in the overwhelm of past failures. So he kind of wins and loses. That's why it's better to let a person, as an eductee, create his own reality, and come up with his own reality of something, rather than forcing it down his life source throat.

Going back to the old business of engram running, you let the guy find an engram to run that is real to him to run, rather than locating one on the meter which reads. Although you can make him run one you find on the meter, and it can be quite real while he's running it, *you* have to run him through it. He's not running through it. And you have to whip him through that engram, and drag him through. Then he's been over-

whelmed into running out the charge, but you're leaving him with the overwhelm that you haven't run out, from other, previous, stuff.

### Running Objectives After Clearing

Now an interesting thing is that, after someone is clear in the sense that his mind is under his control, he can create whatever part of his mind he wishes to create, he can continue creating his mind or any part of it for as long as he wants to, or he doesn't need one of the silly things, at all. One of the ironies of the whole business of clearing someone, is that the guy wants to be able to have his total experience available, so he has all of the data available, and it's all within his reach, and when he's got it all there, when he finally has achieved that, he doesn't need it anymore. Because he goes from understanding to knowingness. Some people think they need a memory in order to know what happened. The fact is you cannot create that memory unless you know what to put in it.

However, here's this guy now who's clear, and he's great, and he knows that he's making pictures and all that, but he's still like the guy in the middle of the Empire State Building and the earthquake's going on, and the building's shaking. And he discovers his body is not quite him, and he says, "Well maybe I'm not clear, because my body isn't doing what I want it to entirely, or it isn't clear". We can run him through his whole lifetime and clear the body track, but aside from that, running the objective processes again at this point puts him in greater aware knowing control of that piece of meat, and his ability to associate with it and align himself with it to have it function as he wishes to in life.

So it's an odd thing, but you get more gains, usually, on a clear, with these objective processes, even though he ran them earlier, than you do with a preclear. They are just as beneficial, as a matter of fact, more so, on clears, than they are on preclears.

There's another funny rule. The worse off a guy is, the fewer processes you can run on him with benefit, immediate benefit. And the clearer he is, the more he's willing to take any process because he knows he'll get exactly out of it what he puts into it. The worse off a guy is, the more he says, "Only God can audit me". The better off he is, he says, "Oh, that's a great process", grabs a guy off the street and says, "You got 10 minutes? Ask me these questions". He gets over his

"altitudosis". There was a cartoon that was drawn up for Dianetics around 1950. It had a picture of an auditor sitting on top of a stepladder looking down at the guy lying on the couch, saying, "Is this enough altitude for you?" Altitude is a particular concept having to do with, "You gotta really be something to help me".

### Summary

These are the objective processes. They are fun to run, and very beneficial. They do bring about a guy's ability to creatively direct his awareness more effectively in life, and through this unit of perception and communication called a body. A human body. So realize that they are not to be lightly taken, or, you can take them lightly but use them well and effectively. The objective processes go a lot farther than you might suspect. This is partly what I'm trying to tell you.

But on the other hand, you see, a guy has gone down scale, down the tone scale, because he has lost, or he's given up, or he's not been able to do something, or he's considered himself overwhelmed. So particularly in the beginnings of working with somebody, they are very susceptible to failure, they're very intolerant of error. And you could help them achieve 74 wins, but one tiny little loss keys in all that overwhelm again. And they have been completely smashed forever, again. Until you give them some more wins. It takes a long time to kind of balance out the books with some guys. They have to have enough success to realize that it's alright to make some mistakes once in awhile, to not always be able to do something the first time.

You can vary the processes in many different ways. A guy tells you he can't run. So you say, "Good, walk across the room. Good, thank you very much. Now walk a little faster. Thank you. Good, now, again, walk across the room. How does that seem to you?" And have him walk faster, and then a little faster, and a little faster, and a little faster, and pretty soon he says, "Hey, what do you know, I'm running!"

What processing is about is just that, drawing out the person's potential and taking it from either a denied potential, or forbidden potential, a forgotten potential, a past potential, or whatever kind of potential it was, and turning it from just potential, to expressible. To an expressible use. And pretty soon he's running.

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# Power of Choice and Misownership<sup>1</sup>

by Bob Ross, USA

THOUGH, I STARTED calling what I was doing "Power of Choice," about ten years ago, it has only been in the last six months that I have truly begun to recognize the full power of personal choice in establishing and removing mental and physical conditions.

In 1957, as a requirement of the HCA/HPA course in Washington, D.C. I memorized L. Ron Hubbard's 55 "Axioms of Scientology". I thought at the time that I understood those axioms. Certainly I found myself able to apply many of those concepts almost on a daily basis, such as the concepts enshrined in Axiom Eleven.

But, only now as I write this am I fully recognizing that the word *choice* as I am using it basically implies or means *empowerment*. One's basic *choice* is always to be or not to be, to do or not to do, to have or not to have, any existence being considered. The word and action of *choice* may be used in conjunction with Considerations, Postulates, and Opinions. Basic choices are whether to Be, to Do or to Have. For I now see that the main use or meaning of choice is empowerment. One's power lies in choosing. It is like a bow and arrow. The Power of a bow and arrow lies in choosing or not choosing to let the arrow fly in the chosen direction. Likewise, the wording of a Consideration, Postulate or Opinion merely states the nature of one's choice. The power lies in choosing to use it or not to use it. It is solely and completely the element of *choice*, "To be or not to be" which enables any creation to exist or to go out of existence. Ron and most of his followers, including me, have focused on the content of choices, rather than on the fact of choice itself.

## Fact or content?

When one is focused on the content of a choice rather than on the fact of making a choice, reac-

tive banks seem very difficult to disempower and/or make vanish. Things get much simpler, when one focuses on moments choices were made. Each choice found will result in an as-is-ness and less mass, in the way of looking for something else to as-is. Running overts and motivators for example becomes essentially the recognition of decision to perform the act by the perpetrator and the decision to receive the effect on the part of the "victim" usually along with the choice to feel "blame" and "anger" by the "victim" and "guilt" and perhaps "shame" by the perpetrator

As I write this, I recall another event and see another possibly major truth. About 1956, I had a job writing technical manuals to be used by U.S. Army technicians. In the course of writing one such manual, I needed to understand the operation of a certain complex circuit built around a multigrid vacuum tube. The only way I found myself able to visualize that vacuum tube at that time was by choosing to *be* the vacuum tube and to *be* the electron stream going through it.

## Being the upsetness

That memory leads me to the conclusion that beings create upsetness or any other kind of emotional energy by momentarily being that upsetness. They then abandon the viewpoint from which that energy was created leaving that created energy anchored in that moment in time. This is followed by viewing and feeling, the upsetness of that creation from their human viewpoint.

Therefore, what usually happens when a client is asked to spot a basic incident, and then asked to describe that incident, is that the client duplicates the original action and by so doing uncreates that upsetness. Or does so a moment

1 Doc No. 271 v1 Ross Technical Revelations August 21,2000.

later, when asked specifically to look at that upsetness and let go of it.

Last night, I found a new way to do this. I had guided a client into finding the basic incident of upsetness of his life. He spotted it but when I asked him to let go, he said that he was unable to do so. What do I do now? I thought. That brought to mind the content of Axiom 20. So, I asked him to make a perfect duplicate of the upsetness he was looking at. A few moments later, he told me that it had vanished. This has brought me to the following understanding:

To make a perfect duplicate one has to assume the original viewpoint from which the creation was originally made. Thus, some people let go of an upsetness, when asked to take or assume the viewpoint of the child or person they had been, instead of viewing that experience from their adult viewpoint. I also now understand that vanishment of a creation, (and all masses are creations) requires not merely viewing a scene but additionally lies in viewing that scene from the viewpoint from which it was originally created.

Another bit of data that helped me to arrive at this understanding of choice, came from a session Kathy Oren ran on a Viet Nam Veteran who had been incapacitated for years after coming home from Viet Nam. I had suggested to her that she have the client run the key incident from every viewpoint in it. The key incident consisted of a fellow soldier throwing himself on a grenade to save the rest of his squad. The "shell shocked" veteran recovered after running the incident from the viewpoint of the soldier who had thrown himself on the grenade.

Awareness of the concepts of *choice* and *misownership* make application of Engram handling theory and of Entity handling theory more powerful.

### **The great power of engrams!**

In 1950, I accepted, i.e. chose to believe, that engrams were the source of all human problems, needing to be run out in order to be free from their effects. Then in 1983, I learned about and accepted the theory that entities who themselves had engrams were a second source of human problems and conditions, needing to be run off the case.

In short I had become convinced of the *power of engrams*, whether one's own or the engrams

of an entity. So that one was the *effect* of both engrams of one's own and engrams of others.

Belief by Ron and others including me, that *engrams and entities* were the source of all evil in human affairs, resulted in the development of procedures to find and eliminate those noxious engrams and entities.

However, both of these approaches imply the untruth that human beings are the effect of engrams and entities *rather than* cause over their own conditions. The only bright point in this bleak view was that one could be helped by someone trained in the procedures necessary to get rid of engrams and entities. I myself realize at this moment that I crippled myself for years by the conviction that I needed help from another to be rid of unwanted conditions.

Here is how starting about 1993, I slowly learned that human beings were completely responsible for establishing their own condition.

### **Power of self**

Leaving out those things I have written and described along the way, let me briefly describe how I developed and improved bit by bit, a series of procedures, to handle bank. My new procedures are ten to a hundred time faster and easier to apply than the procedures we were trained in that they replace. However, they do require perception on the part of the auditor. They are not simply mechanical..

First I began to recognize that masses that would not as-is with the procedures I had been taught, would not as-is because they were misowned. This became evident to me in the handling of upsets. For example, I noticed one time, that after missing another car by a foot or more, which didn't bother me at all, that I nevertheless began to feel upset or shaky starting a few seconds later. I looked at that and came to the conclusion that I was feeling the other guys upset. As soon as I did that the upsetness slowly vanished.

My recognition that when I was feeling some degree of upsetness, it was usually not mine, improved little by little after I recognized, that I had indeed been very clear and there was therefore nothing left in my case to account for angers and other feelings I had not knowingly decided to feel. Little by little I recognized that I was feeling other's banks. Before this, I had mostly been engaged in trying

to get rid of emotions or aches and pains by looking for incidents in my own life that would account for them. I slowly found that other-embodied human beings could be the source of Aches and Pains, not only unembodied entities.

OK, so now let me tell you what I learned by running chains of upsets. I would get a client to spot a single upset. Then I would ask for an earlier similar upset. I followed this by asking the client to compare those two upsets, looking only at what was common to both. This practice saves hours of processing time complaining about the actions of others, and also replaces hours of L&N procedure, formerly necessary to find the true name or label of the chain that needs to be run.

### Follow up

I followed this up with use of a technique I borrowed from Jack Horner which consists of asking "How many times (had that feeling been felt)?" Asking how many times the client had been upset that particular way, caused the client to instantly scan the entire chain. Answers would range from five, ten, a hundred, up to "I can't count that high," etc. Next I asked for the earliest incident immediately available, so that they wouldn't come lag thus wasting my own and their time trying for something other than what was available. This turned out to be important, I soon found out, for quite another reason.

When I got an answer, I asked for a brief description of the incident. And having given it some attention, asked if there was an earlier. After I had found the earliest available incident on that chain, I asked for a detailed description of the incident. If the description of this earliest incident was of an upset, usually childish, I would ask if the client could and would let go of that upset now? Usually the client could and did.

However, I soon found that about half the time, the earliest incident found for that chain did not contain any apparent upset.

This explained why clients often spent a long time looking for the basic on the chain.

But, this incident had come up as the earliest available incident on that chain which had started with a known moment of upsetness. At that point I got the idea that perhaps the earliest incident contained the upsetness of another. When I then asked if another person or the other person in that earliest incident had an upset they invariably did. I then invented a technique for running chains of misowned charge.

### Solo possibility

With that as a beginning, I have been exploring the concept of misownership more fully. I looked up the term in the *Tech Dictionary* and in *Red Volume X*. That led me to some data from Ron ca. 1955, in Ability Major 4. At that time Ron came close to discovering how to really clear the planet.

I am currently having success following some clues in *Red Volume<sup>1</sup> II* pages 120-123, on Straight Wire. My most successful solo action to date has been looking for times and people who either ignored or were busily not knowing what was going on in their vicinity. This has brought up events and the names of people I had long forgotten.

My recommendation, other than to call me for a session, is to look at the phrasing of your own most common denials of ability or statements of inability and then use some straightwire to look for people who complained of that inability or had it without complaining out loud.

Method of running chains of Misownership in next issue, if you haven't figured it out for yourself. In the meantime if you send me \$250 you will receive up to 25 hours over the phone to terminatedly handle any one condition described by you in writing. Can be upsets, problems, or any one barrier to goals named and defined by you, that you have been unable to handle up till now. If it takes more than 25 hour intensive then you buy another. The unused hours are yours if you need them for up to one year if barrier seems to have returned. □

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1 Red Volume, official title *The Technical Bulletins of Dianetics and Scientology*. Pages 120 to 123 in my 1979 edition are the last half of PAB No. 42, 24 December 1954 "Six Basic Processes" Ed.

# The Astounding John Campbell

by Terry Scott, England

IF THINGS had worked out differently in the early days of Dianetics, the name John W. Campbell, Jnr. might have been spoken of today in the same breath as that of L. Ron Hubbard. Campbell and Hubbard, Lorenz-Fitzgerald, Rogers and Hammerstein, Bacon-and-Eggs.

Indeed, if it had not been for Campbell, Dianetics might not have taken off as emphatically as it did. He was just as radical, in his way, as LRH — grounded in a science education, but definitely something of a maverick.

In October 1937, Campbell became Editor of a monthly magazine called *Astounding Stories*, with an office in New York City. In March 1938, he changed the title to *Astounding Science Fiction*; and, within a few years, it had become the best (some say) sci-fi magazine in the world. In 1963, there was another change of title, to *Analog: Science Fiction/Science Fact*. Either way — *ASF*. Campbell stayed at its helm until his death on July 11, 1971.

In 1937, *ASF* was one of a wide variety of pulp magazines, competing on the news-stands with dozens of cheaply produced periodicals — detective, western, romance, adventure, sci-fi and much else besides.

## Provocative

Typically, each issue of such magazines featured a serialized novel, a novelette, several short stories, and maybe an article. The more up-market ones carried readers' letters and an editorial. In time, Campbell was to become as famed for his provocative editorials as much as for *ASF*, but we are stepping ahead of the story.

Right in front of me is a copy of *Astounding Stories* for December 1937. The cover price was a mere 10 cents; you can expect to pay \$3.50 for today's *ASF*. Here is the story list for that Christmas issue. By the by, the cover is very colorful, with the logo well-emblazoned above a sort of green human brain floating between two

crimson electrical discharge globes — between which flash zaps and zaps of multi-hued energy.

There were two novelettes, *Dark Eternity* by John Russell Fearn and *City of the Rocket Horde* by Nat Schachner. Seven short tales — *Mana* by Eric Frank Russell (a well-known name in the field), *The Mind Master* by Amelia Reynolds Long, *Space Signals* by A. B. L. Macfadyen, Jnr., *Angel in the Dust Bowl* by Spencer Lane, *The Secret of the Rocks* by Russell R. Winterbotham, *From the Vacuum of Space* by J. Harvey Haggard, and *The Time Contractor* by Eando Binder.

It is as well to keep in mind that these were the days before the atomic bomb, well prior to spaceflight, indeed years ahead of the V-2 rocket.

## Galactic Patrol

This issue of *Astounding* also includes the fourth part of a serial novel called, get this, *Galactic Patrol*. Author: E. E. Smith, Ph.D., the legendary Doc Smith himself. There was a science feature, *Spectral Adventures* by Herbert C. McKay, seven pages of readers' letters (always called *Brass Tacks*, even to this day), and the Editorial.

One hundred sixty pages, plus covers, including some advertisements. A good deal for a dime.

So that exemplifies the scene into which one Lafayette Ronald Hubbard arrived in 1938. LRH was already writing profusely for fiction magazines under bylines such as L. Ron Hubbard, Winchester Remington Colt, Legionnaire 148, Scott Morgan, Kurt von Rachen and about a dozen others. His non-fiction pen names were Tom Esterbrook, George Kellogg, Capt. B. A. Northrop, Mr. Spectator.

LRH had never taken a crack at science fiction until he was asked to call in on *ASF*'s publisher, Street and Smith, to have a chat about writing for the magazine — freelance, not on staff, as

was the case with all contributors bar Campbell himself. According to LRH, the "top brass" wanted the flavor of *ASF* to be changed. They required more human interest in the stories — characters that lived and breathed. The executives called in Hubbard on that day because of his good reputation as a "people story" writer in other fields.

He was not the only author to be summoned by Street and Smith's execs, and *ASF* was to be the home of numerous writers who became star names in the Golden Age of sci-fi. In the early 1940s, *Astounding* featured writers such as Isaac Asimov, Lester del Rey, Robert Heinlein, Theodore Sturgeon, and A. E. Van Vogt.

Hubbard's first tale for *ASF*, *The Dangerous Dimension*, appeared in the July 1938 issue. In January 1939, Street and Smith launched *Unknown*, a fantasy magazine, and Hubbard wrote for that too (Campbell edited it), starting with *The Ultimate Adventure* in its July issue.

### Same generation

John W. Campbell, Jnr. and L. Ron Hubbard were of the same generation. Campbell was born in Newark, New Jersey, on June 8, 1910 and Hubbard was born in Tilden, Nebraska on March 13, 1911. LRH, according to the official biography, went to George Washington University, and studied engineering and "atomic and molecular phenomena". Campbell achieved Bachelor of Science (B.S.) at Duke University in 1932. He married twice, in 1931 and 1951, and had two children. His own writing career began as a freelance, in 1932, but his first story had sold to *Amazing Stories* in January 1930 — *When The Atoms Failed*. During his lifetime, he received a number of honors and awards for himself as an editor and for *Astounding/Analog*.

The second world war reared its ugly head, and Hubbard and many, many others came back from it sadder and wiser, as the saying goes. LRH resumed his writing career, contributing to a variety of markets, including *Astounding*. According to the record, the last Hubbard tale that Campbell published was called *Greed*, in *ASF* for April 1950. It is worth noting that he did not have another fresh sci-fi story published between November 1950 (*Tough Old Man*, space cops, in *Startling Stories*) and May 1982 (*Battlefield Earth*).

What of Campbell's track record as a writer? Well, it runs to a couple of pages of type in a *Who's Who* of science fiction authors. He was not "only" an editor but also a competent author of fact and fiction material.

Came the May 1950 issue of *ASF*. In effect, it was the launch pad for Dianetics. Hubbard's article, *Dianetics: The Evolution of a Science*, was center stage, supported by a complimentary editorial. Campbell had become very interested in Hubbard's work in this field, and became one of the board members of the original Dianetics Foundation.

At this point the record gets a little contentious, for Campbell left nothing behind (that my research has uncovered) to say what happened in those hectic months after Dianetics became public.

There is the official Church of Scientology version of what happened: it would seem that LRH's further investigations in Dianetics were leading into past lives, and that the Board resisted this endeavor. Hubbard's point of view was that either they existed, so run 'em, or preclears' originations of whatever kind should be handled — so run 'em. LRH, it is said, had no support from the other members of the Dianetics Foundation, so he quit.

Well, that might be a factual account, it might not. In 1961, I wrote to Campbell inquiring about Dianetics' early history, and received a cordial letter back on *Analog* headed paper. Unfortunately, it is not to hand today, but I clearly recall some of his comments. "I'll sit this one out..." and "I would prefer you get your information from court records, et cetera..." Concerning LRH, Campbell remarked on "Hubbard's peculiar definition of co-operation..."

### Good terms

Prior to Dianetics, Hubbard and Campbell had been on good terms for some while, and they worked well together. In his introduction to *Battlefield Earth*, LRH writes, "In time we became friends. Over lunches and in his office and at his home on weekends — where his wife Doña kept things smooth — talk was always of stories but also of science..." Incidentally, Campbell's marriage to Doña ended in divorce in 1950, the year of Dianetics.

LRH also compliments Campbell: "[He] played no small part in driving this society into the space age."

Campbell had a lively mind of his own, and would have been a great contributor to Dianetics had he remained connected with it — evidently, he severed connection not long after the affair when Hubbard confronted the Board of Directors. His radical approach to science<sup>1</sup> might have been of benefit to Dianetics and Hubbard. Possibly, LRH could not abide more than one genius in the fold: himself. One can only get an instinct for what Campbell might have contributed by reviewing how he handled his very own flagship, *ASF*. Let's look at his editorials — which often inspired writers to create stories in like vein.

### Themes

Two key themes occurred in the middle to late 1950s: psionics, and antigravity. Psionics can be defined as the amplification of ESP (extra-sensory perception or "psychic") abilities with the aid of electronics. Of course, this was fiction...wasn't it? Yes, in the tales woven by a number of regular *ASF* authors. But there was a streak of fact in Campbell's views, as he developed editorial after editorial (plus solid articles by contributing writers) on the theme.

Antigravity was another topic that he came back to time and again, at one time applauding the so-called Dean Drive. As with psionics, authors picked up and developed the idea in stories.

Besides these and other favorites, Campbell continually wrote thought-provoking editorials. I hope to write about a number of Campbell's classic themes in future issues of *IVy*.

Where will you lay hands on the originals? If you roam the science fiction bookshops of major cities, you will now and then find old copies of *ASF*. At one time, too, selected Campbell editorials were compiled in book form.

Campbell could have been a bright star in the Dianetics heavens. Maybe Hubbard was right and he was in actuality a blocker of progress. Yet, reading between the lines of what little history there is on the subject, it is equally possible that LRH's desire to be, as so often in later years, *The Only One*<sup>2</sup>, got in the road at a crucial stage of the development of Dianetics. Had Campbell and Hubbard remained at least cordial friends, we would have likely still ended up with Scientology in some form (though, almost certainly, with the original name, Dianetics), complete with whole track and theety-wheeties. But, one wonders, would the latter have had more solid grounding if Campbell's input had existed at that stage?

This article about John W. Campbell, Jr., cannot be definitive, as I do not have all the data. If anyone else can offer further facts about the man and his contributions to (or detractions from) early Dianetics, I would be interested to hear them. □

### Ole Smidt

Ole Smidt died 5th. October 2000. He came into Scientology in approximately 1969 and was enthusiastic about it. He helped set up and taught in the Kernescole (kerne = core or seed) based on Scientology principles and translated Scientology books to Danish.

He made a deep study of alternative medicine, called himself "Biomediciner". Using an instrument which measured minute electrical responses at acupuncture points he diagnosed weak areas of the body and, using Homoeopathic remedies and dietary supplements, helped many in this field (myself included).

When (1983) I was thrown out of the Church and thought I was suppressive he was a great support to me. Of interest to *IVy* readers is his help when *IVy*'s predecessor, *Uafhængige Synspunkter*, was in trouble and did not come out for a year, in helping me get it going again and he gave much advice. Ant

1 Dianetics was launched as a science, and Dianetics and Scientology were called "twin sciences" till the late 1950s — TS

2 There was a tape with this title in the late 1950s — TS



# Unwanted Conditions — A Remedy

by John Mace, Australia<sup>1</sup>

"I SHOULD DO IT, but something seems to stop me!"

"What makes him keep doing that?"

"What came over me! It was such a stupid thing to do!"

"Why do I keep doing that?"

"I want to stop smoking but I just can't!"

The answer to the above and every question or exclamation of a similar vein, lies in the story of Alter-egos, which according to the Australian Oxford Dictionary is, a person's secondary or alternative personality. I call them identities, for the dictionary definition is singular, whereas in fact, we all have innumerable personality packages which serve to identify each of us according to what we are doing or the role we are engaged in at any particular time. These identities are not *you*. They are separate from *you*. Because they seem so much a part of your makeup, they appear to be you, but they are definitely not. You and all your identities are separate entities. Your identities are no more a part of you than your car, your clothes or your friends.

## Examples

When a man leaves for work and says cheerio to his children he is in the identity of a father. At the front door, saying cheerio to his wife he is in the identity of a husband. As soon as he gets in the car he is in his Car Driver's Identity. Once at work he has a different identity again and is recognised as that, perhaps a foreman. On his way home he stops at the club for a few drinks and is then in his "one of the boys" identity. Each and every identity has different personality traits and talking to a stranger at a football match about the game, would give you no idea as to what his occupation was, whether he was

married or single or whether he was a father. Each identity has its own set of behavioural characteristics which separate it from any other identity. Some identities do of course have similar traits but each identity is unique in its own right. Every identity is created by the person concerned for a specific reason, for a specific activity.

We cannot operate in life without identities. Take driving a car as an example. A person starts to create a Car Driving Identity the very first time they sit behind the wheel of a car to learn to drive. During that first lesson they would be a menace on a highway or in heavy city traffic, but gradually they acquire the necessary ability and eventually all the mechanics of driving become "second nature". They now operate the car without any attention on "how" to drive, for the mechanics of driving has been delegated to the identity.

This applies to every activity a person is trained in, be it sewing, typing, playing football or writing, so that "training" is actually another word for "creating an identity". What has happened is that the mechanics of the activity have been handed over to the identity which leaves the person free to exercise judgement. This is a natural law of existence and there are no exceptions.

## Identities are problem solvers

All identities are created to solve the problems of day to day existence. A young woman feels her life style is very limited by having to rely upon public transport, so to solve the problems this creates, she learns to drive; she creates a Car Driver's Identity. If a golfer is having trouble putting, he needs to start practising his putting, until on the green his stance and grip

<sup>1</sup> See also John's earlier articles in IVy 45, 46, 48 and 49. John recently published a book, *How to Turn UPSETS into Energy*, which can be bought from him, using Mastercard or Visa. See page 40. Ed.

come naturally and all his attention is on "judging the put".

Every thing a person does requires an identity to carry it out and it follows that every decision you make requires an existing identity or the creation of a new one to carry out the decision. If it is a new identity, you have to practice its use and groove it in until you are happy with it, until you can just do it without thinking about how to do it.

### Creation in a stress moment

This sounds simple enough but there is a downside and that is when an identity is created during stress, trauma and upset, for during these moments, people invariably make non-optimum, non-survival decisions. How often does an angry person make a rational decision? How often does a really upset person make a rational decision?

Anything you do not like about yourself is not you. It is an unwanted identity that you have created in the past. It was unwittingly created during a moment of stress and trauma. The moment of stress or trauma is buried and occluded in the psyche so that the person concerned is unaware of its existence (See Upset article, IVy 49).

### Source of unwanted things

*Every addiction, every compulsion, every habit, every unwanted facet of a person's personality, is purely an identity* which is out of control. Over time, the identity has gathered more power than the Being who created it, so that it is now the identity which is in control, hence addictions and unwanted behaviour.

Recent research has uncovered the means to separate a person from their *unwanted* and *non-survival* identities, so that the person concerned, the one who created the identities in the first place, can reverse the process and discreate them. This leaves the person in full control of that aspect of their life.

All beings are by nature, optimistic, happy, productive and full of life and love. If they are not, they are under the influence of non-survival identities. By eliminating unwanted identities and their associated upsets all these natural traits very quickly become a normal part of life.

### Affirmations.

If a person decides to repeat the affirmation, "Today in every way I am happy" the only conclusion which can be drawn is that they are not happy, otherwise they would not have to resort to telling themselves that they are happy. It is obvious that there has to be something buried in their psyche which makes them unhappy and this something needs eliminating, so that their natural happiness is paramount. To handle something permanently, you have to remove the cause, not tinker with the manifestation and the cause lies in identities and upsets, beneath which resides the real you, who is full of *joie de vivre*.

As revolutionary as this concept is, the requisite counselling is remarkably simple and extremely effective.

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See review of John's book on page 40

## Stable Data but No Group

One thing that happens to some who come into the sphere of influence of the official Scientology Organisations is that they gain stable data which helps them understand and handle life. They may find that prices or regard to their own integrity requires them to break contact. Leaving them with what stable data they have gained, but feeling somewhat alone.

Recently some one who had just discovered IVy and its Internet list wrote the following (translated):

I find the magazine and the Internet list very, very interesting. It is really a pleasure to know that something is happening in that area.

Some people, on discovering IVy, buy all the back numbers, and when they get them write back enthusiastically, some finding it hard to do anything else until they had read them all.

Who do you know who might be overjoyed to hear of IVy? Why not offer them a free sample. Your distributor will gladly send one. Ed

# A Rosy Scn Future?

by Heidrun Beer, Austria

*In June 2000 Alan C. Walter wrote in the Internet list reserved for subscribers to IVy, concerning remarks he had made about there being a suppression of auditing practice outside of the church (in the fashion of Internet lists and newsgroups, Heidrun is commenting an item by Alan, and thus Alan's remarks do not apply to what Heidrun has interposed):*

*"Please do not misdirect or trivialize what I am targeting here. The independent field should be delivering 10,000's of hours of processing worldwide every week. There should be 1,000's of auditors in training."*

Heidrun: True.

*Alan: "The tech will evolve. The right answers will be found."*

Heidrun: This is painfully uncertain. I have seen several people by now in whom "study barrier 0" (the fixed idea of knowing it all and needing no data from others) successfully blocks the evolution of their competence.

Which is, even more painfully, an immediate indicator of their spiritual confusion. If they are not aware of the connections between spirits and their possible and necessary co-creation (in contrast to the human concept of competition), how can they be trusted to develop a useful tech or give reliable advice?

*Alan: "But not if very few do it. My question is: Are we being unmocked by OSA [the churches "security" branch: O??? S??? A???]? Is that a why?"*

Heidrun: It might be a why in the US-based groups. Here in Europe the influence of OSA is barely more than a slight annoyance.

I am aware that this could be very different at the other side of the Atlantic Ocean. But beyond a few silly anonymous complaints to my tax office etc. I haven't been harassed here.

*Alan: "Are we dramatizing the pre-programming of Scio? Are we inept? All of the above. We are in a serious state of unmock in the independent field."*

Heidrun: The problem I see is that the practitioners and groups are not themselves living lives which broadcast the message of success. This is a poor foundation for promotion to the general public.

## Leaders?

I have met several of the people whom we consider to be the leading thinkers in the independent field. I have encountered extreme drug (alcohol and nicotine) abuse, sexual insanity, financial irresponsibility, one guy whose body-health is in a condition of treason and physical fitness 100% absent, one guy who lives in an enMEST which exceeds any possible imagination, and several who are narrow-minded and will make nothing of other researchers instead of considering them peers in field of Clearing, which is still very young and very much in need of integration.

As in the case of the double-faced Ron-man, it requires a very high ability to differentiate, if we want to take and use their valuable processes and other ideas while tolerating the outpoints, assuming that nobody is perfect and everybody has a case as well as the right to have a case, as long as they keep working at it.

This ability to differentiate is actually what we want to create with our processing. It is not present in the average person *before* the processing is done. In computer language, we call this a "circular dependency". The process can be run only based on its own outcome — an impossible thing.

## Selling our own products?

While selling processing, we cannot count on the same ability to differentiate which we want to bring about by doing the processing after it is sold. We have to expect that the average clients

applies A=A=A to us, and that he can be trusted to mix up and identify our processing capabilities (which he cannot perceive) with our life competence (which he can perceive, at least partially).

So as long as life outpoints exist, we can expect our sales to be low and the rate of drop-outs to be high, even if we have good tech to offer and make no mistakes in session. Even if our tech is good, people simply won't buy *ourselves*. Their logical thinking is: "What! You want to be my coach, although I am doing much better [am much healthier] [am no substance-abuser] [am more fit] [have more money] [have a much more upstat apartment] [have a happier family] [etc. etc.] than you?"

For myself I concluded that the way out of this difficult situation is to carefully make sure that my own life and performance is flawless, so that I can promote my services to people without earning laughter for having outpoints which they consider below-average.

I started to repair my health, eliminate any addictions, train up to a decent fitness-level, upgrade the professional knowledge in my money-making business so that lack of money will not make me an outlaw, sit down on my a\*\* and get order into my chaotic files, renovate my house and restore the poor relationships with my kids, so that no embarrassing rumours ("she doesn't make them breakfast", "they never go swimming together...") can go around in the neighbourhood.

This leaves rather little time for all the work which is necessary to stay fluent as a processor and promote processing in my environment. Yet it has to be done, or all the training and promotion is wasted.

People will not buy from a processor or group with glaring outpoints.

### Skipped "life ruds"

As we may have skipped gradients in a processor (like out-TRs or quickie grades), we also have skipped "life-rudiments" for a processor or group, which immediately reflect back at their chances of successful promotion and selling. Life's indicators cannot be faked. We can sell on PR instead of actual quality, but this has a short life. Clients will find out, go home and give us a bad word of mouth. This is no empty theory. My mailbox is full of such stories.

Bad word of mouth is worse than no presence at all. I have it seen happening with too many people who had good processing to offer (I could name them to avoid distributing generalities, but why make it worse.) Their obvious outpoints destroy their reputation.

I would rather invest a few years into making sure that such a waste of energy cannot occur because there are no holes in my creation. A processor whose life is flourishing and prospering is a walking ad for his tech. This might be a slow process (and I am sure there are other reasons for being slow which have nothing to do with quality), but it is the only process which I believe to be workable.

With this I am not saying that the unmock by OSA is not also a factor. But it is my belief that the biggest un-mock is caused by our own failure to up-mock. Not all of it can be done at the desk. Some of it requires getting out into the MEST-universe and making our hands dirty. So what? It's quite a fascinating havingness process.

The church played a role in all this by giving us distorted priorities, but let's be honest: who else, if not ourselves, can set our priorities for us? □

## An Attitude to Processing

by Heidrun Beer, Austria

*In the beginning of August 2000 Heidrun wrote the following in response to this question: "What type of clearing method do you use? I have*

*come to the realization that whatever it is you do, it works. I can see and notice it. I'm not trying to kiss ass or anything, but your open mind-*

IVy

*edness and clarity are quite rare.... especially in this here newsgroup.[alt.clearing.technology] the logic sticks out... almost as much as Xxx's tunnel vision."*

Thank you :-)) Nice ack!

*The correspondent also added:*

*"So... on the topic of clearing oneself of old beliefs... self imposed prisons and limitations... what do you do? Self clearing? Meter or no meter? Is it expensive?"*

I try to have a professional viewpoint towards clearing. Maybe it has something to do with my main profession as a computer programmer — there I have had the experience that

1. If there is the slightest bit of "unknown" about a bug, there is a 100% certainty that the bug can not be resolved; and
2. if the relevant information regarding the bug is found and applied, there is a 100% certainty that the bug *will* resolve;
3. if a bug is resistive, it is a combination of several bugs rather than a single bug, and the above two rules must be applied to each of the component bugs until the overall bug has dissolved.

In this profession, things like pretence or "fake it, until you make it" are not possible. It either works, or it doesn't. It is as easy as that.

Now the professional viewpoint, in my interpretation, includes that the students gets a complete picture of the scene. This means necessarily that no relevant information is left out — childish "guruism" or "only-one" approaches I will not buy, even if I might use a concept or a process coming from such a source, because logically it cannot be expected that only one source has 100% of the answers — so we better make sure that we have a thorough look at all available material (a lifetime job, actually, which has to be done with an intelligent priority setting, or there will be figure-figure forever and never a product).

I am neither inside nor outside of (freezone) Scientology. I will use LRH material where it is the best approach to a situation; I will use other people's material where it is the best approach to a situation; I will go on an internet search or talk to trusted experts where I don't know any

material which will resolve a situation; and I will write a process or a book myself, where I find that I understand a situation better than any material I have seen has explained it (see my [author's page on www.sgmt.at/aut\\_hb/hb.htm](http://www.sgmt.at/aut_hb/hb.htm) — the most recent meter training manual is still missing there, as I haven't translated it into English yet).

### Meter and cost

Regarding the meter: I use it in solo processing where I don't have sufficient certainty, and I use it in processing others where *they* don't have sufficient certainty. With clients on whom the meter doesn't read well, I usually work without meter for a month or two, until the meter starts to read. I have found the meter to be a very good tool to train one's certainty, because it is great feedback to see the meter read and then realize "ah, that's how I feel when the meter reads!" As soon as certainty is up and reliable, the meter is a crutch which is no longer needed (my personal viewpoint only).

Expensive... depends :-)) Generally I tend to focus on training people up for co-processing and later for solo, rather than selling them a lot of hours. This way, they understand the principles of the processing they receive, and get at cause over their spiritual matter, energy, space and time, rather than depending on a coach for every little thing they want to handle. And that's what you really want as a processor — a client at cause who is also capable of putting other people at cause!

Processing prices are about \$80 an hour (depends on the currency exchange courses). For 10 hours prepaid I deliver 11 hours. Training prices are package prices, but I roughly calculate \$80 per day and person. With 20 hours of training a week (no vacation needed, at least for local public) I estimate one year for a processor to have a good command of tech for most case situations I can think of.

Did this answer your question?

Heidrun Beer, Workgroup for Fundamental Spiritual Research and Mental Training  
<http://www.sgmt.at>

Hiedrun Beer, Klammer 171, Breitenstein/Semmering, 2641 Schottwien Austria. □

# The Implant Box

by Richard J. Brzostek, USA

IMPLANT BOXES WERE USED in sectors throughout the universe as a covert mechanism of implanting and brainwashing the populace. The Implant Box was a box, of varied size, which had a screen on one side. When activated the boxes used hypnotic lights and sounds to induce a trance state in a person, which would enable implanting. The people being implanted usually were unaware of the nature of implanting and had no idea they were receiving mental implants by this electronic means. Implant Boxes programmed people how to think and behave. Implant Boxes were control mechanisms designed to assist one group to control another group.

The Implant Box was designed by electronics people to capture, degrade, and weaken the thought people. Implant Boxes had a screen on which flashing lights were orderly and chaotically displayed to form different symbols. The symbols were occasionally new, but mostly highly recognizable. Ancient images obtained a rapid response, thus these were more frequently used. The Implant Box placed an array of implants into people. The box reinforced how the person should behave in the society. The implants given were not accurate copies of the way things were in the society though. Most of the implants given portrayed the society as being more aberrated than it was in actuality. The Implant Boxes placed a perverted image of the norm into naive minds. How one should dress, walk, talk, and behave were constant themes of the implants. With every future generation, the decadence grew with the assistance of the Implant Box.

## Manipulation of consciousness

There are four basic stages of consciousness (*Beta*, *Alpha*, *Theta*, & *Delta*). *Beta*, the first stage, is characterized by being fully alert and awake. *Beta* is the least hypnotic of the stages. The second stage, *Alpha*, is characterized by being awake but not fully alert. Because one is not fully alert, she or he can be susceptible to hypnotism in this stage of consciousness. *Theta* is the third stage of consciousness. One is in the *Theta* state when she or he is dreaming or in

a deep trance. In this state, one is highly susceptible to hypnotism. *Delta*, the fourth state, is unconsciousness. For example, one is in the *Delta* state when one is in a deep sleep.

Implant Boxes produced flashing lights that put the viewer into a hypnotic trance. This trance was optimum for the implants to have a brainwashing effect. The Implant Boxes also produced a variety of sounds to capture a person's attention. The person may have begun in the *Alpha* state, but because she or he was induced into a trance with the lights and sounds, the box lowered her or his state of consciousness, thus became more sleepy and hypnotic. The Implant Boxes easily induced the *Beta* and *Theta* states of consciousness in all that gazed at it.

An operational Implant Box, with working lights and sound, had the ability to capture the attention of nearly anyone near it. The duration of the person's attention being fixed on the box varied. Some people had the ability to break the spell of the Implant Boxes after a few seconds of looking, while others could only break their gaze after an hour or more.

The Implant Boxes were drainers of people's time. Most people enjoyed their implanting procedure to such an extent that they invested all of their free time being implanted. Twenty-five to fifty percent of a person's day was often invested into being in the presence of the box. People would have had a vast amount of free time if they avoided the Implant Box.

The Implant Boxes were addictive to people. The people enjoyed the lights and sounds of the box, so many people returned to the Implant Boxes regularly. Only about one percent of the population did not become addicted to this insidious device. From this one can conclude that the Implant Boxes created a strong addiction for nearly everyone or the danger of the box was unknown to virtually everyone.

But even if the danger of the box was known at the time, would the people have listened and have had the strength to break away? So if ever any time in the future one sees the majority of the population staring at a box with flashing lights that form symbols, beware. □

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## Regular Columns

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### A World of IVy

by a Pelican, Antarctica

#### The Beingness of Marriage

....and continuing on from the IVy 49 article by a Pelican sibling, on relationships — What *does* it take to make a successfully long lasting marriage? A relationship that is a joy to continue participating in?

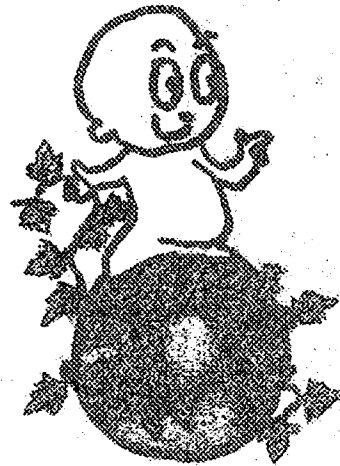
Affinity? — a definite yes! Reality? — that certainly helps! Communication? — oodles of the stuff! Understanding? — especially handy!

#### Rules of the Game

I learned one of the “rules” of a “good” marriage as a child. A rule ardently followed by my parents (neither of whom where Scientologists, but were, however, into “all things spiritual”). The rule was simple: never go to sleep upset with each other; and, especially, never leave the house angry or upset. In other words: handle the ARC X (break in ARC) *immediately*! My mother’s closest friend provided the perfect example and lesson of this; she and her husband had been embroiled in an ARC X of unimaginable proportion, and he had stormed out whilst both were screaming obscenities at each other! An hour later, the police were at her door; he had crashed his car and had been killed immediately. That ARC X (not to mention the loss and the trauma) haunted my mother’s friend for years... I have always followed my parents’ advice in following their rule — but, then, I’m very pleased to report, that I’ve found that handling an ARC X *does* always work! But, is ARC the very basic in a “good” relationship?

#### Granting Beingness

For me and, too, that beloved being I am sharing this life of creativity and joy with, it is the



simple act of granting beingness. Marriage is not ownership (of each other), it is a partnership. And, in a partnership, a marriage, you are granting beingness to many things, many identities. You are two separate beings sharing a path, a goal, a universe. You also have the identity of being a couple, a Mr and Mrs. Other people often think of you as one identity: The “Flintstones” (no longer two separate beings, just one unit of measurement!)

#### Space

Finally, no matter how large or small one’s living quarters happen to be, as a seriously involved couple, individual space is always a priority asset given to each other. In other words: don’t mope about because your significant other has gone off to play another game of golf - go and fill your life with some creative joy. Grant beingness to your partner and accept the beingness s/he grants you.

Of course, the rules of the game change radically if you both also happen to be sharing your life with a cat.... a beautiful cat..... □

## Regular Column

## IVy Looking Forward

by Peter Graham, Australia

### The Potential of Objectives<sup>1</sup>

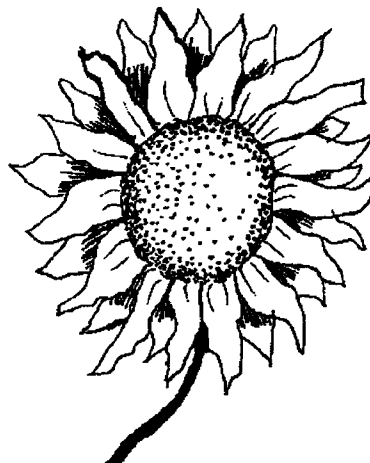
FIRSTLY, LET ME say that I am a big fan of objective processes, but I suspect that not many share that view. Quite a few people that I have spoken to over the years have stated that they would "never want to do them again" or see them as "only for really bad off cases". Do the objectives have value and are they important?

In the early days of clearing technology (especially from 1954 to 1965), objectives were an important part of clearing and were heavily used. There were even a few periods when objectives were regarded as more important than subjective processes. Clients accepted that they took hours to complete and just did them. And, many got a lot out of them. Admittedly, some didn't and just ground away for hours with little change or benefit.

Most beings are too caught up in significances or the meanings of things. Objectives are processes that by design involve little or no significance. Sure, they aren't exciting or entertaining but that is not actually relevant. They are done for a purpose and what is important is doing what needs to be done to achieve that purpose.

#### End Points

In my "End Points" article in *International Viewpoints* #46, I referred to the old technical datum (prior to 1965) that some processes are less limited than others and can be run for longer periods (or even be run more than once) and can result in many wins and cognitions. The best objective processes are all relatively unlimited and should be "flattened" rather than ending on the first cognition with good indica-



tors (unless it's a really big win). Since 1965, objectives have tended to be run fairly shallowly.

To get the most out of a mainline objective process, it needs to be run long enough to restimulate and discharge all the available charge that is currently accessible by running that process. Each process should be continued until the process is fully "flat" (or the person has a major win or a regained ability), where the client is alert and present, has good indicators and nothing has turned on that hasn't yet turned off.

#### Participation

For objectives to run well (as with any type of process), the client needs to be "in session" which means interested, involved, committed and participating in the session. Clients who don't go "into session" fully on objectives tend to get bored quickly or grind away with nothing happening or have few, if any, cognitions. Nothing much turns on or off as basically they have a problem in the sessions that is not being addressed.

People who have been educated into expecting every process (subjective or objective) to quickly

1 This is Objective Series 21. See IVy contents on our Home Page for info on rest of series Ed..



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reach its end point, often do not go "into session" fully or only do so briefly or tentatively. They tend to bounce "out of session" whenever the process seems to have gone on for "too long" or when the process first starts to turn something on (which is misinterpreted as "overrun"). Thus, very little charge ever comes off their cases and often they end up thinking there is something wrong with the technology itself (and eventually become disillusioned).

**Commitment**

The most common reason that a person gets little or nothing out of objectives is that he/she does not understand them enough to connect with them and do the processes as a committed participant. Commitment requires understanding or faith (or both). In other words, the client needs to be committed to really do them and not just go along for the ride or go through the motions and be "co-operative". Without adequate understanding, the client can develop a problem with regard to the (seemingly pointless) processes being used. This often lies behind why some clients do not go into session fully or do not stay in session for long on objectives.

As an example, I recall one client who was being run on the repetitive "Book and Bottle" objective process and had been on it for several days. Nothing was turning on or off and he was having no cognitions. He couldn't connect with the process or see the point of it. The practitioner explained the purpose of the process to him. It was something along the lines of "The process is designed to restimulate and run out old decisions to never do certain things again. A being should be able to do the same thing as many times as he chooses, each time in a brand new moment of now. The process seeks to rehabilitate that ability". The client got it and it ran like a dream after that with change and cognitions and the biggest success the client had ever had.

**Slowness**

Are objectives slow? The concept of "slow" can only be meaningful if compared to something else. To put this into perspective, doing mainline objective processes can be compared to meditating, where the meditation is typically

done for hours or days or weeks or longer. Some people meditate seriously for months or years. By comparison, doing a mainline objective process for 50 to 100 hours or so is not long at all. The important question is not "How long do they take?" but "How effective are they?" or "Is it worth the time and effort?"

To run objective processes successfully, the client needs to accept that they are relatively "slow" in the sense that they take as long as they take to reach a flat point or a major win. They generally take longer to flatten than most subjective processes. And they are not ended on a cognition, unless it's a major one.

**Two-way communication**

This all assumes that the clearing practitioner knows his/her stuff and is staying in close communication with the client. The practitioner should develop rapport with the client and know what's going on and what he/she is experiencing while doing the process. It was learnt long ago that maintaining two-way communication with the client during objectives was extremely important. It helps to bring the client's attention into the present and also prevents him/her from doing the process on automatic. In addition to questions like "How is it going?" or "What's happening?", the question "What are you experiencing?" is very useful. And, getting the person to briefly describe what he/she is experiencing can accelerate the process.

None of this is suggesting that objectives should be run endlessly with nothing turning on or off and no change occurring. If that is happening, then the process may be flat or it's not "biting" at this time or something may be wrong. If the process is flat or not biting, then the client will be alert and present. If not flat and no end point has been reached, then you need to find out what's going on. Determine if the person is "out of session" to some extent or just going through something. Find out what his/her attention is on, as he/she may have a problem. It is even possible that the process may be triggering something, such as earlier mis-run objectives or similar.

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 Regular Column — IVy Looking Forward
 

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**The purpose of objectives**

The purpose of objective processes is to help a person to become more present and more able to live in the here and now, to increase havingness and be more able to accept and have things, and to orientate the person in and connect him/her with the physical universe.

Objective processes deal with the physical universe, the "playground" for the game of life. Past interactions with physical universe (of the painful or overwhelming kind) have been a major source of case problems for beings. Hubbard believed that beings have been overwhelmed by the counter-forces of the physical universe and have ended up going into compulsive agreement with it (ref. his technical bulletins of 15 May 1963 and 16 June 1970). Objectives help a being to reconnect with the physical universe and help to restore his confidence and ability to confront and handle it.

In addition to the general benefits of objectives, every objective process has its own special purpose. Each process aims to selectively restimulate a particular aspect of our cases and/or to exercise a very basic ability of a being (such as reaching and withdrawing). The process is then continued until it is no longer triggering anything and the person can remain present while doing those action(s) or exercise(s). The focus can be fairly broad, such as with the Start-Change-Stop process, or it can be fairly narrow, such as when running Reach and Withdraw on a snake (to handle a snake phobia).

**Projections**

Beings have an interesting capacity to project, superimpose or overlay images or meanings onto things and then "see" and experience what is being projected. They then respond to what is being subconsciously projected and not necessarily to "what is". This is especially true when we are reacting to something. Such projections can be layered, where one projection is overlaid by another or others. This can occur with specific objects or people or with the physical universe generally.

For example, someone may look at a harmless snake, but experience a very dangerous snake

or serpent (subconsciously superimposed over the actual physical universe snake). Thus, his/her present time perceptions of the snake are different than what really exists. If we did the Reach and Withdraw process on a snake (or a picture of a snake), the person with the snake phobia would touch and let go of the snake many times until the process was flat. Before the end point has been reached, the person would have various things turn on and off and finally end up fully in present time, not reacting at all and wearing a big grin (and possibly a new neck tie as well).

People in troubled relationships also have this problem. They sub-consciously project imagery, identities or meanings onto the other person and experience and react to that. If they ran "Look at me, who am I?" and/or did TR Zero (as a process, not a drill) and/or Reach and Withdraw on each other for long enough, they would (sooner or later) see each other in the present. I include all of these processes as objectives (along with Touch Assists and the Body Communication process).

**Only for "bad off" cases?**

The idea that objectives are only for "bad off cases" is utterly false. This idea comes from the fact that some people have trouble doing subjective processes or can only run them shallowly.

For these clients, a long haul on objectives may be their best chance of moving forward case-wise and becoming able to run subjective processes more successfully. Why? Because they help a person become more present and therefore more able to "as-is" things. Doing this might be a hard slog for some but it can open the door to abundant case gain.

None of this means that objectives should only be used for that purpose. Look at it this way: If they are beneficial for "bad off cases", just imagine what they can do for beings in good shape.

**How long to run them?**

I have suggested that to get the most out of objectives, they need to be fully flattened and that this requires commitment and persistence. Early on, many clients are not in a position to make such a commitment. In this circumstance,

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it is best to run each process to an acceptable win or success of some sort and let them have their wins. Pushing it beyond that point would not accomplish much. Cycling through a program of objective processes a number of times works very well, and he/she can run them more thoroughly later when he/she is ready.

The best objective processes are relatively unlimited and can be successfully run a number of times. Hubbard made it clear that CCHs could be run many times and that living life can make them go unflat. This also applies to other objective processes, especially the better known ones.

If nothing turns on or gets triggered by a main-line objective process within the first 20-30 minutes with the person actually in session and doing the process, then it's probably a case of leave it for now and run it again at some later point (or next time through the program). When a person has had a major success or an ascension experience on a particular objective process, then it is best to not run that particular process again too soon thereafter. But, the truth is that there is no reason why he/she can't have another or other major wins later on from the same process.

### The "hidden" potential

Being in present time is a qualitative and a quantitative thing. One can only be in present time with the attention units one currently has available. The more free attention units that a being has, the more in present time that being can be. Run thoroughly, objective processes gradually free up attention units and expand that being's presence and personal stability.

The "hidden" potential of objective processes is their capacity to help a being to break through to higher levels of consciousness. Such major breakthroughs are often the result of many smaller breakthroughs or successes and a lot of hard work. How long each process takes is completely irrelevant.

In his book *Creation of Human Ability*, Hubbard wrote "The goal of processing is to bring an individual into such thorough communication with the physical universe that he can regain the power and ability of his own considerations (postulates)." (page 12, 1954). The best objective processes may be simple but they are actually powerful processes that align perfectly with that goal. □

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### Objective Series 22:

## In Prison

by Sigrun Lone, Norway

Here is an Objective Process story. I was a teacher in a prison for long term prisoners. It was decided that a psychiatric prison should be closed down and the inmates transferred to our prison. One of them was placed in the prison school. I tried to find out what I could do for him, but my only solution was to run him on objectives first, to see if I could establish contact.

I took him into a small room and ran "You look at that wall", after explaining the commands. I did not get a chance to run the other three 8c commands, as he rushed over and touched the wall, and I brought him back time after time to try again to try again.

For perhaps more than an hour he continued to respond by crossing to the wall and touching it, without being asked to do so. Finally he

took the command — stood there and looked. Then the next command, and he walked over, then touched and finally turned around as I gave the command to do so.

If I was ever facing a floating Tone Arm (extreme form of a floating needle) that was it! "I stood there!!!", he shouted. □

## Regular Column

# IVy on the Wall

By Ken Urquhart, USA

## Beyond Those Black, Black Clouds:

Chapter Three in a consideration of *A Piece of Blue Sky* by Jon Attack

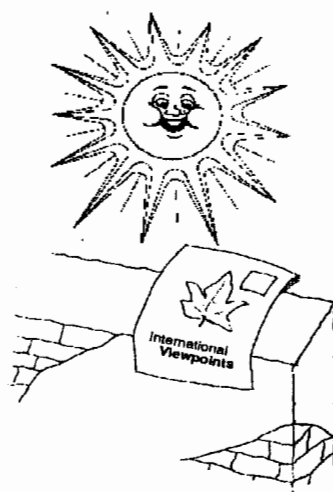
IN CHAPTER TWO I accused our friends, Jon Attack and Russell Miller, of constructing, out of selected facts and entrenched opinions, a prejudiced condemnation of L.Ron Hubbard and his work. I strongly suggested that although they had reason to complain there was more truth on the subject than they had encompassed. I must now support this claim.

**Note:** Before I present any arguments I must acknowledge that in the last chapter I also made little of the basis on which I perceived Jon and Russell adopting their complaining mode. My belittling was ungenerous and I apologize for that; I am aware that it raises at least one question. I will address that question in a later chapter. Now to the substance of this chapter:

### Note

Let there be no doubt that I acknowledge that L.Ron Hubbard had faults and weaknesses, even vices. He had vanity, and could be proud. He became greedy for money later in his life. He could be vicious with his perceived enemies, capricious with his supporters, fickle with his friends. He had no scruples in manipulating people to suit his own purposes when he wanted to.

He saw no wrong in presenting himself socially and professionally as other than he was. He developed policies and codes profoundly respectful of others' rights yet adhered to them only as it suited him. He seemed to assume (rightly or wrongly) that all others' cases were as his. Without question, he misbehaved. For some, he misbehaved unforgivably — amongst them many who do not follow the party line of Messrs Attack and Miller. Within the tightly-controlled



“Church of Scientology” the party line is that he must be adored as being without sin. In between these viewpoints range many who experienced him or his organizations or processes and view him with very mixed and often strong feelings.

### Nonetheless...

Did LRH make a difference despite his misbehaviour? Does his misbehaviour invalidate anything and everything he did? I believe that he made more than one difference — and that in one aspect, the difference he made is epochal.

Did he achieve on his own, as he and the C of S would have us accept? Most likely, not altogether: there are people who claim to have made this discovery or that development that became parts of the Scientology canon. He himself acknowledged contributions, or some, in the earlier years — but in 1965 flatly denied the value of any other's contribution to the subject.

Those who claim to be source of this or that are free to document their cases and to convince us. I say that I believe that LRH made a difference whether as a synthesizer or as a thief smart enough and big enough to get away with it (not that I approve of stealing and bullying but if the person stolen from doesn't make a fuss the theft tends to become accepted). In my view, LRH made differences on different levels.

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**Simple Thinking**

He taught us better ways to think than we had precisely known before. He taught us to be more honest in reporting, describing, and evaluating information. He refused to let us get away with palming off opinions as facts, with selecting and fudging our facts to make the truth appear as something else to suit our own purposes. He created a discipline described in his "Data Series" Policy Letters with which to maintain our own integrity and to measure the integrity and reliability of another's perceptions and relay of information. He analyzed the activity of analyzing observation, information-gathering, and reporting. For this he developed a discipline of practical application that anyone can learn. He created a workable and teachable tool available to all at all levels of education. The only qualification is that one be at least somewhat intellectually and emotionally adult.

The general use of this tool throughout a society would transform it utterly. Intellectual honesty respects others' capacity to sift the true and the false. The pap pumped at us day and night disrespects us all as stupid fools.

And yes, LRH failed shamelessly to analyze his own utterances and writings very often.

**Group Dynamic**

He clarified at least some of the fundamentals of the group dynamic. Here, as in his other cited contributions, there is a mixture of nonsense, falsehood, and aberration surrounding a core of sanity. He saw the group dynamic in terms of flow. I consider this correct and basic, and that it opens doors to simplification and power.

Things and/or people flow through the parts of an organization; as they flow the organization changes them and the changes add value; the various flows of the parts come together to culminate in the final desired product for which the customer exchanges value. This exchange gives the organization energy it uses to maintain and operate the flows and their channels. The desired final product is determined by the Purpose and Goal of the organization; all flows within the organization forward or support Purpose and Goal and contribute to the final prod-

uct — or are transformed or eliminated. The quantities of final product consumed by customers bring about desired changes in life as required by the group's Purpose and Goal.

Management of the group consists largely of making sure that the flows' channels are clear, that the people or things on the flows are proceeding along the channels in correct sequence and form at the desired quality and rate, that raw materials are correctly put in at one end and acceptable products delivered at the other, and that energy is exchanged in return so that the group can move into the future, that slowed flows and overloaded flows are adjusted, and that customer satisfaction is as high as it possibly can be. This is simple, and sane.

Regrettably, LRH forced on to this simplicity a militaristic hierarchy of authority, whose verticalities contradicted the desires of the flows to flow, whose solidities blocked the flows' channels. Further, he deliberately set up his organizations to have what he called internal tensions — in which one division would put pressure on another to produce more and better. These two design decisions had the unhappy and foreseeable result of making the actual Purpose of the organization no longer to bring desirable changes to Life, but to itself alone. His organizations introverted severely.

To make matters worse, his system of ethics which, while workable in many ways, could be used — and was and is — to create further internal misery (not to mention external). But around the basic simplicity and sanity of his concept of the group dynamic he built up management and administrative tools of tremendous workability which are well worth learning and using. Their full value I think only time will tell. There are many and this is not the place to list them; I make no strong specific claims here other than that he distilled the group dynamic to a sanity and simplicity that any group can use to grow with.

If a group does not find it workable, it can at least certainly use it as a starting-point for exploration. I firmly believe that a group of intelligent and energetic individuals can multiply

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their combined effectiveness by many times with the help of Hubbard's group dynamic tools.

He has not said the last word on the subject but he has changed the concept of the group dynamic forever.

### Bridge (the real one)

The greatest difference LRH made to life on Planet Earth and in the Physical Universe is, in my opinion, a very great one indeed. In said I consider it epochal. It stands with the greatest contributions by any great spiritual or humanitarian figure with whom we have been blessed.

The most highly revered spiritual leaders of the past have all pointed to something that is better than what we live in and with. They have all suggested that if we improve our behaviour towards self and others, we can become happier. They all differentiate between the material and the spiritual. But none of them — by immediately obvious evidence — have given all people the tools by which they can support self and others in the difficult and complex task of transforming from material-orientation to spirituality-orientation. A spirituality-orientation is the pre-requisite to the happiness they promise.

Yet the demands and the temptations of the material can crowd out any leaning towards or time for spirituality. The person who wakes up every morning to face anew the challenge of providing for a family for the day with no resources beyond the body and own wit has no time for the spiritual. The person who has the time to explore the spiritual has not been well served, as we can tell through our knowledge of history. There has been a tremendous, crying need for a ladder, a connection, a bridge wide and open enough for the many to help themselves embrace their own spirituality and to tap their own spiritual strengths in order to fight for and gain freedom from material suppression or from the temptations of materiality. I maintain that LRH unlocked the door to such an opening. And that although others before him and with him contributed, it was he that had the status, the vision, and the strength to grasp the key, to turn it, and to push open the door to let in the

light. That door will never be closed again in the entirety of Existence.

The key that LRH grasped and gave to every being on this planet or on any other, in this universe or in any other, is the discipline whereby one being may be as a practitioner with another, the practitioner giving the entirety of his or her attention to the client. For the duration of the session at least, the practitioner puts the needs and wants of the client above everything else in existence (acting appropriately in any material emergency that impinges on the session, such as a fire).

### Er, What was that again?

Yes, "...puts the needs and wants of the client above everything else" does need some exploration.

The practitioner begins the session, having done everything necessary to keep the appointment. He usually has, but does not have to have, a session agenda arrived at through careful study of the client's expressed and understood needs. Often a very experienced support person well versed in the technology the practitioner is using provides this agenda. Once the session is begun, the practitioner's focus is on guiding the client through the steps of the session agenda. The aim is not necessarily to complete the agenda in one sitting but to bring the client along it as far as possible, ending session only if the agenda is actually completed or when the client en route to its completion reaches a state of happiness where further introspective work is inappropriate while the state obtains. In such a case, the session agenda would be resumed later.

Once he has started the session for which he does have an agenda, the practitioner usually has three choices: if he can, he proceeds with the agenda; if he finds the agenda is not appropriate for the client's state as the client settles in for the session, he may end the session in order to change the agenda. In some instances, especially if the practitioner is the one providing the agenda for his sessions, the practitioner may change the agenda to suit the client's state

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without ending the session—in other words, he handles the situation on the run.

In either case that the practitioner commits to going on with the session (that is, whether per given agenda or per ad hoc agenda), he commits to certain standards of behaviour. Now, simply in starting the session at all, he commits (by Hubbard's clear intention) to what is sometimes in itself a heroic act: any attention the practitioner has on his personal affairs, distant or immediate, no matter how horrendous and pressing they may be, he pulls off those affairs and keeps it off them for the duration of the session. He forbids them to violate the space of the session, to impinge in any way on the client, or to reduce by one iota the depth of his commitment to delivering and completing the session for the benefit of the client.

Now, once he has begun the session, and has chosen to continue it, he commits much farther again.

### Providing stability and objectivity

Although clearing is not always by any means about the negative, it often is, especially in the early stages. Here, the practitioner guides the client through the client's own personal minefields of misconceptions, misunderstandings, misperceptions, self-deceptions, and outright untruths — the problems the client created for reasons best known to herself.

The guiding of the client towards her truth about these things allows the client to let go of the negatives corresponding to the re-established truths that she finds. As the client experiences the process of establishing her truth, a process that can embrace any and every human manifestation, she may reveal to the practitioner details of life which, in the ordinary course of life, would severely trigger the practitioner's own negativity. When we are triggered, our attention withdraws from the present and it introverts; we feel negative emotions and adopt negative attitudes. Our ability to be with the present and to deal with it positively reduces greatly if not altogether.

Should the practitioner in session become triggered and suddenly depart from the present and

adopt a negative attitude whilst the client is in the middle of the process of establishing her truth, two very adverse consequences can occur. Firstly, the client is distracted from her work, her attention is forced on to the practitioner who now suddenly becomes to her a new pressing present problem, and she can be severely disoriented by the jolt. She perhaps was re-experiencing a bad time when another was extremely negative to her; she can only approach the event because she trusts the practitioner not only to be stably present but also to remain objective and at least neutrally supportive. The second adverse consequence is that the jolt convinces her that she must not trust this practitioner again, and perhaps even that she can trust no practitioner at all ever again.

One could say that the action of the practitioner in allowing himself to react negatively to what the client is disburdening herself of (because she trusts him explicitly), is an action of cowardice and betrayal.

The discipline that Hubbard calls for is that the practitioner do whatever he has to do to keep the client working on what the client is working on (having in the first place got the client working on something that the client needs and will benefit from). If it happens that what the client expresses while working on her material should make the practitioner want to gag, faint, cry, scream, run away, sweat, blush, itch, twitch, squirm, frown, get furious, attack, justify, explain, excuse — do anything other than simply be present — the practitioner exercises whatever self-control he needs to in order that the client shall not perceive any of these reactions in the practitioner, but smoothly continue her work undisturbed.

### Well, we are human...

Two obvious observations on this last point:

- (a) we practitioners do not succeed 100% of the time in this commitment. No matter how hard we have worked, if we still have a weakness, something will find it out. But
- (b) most of us know perfectly well when it happens, we immediately address any and all damage that results from it, and we act to

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make sure that the same mistake does not recur. We immediately again put the client first.

To the client, our integrity to our commitment means a guarantee that on the one hand she will be heard and handled almost always without opinion, judgment, evaluation, invalidation, or other arbitrary nonsense, by a practitioner who does not drag into the session his own problems or issues.

And on the other hand, our integrity guarantees that when we do make our mistakes we will be honest enough to know it and responsible enough to put it right to the extent necessary to retain the client's fullest trust.

Now, there are plenty of good people who walk the earth who wouldn't dream of hiding a mistake or of not putting right something they had put wrong. More than probably, Jon Attack and Russell Miller are amongst them. But I think the practitioner goes further than most. He is in a situation in which his competence and all his incompetence alike, his very beingness from the best in him to the worst in him, is potentially open to the individual sitting opposite him. He

risks that the incompetence and the worst will be visible.

He takes that risk without really thinking about it. He still knows that the best in him will work with the best in anybody else, and that his best will always win over his worst whenever the benefit to the client is at stake. It is in one way — to the practitioner — such a small thing, mattering so little, hardly worth any attention. The client comes to accept it as completely ordinary.

Yet, in another way, small and insignificant as it is, it is — to Life — the way of saintliness.

This is the key that Hubbard grasped — whether he found it on his own or not, whether in finding it and developing it he manifested his best or his worst: The integrity of the practice of saintliness for the sake of another, a practice that can be taught and learnt by any and every human being that wants to learn it.

Having said that, I bring this chapter to a close, but must warn that I am by no means done with the difference that Hubbard brought to us. □

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# The Price of Freedom & The Second Empire

Todde Salén, Sweden

Somebody said "the price of freedom is constant alertness and willingness to fight back". Nos-tradamus predicted that the second empire would be erected and maintained by the use of Freedom as source of it's power.

Today we are living in "the free world" and it is mainly the USA that has fought to maintain our present modern civilisation during the last century. The citizens of the United States of America have, however, been involved in a long struggle with its own government and it's own capitalists to rise out of poverty and oppression.

I am right now almost finished reading a book: *A People's History of the United States 1492 — Present.* by Howard Zinn. It has been very enlightening and interesting to share the authors viewpoints on the history of the ordinary people of the USA.

To read how the people of the USA have been willing to pay "the price of freedom" throughout the years from the early settlers who ran away from the oppression in Europe to the modern citizens of the USA, who have not only kept the flame of freedom alive, but also expanded it and carried the torch to other countries that now belong to the modern western civilisation (= the Second Empire).

I have never before realized how hard it has been to get the capitalists to share the wealth that all the people of the civilisation are creating, but only the capitalists and the bureaucrats are administrating.

## Democratic process

Reading this book I have realized that the people of the USA have for hundreds of years continually risen against their oppressors and by so doing have earned the rights to become more

free. Or as one of their (female) leaders said: "We do not want the right to vote only. After all, what rights have our husbands won through voting? No we want the right to organize ourselves and fight until we get the rights we deserve."

Reading this book I have come to realize that the democratic voting process has mainly been used to keep the masses under control. I have learned that it is only when the oppressed people dare organize themselves and fight for their rights that they get any rights. It has very little to do with democracy, but it has a lot to do with organising people in a way that forces the leaders and the administrators to give rights to the people that are organized.

## Organised free beings

Hubbard pointed out to us (in the tape "The Free Being") that: "The game of the free being is over. The free being has lost against organised smaller beings. The lesson we have to learn from this is that as we regain our freedom we must organise if we want to maintain the freedom we have regained" Or: "We have to learn to work together."

These are important observations. It is important that we learn from history what we need to learn to be able to keep on creating a future that we want to come back to in our future lifetimes. To achieve this I strongly recommend you to read this book. The book has been translated into Swedish: *Det amerikanska folkets historia*: ISBN 91-89291- 03-4. It probably has been translated to many other languages as well.

To better understand the Second Empire<sup>1</sup> you should read this book. I have learned to appreciate our present civilisation much more by reading it. □

1 See Todde's earlier articles in IVy on The Second Empire – see IVy contents on our Home Page, Ed.

# Stepping Beyond the Negative

by Judith Methven, England

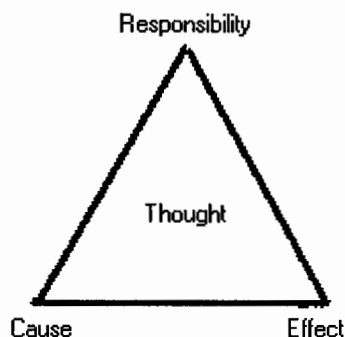
IT WOULD APPEAR that most people on Planet Earth live in a negative band of existence. They experience many types of negative emotions which result in various unpleasant experiences.

There is a common factor that underlies this way of life and it can be labeled Must Have/Can't Have. It is the driving postulate of an unpleasant (or negative) life.

Force and compulsion underlie Must Have/Can't Have. They are not always visible, (or apparent), but they are always present.

Stepping beyond the negative thought band, into other realms, is a strange experience. The curious thing is that although exactly the same laws apply to life in these other realms, one's life is completely and utterly different.

These laws can be neatly defined with the aid of a triangle like this, and this triangle is the essence of anything.



These two ways of life, or realms of life, could be described as survival and non-survival. One way is wonderful, happy, interesting, uplifting, energising (or whatever you choose). The other way is generally horrid (and it feels as though you haven't chosen it, or in other words, have no control over it). Of course no-one can ever know the measure of your life except you, and honesty

is required in order that you should know exactly where you stand.

The negative area tends to be very visible, fueled by must/have can't have, force and compulsion — it demands your attention. The other world is almost invisible — there is no force there, no demanding of attention.

An ever increasing degree of self awareness (as opposed to selfishness in the negative realm) is necessary in order to perceive this other realm. The exercise of self awareness in turn super tunes your ability to handle responsibility and you really begin to know what to do and what *not* to do for the good of your self. The inevitable knock on effect of this is that it is the best action for others too — this follows like night the day. The negative area is one of struggle, the other area has none of that. It is an area of harmony, order and understanding.

As it is difficult to describe an area that is only visible if you are living in it, beyond the negative realms, here are some descriptive sentences that endeavour to capture its nature, and the laws of existence.

## Thought

Thought is the basis of all creation. That which one thinks, one creates. The stronger and more frequent the thought the more powerful it becomes. It is as well to remember that this works as strongly when used negatively as it does when used positively.

Right thinking, or thinking beyond the negative, has no must have/can't have.

If you are thinking in the right way, you can safely consider yourself wrong.

Beyond the negative there is a spiritual force to do with create, create, uncreate, uncreate. This is completely different to start, change, stop, which is the domain of the negative. In the other realms, that which you uncreate is destroyed as far as you are concerned — but it is

not actually destroyed. Destroying in this way, you do not create an undesirable kick-back for yourself.

Non-acceptance is the basis of wrong thinking.

Right thinking is that which produces your desired intention with no intention of harming, or forcing another.

"Thinking" is by its very nature, never an only way. (But if you were thinking rightly, that couldn't happen anyway.)

Part of non-resistance (or acceptance) is thinking your own thoughts.

No overwhelm can occur if you are thinking rightly.

As you think rightly, so you become very powerful. Other beings stand in awe in your presence. (Without you even trying).

Thought and its power (or volition) are paramount. It is much easier to access (true) power outside the negative band. Outside it, the universe becomes liquid (for you) and you can decide on its form yourself. This is a responsible position where you can consciously impose your own limits/barriers for the sake of the game. Thereby you consciously create things you do not know, that are of interest, in order to have the game of knowing it.

Beyond the negative it is much easier to remain positive, much easier for life to go well, because you are simply not dealing with the force of overwhelm.

Force is, by its very nature, very limiting. (A narrow range of games, and few moves within them.)

Right (or positive) thinking does not work if it involves any trace of force.

### **Certainty**

Certainty is a truly individual thing.

Certainty is knowing that something works for you.

Certainty creates power. Agreement on a certainty creates more power.

Certainty may or may not be right, but it has a lot of power.

True certainty has the ability to change in order to keep its rightness for yourself. Rigid certainty can prevent change of a beneficial nature.

True certainty is based on your ability to make survival decisions.

### **Must have/can't have**

Must have/can't have distorts importance and therefore distorts responsibility — it causes extremes.

It is the key to be able to change your importances, and that no importance assumes control of you by becoming bigger than you.

Any compulsion will overwhelm — compulsions demand irresponsibility.

Anything that becomes a compulsion, becomes a liability.

Guilt and compulsion are two sides of the same coin.

Force can appear to work — this is only an apparency — because the effect always comes back to you. (Of course, you may desire this.)

### **Responsibility**

Responsibility is senior to everything. It is the basic truth. When you understand responsibility, you understand life.

Responsibility is primary — the pursuit of knowledge is secondary. In fact as responsibility assumes seniority, so one does not need to seek knowledge, but knowledge comes to you.

Responsibility can be balanced and stable — it can be something one can control. It is finite in that one only has real responsibility in one's own universe, and yet here it is ever changing and evolving.

Be willing to accept anything, and you can control its effects on you. If you kick against it, it controls you.

### **Freedom**

Freedom is doing what you consider best for you without undue influence from others.

Your independence is your actual beingness.

Being free of negative emotion tends to give you many more (survival) choices. Your head re-

mains clear and you can consider things without being unduly swayed, or off balance.

Being free of negative emotion removes force from your life. You, and consequently those involved with you, have much more freedom. (This works astonishing wonders in personal relationships!)

### **Force**

No force equals no case.

If there is force (or non-acceptance), there is case.

If you achieve by force, it is only an apparency.

Acceptance of the negative is necessary in order to appreciate the positive. It is necessary to allow it to be, without desire to change it.

### **Power**

True power lies in the ability to change (one's way of thought).

The essence of change is perceiving what is necessary for right survival.

### **Survival and tone level**

The essence of good survival is the ability to change.

True humility lies in knowing (or accepting, or understanding) that change is an inevitable part of life.

Be willing to let your thinking change, here lies the road to true power.

Change = learning = interest = unknown = development of new talents = learning = teaching = communication = life.

If you are being high-toned, you always know what is the right thing to do. Decision making becomes easy. Life has a wonderful flow.

When you're being high toned, things don't go right or wrong, they just go. (But they all have a quality of wonderfulness about them.)

Existing outside the negative tone band one becomes very responsible, very powerful and very effortless.

Doors open for the high toned that are simply not there for the low-toned.

Being free of negative emotions enables one to accept and consider anything because you have a choice as to whether to have it or not. It is the force of a negative emotion that slams/entices you into a negative situation. When this is absent, you have much more freedom.

Operating outside the negative emotional band, you have much more freedom of choice and can consider many more scenarios. This is fun, because one can have many more learning experiences but they are *not* forced upon you. You have choice, and have much more control and harmony in your own universe. Life becomes an interesting, pleasant exercise in developing responsibility through different experiences.

### **Final comment**

Due to the very nature of the realms beyond the negative area, they are difficult to define. However, suffering is *not* part of the experience. There are many subtleties and paradoxes (freedoms) which are not easily covered by words.

Stepping beyond the negative, can require quite a bit of adjustment. Gone are the old governing stable data of Must Have/Can't Have, force and compulsion. It is a bit like a ship that suddenly loses its ballast! You have to find new ways of balancing yourself, and the stable data are just about invisible! However, you have the advantage that you are able to think much more clearly and responsibly, unswayed by negative emotions. It is much, much easier to make the "right" decisions, and recognise and correct mistakes. If you persevere, you get the hang of it. It keeps getting better and better. Just beware of stepping back into old habits.

Stepping out of the negative can be like stepping over a line, you notice sudden and definite changes in everything.

These other realms are very much a case of knowing, rather than knowing about.

When you get there, you will definitely know, because your life will be genuinely wonderfully satisfactory and survival all the time. No person can assess that except yourself. □

# Narconon's Early Beginnings

by Mark Jones, USA

NARCONON, a Scientology program for helping drug addicts, was started by Willie Benitez, a prison inmate, who had read a Dianetics book and gotten some of his fellow prisoners to do TRs. This had resulted in a reduction of the recidivism rate of those who had participated.

During the time I was helping celebrity centers in California, the head of the Guardian's Office in Los Angeles asked me if I would help to expand Narconon. I told him that I would assist part-time, and began to establish communication lines with various penal institutions. The first was the Youth Training School (in fact a prison).

I made contact with the psychologist and the Warden, and they agreed to have a Narconon program initiated. So I started one, and soon had between thirty and forty inmates meeting once a week, doing TRs.

After a few months, the Warden wrote a very positive recognition of Narconon. Following that, we started programs in quite a number of penal institutions in California. With some invaluable assistance from Guardian's Office personnel, I made contact with the wardens of over a dozen prisons in the State, and helped to start Narconon programs.

One such prison was the California Men's Colony in San Luis Obispo, which was about a six to seven hour round trip from Los Angeles. After doing this weekly for some time, I was able to convince a well-trained Scientologist, Larry Winnard, to consider taking over delivery of the program. He lived much nearer to the place.

## Tough nut

Larry agreed to go up one evening to take a look. At the end of each training period, I'd ask if any of the inmates cared to say anything. Usually, a few did. One, who seemed to be looked up to by his fellows, was called "The Tough Nut". So when I asked for participants' comments at the end of that evening session, I

hoped for the best. After several inmates had expressed their results, The Tough Nut raised his hand and, in a very gruff voice, stated: "I've got something to say." I was apprehensive.

He continued, "When I got into this program, I was very skeptical. Frankly, I thought it was for the birds. But when my wife came to visit me this weekend, I decided to try it out and keep my TRs in. We'd never been able to yak together for more than a few minutes before getting into a quarrel or fight.

"This time, when I saw her coming across the lobby, I said to her, 'Sit down, woman, we're going to talk without fighting.' And, do you know, we sat there and talked for over forty minutes, and didn't have a fight or anything. This damn stuff really works."

Following this, Larry agreed to take over the running of the program, and got results.

I was urged by the Guardian's Office (GO) personnel to continue the expansion of Narconon, and did so. I often worked with people from the nearest GO, and the Guardian herself — Jane Kember — was a strong supporter of Narconon. As a result, we got programs into about fifteen penal institutions in the U.S.

## Europe

The Washington, D.C. Assistant Guardian was Duke Snyder, a very effective leader. He and I visited a sizeable number of Congressional representatives and senators. Some made donations to Narconon and helped to get programs into the prisons in their states.

Later, the Guardian Officer, WW, asked me to visit and assist as feasible the Scientologists putting in and running successful programmes in Scandinavia. I was impressed by their dedication and results.

Programs such as Narconon can provide real help in reducing recidivism rates in prisons and crime rates in societies all over the world. □

# The Blessings of Confusion

by Max Sandor, USA<sup>1</sup>

CONFUSION GOT A BAD reputation over the past trillion years or so.

Not that it ever changed in being ever-changing. It's just that people got more and more in the habit of demanding peace and order.

To many, even if it meant being dead for a while, anything appeared to be better than a whirlpool of disorder.

Where and when the gusto for playing, this enchanting enjoyment for creating order out of disorder, has been lost, is hard to track down.

The best bet would be that a lot of people gradually lost their ability to confront chaos and disorder because of their inability or laziness in letting go of old solutions that worked once fine but that don't apply anymore now.

## Quiet them down

Nowadays, and since quite a while really, many leaders, spiritual and political alike, promote "peace and order" for the sake of "peace and order".

But they do this with a little twist: instead of advancing the people's inner ability to confront and tolerate disorder, a necessary and irreplaceable requirement for achieving transcendent states of mind, these "leaders" are selling the solution of quieting down the environment altogether.

This now is upside-down, of course, and the results are lower levels of confront and tolerance, a degradation of the being's ability to play games and to enjoy doing so.

In short, what they're really doing is short-changing their followers big-time.

Instead of higher levels of responsibility for the neighborhood, a curfew is being called for for all.

Instead of trusting that people read the warnings on the packaging, the product is outlawed altogether.

For many people this is just as well: they're already voluntary slaves, indulging in their fake feelings of peace on the way to their graves, all the way complaining about the injustices in this world.

## Uses of confusion

Yet, without confusion, there is no discovery, no progress.

It is the foremost ability of the researcher and scientist: to dive into a confusion of contradicting data before the new insight is being born.

It is the joy of the child: putting a puzzle back together.

It is the gratification of a the human being as such: evolving order out of chaos.

From this angle, confusion is not the nightmare that one would expect: it is the necessary starting point without which no game could ever happen. It is thus one of the most vital phenomena in life as such.

## Dwindling Spiral

The non-confront and lack of tolerance of confusion is a dwindling spiral: once started it propels itself towards the denigration and annihilation of a being itself.

It is gladly fuelled by the master-minds of politics: by throwing confusion towards the masses, people will eagerly pick up any offered pseudo-

<sup>1</sup> Special thanks to the Pilot and Flemming Funch for this one.

solution, even if the fine print says the price is freedom.

Totalitarian governments therefore hate anything and anybody who works towards a truly higher level of tolerance and ability to face confusion in whatever form.

Now, a yardstick of true freedom of a being could consist of the amount of confusion that a being can tolerate before it caves in and starts grabbing any kind of anchors, whether they are artificial, fake, or genuine.

### Process possibilities

What kind of process could be run to determine, and possibly increase, this amount of confusion?

Asking: "What amount of confusion can you tolerate?" can blow off considerable charge and recover a lot of life units in a short time. However, it can also stir up vast areas of unconflicted events within just a few passes.

The balancing of such a process leg is also quite difficult. The opposite of confusion appears at first to be "order".

But "order" in its extreme means slavery, suppression, restriction of motion. Thus, "what amount of order can you tolerate" is equally precarious as the first leg.

A better balance would be created by rehabilitating the havingness of "safe space".

For example: [confusion/safe space/order/safe space] could form an interesting rundown but it would require having already some repair tools handy for the case that things would go awry.

Much more could and should be done in this vital area and the work should encompass physical, mental, and spiritual aspects each in their own right.

Ultimately, transcending this universe is not possible without this faculty of tolerance of confusion: the abyss that separates this universe from whatever is beyond has as outposts areas of utter and total confusion.

This confusion cannot be by-passed: one must first be able to tolerate it before one can step beyond. □



## Service Facsimiles – 2

by Sigrun Lone, Norway

I RECEIVED UPDATE SERIES 1 (issued in IVy 5, page 3, as the article "Service Facsimiles" by David Mayo available on Internet see link from IVy's Home page to Homer's Archive Browser) at the time it was issued and have kept it and studied it. The last time I re-read it, I recognised what he says in the following paragraph:

Another type of service facsimile was mentioned by Hubbard. Hubbard stated that the present time Term and Op-Term package were the pc's service facsimile. It is not clear how or why he considered

that to be so, nor did he make any further clarification of this. Furthermore, no technique was given to handle this phenomenon.

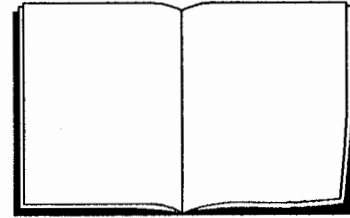
In my own experience I find that if you go for the computation, you may find several "poles", and they seem to belong to a GPM = Term – Operetta – Mass package.

It would be interesting to hear if any of the many free-zoners have seen a good technique worked out to lead pcs to the core of their Present Time Problems. I mean real, without too much ado! □

*Book News:*

## Mace: *How to Turn Upsets into Energy*

Reviewed by Peter Graham, Australia



The book *How to Turn Upsets into Energy* was written and self-published by John Mace. John's involvement in personal and spiritual growth over the last 30 years has been extensive and his book reflects that long association.

Drawing on earlier experiences, his knowledge of clearing technology and on Alan Walter's work in particular, John has developed several new methods for working with clients to resolve their unwanted conditions. Rather courageously, he has also used these new methods for the eradication of obsessive/compulsive behaviors, including addictions to alcohol, smoking and drugs, with considerable success.

The book is a summation of his studies and research into life and the methods he now uses to help others. He anticipates that some people will have trouble accepting his ideas but hopes that the book will help get his ideas and research accepted and used more broadly.

### Mind and Soul

In the chapter "The Search for the Soul", John expresses his acceptance and certainty that we are each spiritual beings and points out that energy (just like a spiritual being) has no substance, no weight, no colour and no form, but it is recognizable by the effects that it creates.

Chapter 3 is concerned with the mind of a spiritual being and seeks to define what the mind really is and what its primary function is. He considers that his understandings in this area are supported by the workability of his techniques that are partly based on the concept. John suggests that the mind is a stimulus response mechanism and that its function is to create images or visual representations of whatever the being puts its attention on. And, that these mental images consist of "mental mass", an important concept behind the procedures described later in his book.

### Handling Upsets

In chapter 4, John points out that affirmations are used to counter or overcome some negative aspects of life. However, often they are up against some unresolved upsets or traumas in the past that contain negative decisions or considerations buried within them. Doing affirmations does not resolve such upsets and are only band-aid solutions. This book is concerned with completely eliminating these negative decisions buried in the psyche.

In chapter 5, John states that his research shows that stress and depression "have their roots in life's upsets". He defines an upset as a "mental shock" and includes losses and traumatic events under that heading. When an upset or shock occurs, a "ridge of energy" is created by the being's resistance to what is happening. Such a ridge of energy is created in or near the body and is typically centered over a "chakra" point. John has found that when such a ridge is formed, all the emotions and feelings that existed at that moment are locked or frozen into it. As all feelings and emotions are basically self-created, they can therefore only be "dis-created" by their creator. John claims that when the ridge of energy or mass is dis-created, the individual is freed of all the emotions previously locked into it — and recovers the life energy which went into the creation of the mass.

Another key to resolving upsets is the being's resistance to experiencing some element of the moment of shock or overwhelm. John describes how resisting something keeps it there as it has to be created in order to be resisted. Thus, part of the process of resolving an upset is becoming fully aware of what they have been subconsciously resisting. John repeatedly stresses that if something is still bothering someone, then there is something still not known about it. It is usually a decision made at the point of



overwhelm which is later "like hidden hypnotic command" buried in the psyche.

### Handling Identities

Chapter 6 is concerned with Identities and their characteristics. This is an excellent treatise on identities and how they operate and how they come into being in the first place. John says that "You create identities as a substitute *you* and operate through them" and that "they appear to be part of your beingness" but they are not you. John brings to our attention that every identity has a set of recognizable personality traits, but sometimes certain traits are shared by more than one identity.

John explains that we all need identities in life and could not operate without them. However, some identities "get out of hand". John cites obsessive/compulsive behaviour and addictions as examples of an identity "which is out of control" and which "has become stronger than the person who created it". John states that in the case of an addiction, it is an identity which has the addiction and not the spiritual being. John also wrote that "Anything you do not like about your self is *not you*. It is an identity". An important point that John makes is that chronic (long term) conditions have more than one cause or trigger. Thus, in handling addictions or compulsions "you must locate and handle each reason" (which is usually more than one upset or identity).

### Procedures

In chapter 7, entitled "How it Works", John explains that the title of the book comes from the benefits of handling upsets — the releasing of energy previously solidified in the masses. The first step of the *Shock Handling Method* is to locate an upset or trauma to handle and to then get the "worst moment" in it which is the moment of shock or overwhelm. The method thereafter addresses just that moment (and does not involve running the client through the incident). A transcription of an actual handling of an upset using the method is included. This shows how the procedure is done and brings the underlying theory (outlined in the previous chapters) together into a practical form.

There is also a section in chapter 7 on the *Identity Handling Technique*, which includes

identifying the various traits of the identity until the client suddenly sees an image of an object or thing that represents the identity. This is an example of the mind creating a picture of something the being has its attention on. It is a strange phenomenon but according to John, this happens every time. John also provides a transcript of a actual handling of an identity. Most interesting.

### Testimonials

The book includes a number of testimonials from clients who have benefited from these two methods, including some who have fully handled their addictions. One client, after healing his smoking addiction, commented that "The amazing thing is that I now have *no* cravings".

Having been trained in these two techniques and having used them myself for about 6 months, I can say that they are effective and I use them regularly. They are now an important part of my "clearing toolkit". I should also say that the book provides a full coverage of the background and theory of the two techniques but does not provide the full details of the techniques themselves. The addiction handling procedure (which utilizes both the above mentioned methods) is not included in the book.

John has written up several technical articles that give the full procedures plus some other bits and pieces that make it all come together. He is keen to train others and may be able to do so from a distance. I thoroughly recommend this book to all clearing practitioners. □

The book is available from John for \$25.00 Australian, which includes airmail postage. John can receive payment on the following credit cards: Visa, Mastercard and Bankcard. Send to: John Mace, 1 Moorhen Drive, Yangebup, 6164 West Australia. email: [identiks@iinet.net.au](mailto:identiks@iinet.net.au)

IVy in Denmark also has the book for sale, but payment has to be made in Danish Kroner which can be expensive (in exchange costs) if not combined with other things, like subscription renewal or other books. The price is 100 Danish Kroner with postage in Europe.

John's Internet site has the address: <http://www.iinet.net.au/~identiks>

# Knowingness and Creation<sup>1</sup>

by The Pilot (AKA Ken Ogger), USA

THIS ONE MAY BE a key breakthrough.

I was thinking about the Know to Mystery scale and wondering how one could learn something sophisticated such as a computer language by knowingness alone without the hard work and experience.

It just didn't seem to me that knowingness would go that high. You can pick up things by knowingness, but I just couldn't imagine it really working at that level of detail. My thought experiment was to consider somebody running "get the idea of knowing the C language" (C is a computer programming language) alternated with "get the idea of not knowing the C language" and my conclusion was that it wouldn't actually yield a knowledge of the language although somebody might have a few good cogs and get their confront up on learning programming.

And yet I pick up new computer languages these days with a careless wave of the hand. I certainly don't bother "learning" them in any formal manner. Using C as an example, when I did start using the language back in the early 1980s, I spent a few hours flipping through Kernigan and Richie's book, glanced at some sample code, and immediately wrote a sophisticated multi-threaded program. Within a few days I was solving problems for supposed C experts at work.

## Knowingness?

Now of course I already had a dozen other computer languages under my belt, and I knew machine internals well, having done system programming in assembler (machine) language back in the 1970s.

But I do come very close to picking up new computer languages by pure knowingness now that

I have lots of experience in the area. Except that it isn't by knowingness. It can't be or else you could get to this state simply by drilling knowingness.

So what am I really doing when I pick up some new complex computer area in an afternoon? It is not knowingness. I hardly work on that at all.

*It is the create button. It is mockup by approximation.*

In learning C, for example, I was visualizing what would have to be under the hood, mocking up how the language would have to work, almost creating it and simply staying in agreement with what others had created. Knowing how the machine works and knowing what the language would have to do, you of course know what is there in the language without having to learn it, it is just obvious.

So I went back to the thought experiment and considered whether you could get somebody to know a computer language by running "mockup a computer language", and my feeling was that yes, this one could work if it was taken far enough. Of course this might be a bit out gradient and would probably overrun before you got far enough, but I could see it working in the right direction.

In practice, I am quite capable of inventing a computer language, and picking up an existing one simply means getting enough anchor points and orientation to duplicate what somebody else has mocked up.

I'll bet that somebody who already knows a few computer languages could drill mocking up new ones and turn into a real hotshot.

Where a computer neophyte (beginner) would fail would be in not doing the mockups in suffi-

1 From the Super Scio Archive 34 — Aug. 98 Pilot Posts to ars/act (newsgroups on Internet).

cient detail so as to be of comparable magnitude to existing computer languages. Note that I'm not talking here about mocking up a vague symbol of a mass called "a computer language". I'm actually talking about mocking up a language in all its detail, including a detailed instruction set and parsing rules, because that is the one that gives you the ability to know these languages easily.

The point here is that if you can create them, you can know them.

### Create

This puts *create* as the top button on the Know to Mystery Scale. Starting from static nothingness, you have to Create something first before it can be known.

Ron bounced around a bit on whether Know or Not-Know was the top button on the scale. Putting Not-Know at the top doesn't quite feel right, so one tries to put it between Knowingness and Know-About (Learning). But in practice, you generally shift up from Leaning to pure Knowing without going through a Not-know step. And you can shift from Knowing down to Leaning by simply going down tone or losing confidence or contracting your space again without manifesting a Not-Know step.

However, moving up to Create, there is a natural tendency to do a little bit of a Not-know. I don't mean a "blast everything out of existence", but simply that you would ignore the existing computer languages (Not-knowing them slightly) so as to mockup a fresh and different one.

And coming downscale from Create, after creating something, you would have to Not-know it to some degree before you actually needed to do anything to know it (knowing it is an inherent effortless side effect as long as you are at create).

So the top of the Know to Mystery scale is really:

CREATE  
NOT-KNOW  
KNOW  
KNOW-ABOUT

And then it goes downwards (Looking etc.) to Mystery as is discussed in other writings.

### Word clearing experience

I had a wonderful experience once when I was being word cleared in session. This was when I was getting set up for expanded grades back in the 1970s. I was a class 4 auditor and grade VA release from the 1960s one process per grade era. My auditor was one of my own former PCs and the C/S also knew that I had been a real hot shot cramming officer.

Everybody involved, including myself, the auditor, and the C/S knew that I probably knew the Scientology materials and definitions better than both the auditor and the C/S did. But the first step of the program required doing all the word lists for any correction list that they might have to use. And since I was grade VA, that meant every word list in existence except for the ones on the Clearing course and OT levels.

So the word clearing was a totally bullshit step which everybody knew was a waste of time, and it was being charged for at the current auditing rates (\$50 per hour at that time). The C/S did not dare bypass the word clearing step because that would be squirrelling. We all wanted me to get onto the expanded grades processing. Nobody wanted to give me a lot of bypassed charge on wasting money on unnecessary actions. That quantity of word clearing can easily burn up 25 or 50 hours of auditing.

So we went through those word lists at express train speed. The auditor would say the word and I would say the definition. I wouldn't think about it, I'd just say the first thing that popped into my head and the auditor would just say the next word without stopping to consider whether I was answering correctly. He had confidence that I knew the answers so he wasn't worrying about it. And we weren't worrying about context. It was "Run? - Go Fast" rather than "Run? - Do a Process", and it was as fast as we could say the words quickly. So we did about 30 definitions per minute. We went through thousands of words in a couple of hours.

Something wild happened. First of all, I lost all considerations. Then I was just talking from knowingness without looking at any pictures or considering anything. Then there was a moment of stumbling when I realized that I didn't know anything and this was all meaningless. I talked to the auditor a bit about machinery

blowing and he indicated an FN on that and then we went back and continued the word lists.

Then I realized that I was just creating definitions and not actually knowing anything, simply inventing without reference to anything. The definitions just happened to be right but not as a result of looking at or knowing anything. They simply were right because I was postulating that they should be correct and in agreement because I wanted to get through the word clearing action without any time wasting distractions such as looking up words (and I didn't have to look up any in that entire endless list).

At the end of the action I had a floating TA [floating Tone Arm, emeter sign that much charge had been handled and person was in a state of high wellbeing. *Ed.*] and was in a state of creation above knowingness, but of course I didn't recognize the significance of that or fit it into the K-M scale as I did just now. But it is a great example of what I am talking about in this write-up.

### Mockups – visualizing

In the Hubbard College Lectures of 1952, Ron talks about how you would learn to fly a plane by visualizing everything that could happen and what you would do about it. He talks about a beginning auditor preparing themselves to do a session in this manner; visualizing everything that could happen and how to handle it. He certainly saw a bit of this in those early inspired days, but it didn't make it into the general theory or onto the K-M scale. But he does talk at times about learning something by doing mockups to approximate it (I think that that one is even on the study tapes).

So this isn't really new data. But the relative importance has been missed. Seeing it this way as the top of the K-M scale puts a whole lot of things into context and opens up practical applications.

And my thought experiment with the C language points up another key concept. It is not

the size or significance of the mockup that is important. It is the amount of detail.

The difference between a child's stick figure painting and a Rembrandt is the detail.

Tesla is said to have visualized the complete AC power generation system in his mind before he wrote down the design of the Niagara Falls generators for Westinghouse to build.

Mozart is said to have composed symphonies in his head, complete in every detail, before setting them down on paper.

The great men in almost every profession are usually notorious for their attention to detail and when you dig further you often find that they had a tremendous ability to visualize things as well.

Recently there has been a discussion of theta size on Clear-1 / ACT<sup>1</sup>, with processing about mocking yourself up as bigger and so forth. Now that is nice and getting the idea of being bigger and smaller alternately is certainly a good process. A thetan's ability to reach and to have space is definitely one of the monitoring factors and you can get a big fast gain that way.

### Gradients and data

But this factor of details is why you don't get an OT simply by having the person be bigger and permeate things. He is simply not up to mocking up the quantity of details necessary for good perception and control. If you get the idea of being as big as the galaxy (which is fun and interesting), you probably get a vague blur rather than precisely visualizing the details of 3 billion star systems (yes it is that many).

Now don't let this discourage you. It is a gradient like everything else. It starts slowly, but you grow by quantum jumps rather than linearly by one item at a time. Once you can handle a certain level of detail, then you can handle it. Once you can hold one musical composition in your mind in detail, then you can do them endlessly, like Mozart. Its only the first one that's hard.

1 Clear-1 is an Internet list which relays the majority of items appearing on the Internet Newsgroup alt.clearing.technology. *Ed.*

Do the usual attention drill (a locational, as in Self Clearing<sup>1</sup>, process 1.1) spotting individual points on objects. Then as a second step, spot and hold points, keeping the previous points while adding a new one so that you can hold multiple points simultaneously.

Do mockups and see how many details you can put into them. Do it occasionally getting a little more detail each time.

Go ahead and permeate a big city and see how many individual buildings you can hold in your mind at once. Try it occasionally and keep pushing the number up.

Listen to complex music and follow individual lines. Then listen again and try to follow multiple lines at once and see how many you can get.

Study something complex and work on getting more and more of it into your mind at once.

There are lots of things that you can do here and there are many ways to work them into the ordinary activities of your life so that they build up naturally and easily.

There are quantum jumps where you start getting collections of detail as a unit without losing sight of the detail. Think of reading. You probably get "The Cat" as a single unit rather than as 6 letters or two words. And yet you probably do see and know all the letters. Just contrast that with the first time learning experience of sounding out all the letters and composing words while reading something.

I wonder how it would work to just have kids mockup words and how to spell them and to write them down without inval or eval and just keep them at it until something gives way. Then you would just have to orient them to what the currently agreed upon words and spellings are. This is just in theory, but it might turn on a fantastic learning ability.

*You raise your ability to handle detail by rolling up your sleeves and handling details.* If you do this consciously in present time without putting it on circuit, it soon jumps to being able to handle packages of details.

Part of our downfall may have been that we decided that there were too many details and it seemed overwhelming or too boring and so we put the details on automatic so that we wouldn't have to confront them. But if it is on automatic, your confront never comes up and you don't get that jump up to handling quantities of detail easily.

I would say at this point that theta horsepower is primarily monitored by how many details you can mockup and hold. If you want to be god, you better plan on tracking every sparrow that falls.

So the top of knowingness is the Create button, and the monitoring factor is how many details you can create.

I'm sorry if this sounds like work. It can be rough getting started. But at the top of the scale it's lots of fun to mock up lots and lots of details. □

<sup>1</sup> Self Clearing is a set of procedures which one can apply on oneself without help present, carefully worked out by the Pilot, which can take many people from a beginner stage to fairly high levels. The book can be downloaded free on the Internet — see links from IVy's Home Page: <http://home8.inet.tele.dk/ivy/Ed>.

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# Granting Beingness

by Sehlena LeCornu. USA

I LIVE IN A LARGE (90 units) apartment building specifically for senior citizens, the disabled and senior disabled. It has two stories with elevators and inside hallways, plus a spacious and beautiful foyer and recreation room behind it. The mail boxes are on either side of the glass wall where the front doors are located, and a large table is set up for packages that won't fit into the boxes.

Every day that mail is delivered (6 o'clock in the morning/evening???? in the US) a small group of residents (8 to 12) sit in a u shaped area in the rec room, waiting for the mail to be delivered and to visit. When I first came here in April of this year, the manager made nasty little jokes about them, sitting there as if that is all they have to do. She is a shallow woman with little spirituality about her and she is leaving. I am not unhappy about that change.

Over the months I have gotten to know most of the group fairly well and to realize that their lives have become very constricted by virtue of their no longer being able to drive a car and thus get out on their own when they want to (public transportation in Southern California is a bad joke!).

## A parcel

One afternoon, I went down early for my mail in order to visit a while with "the ladies". The mailman had just arrived and I had a large box on the table. So, since I had brought my "roll around"<sup>1</sup> as well as my portable oxygen unit (required), I decided that I might make the task of getting the box upstairs to my apartment easier by opening it downstairs in the group. The idea of doing that was "strange" to the ladies,

but that's OK, I'm the *odd* one in the group anyway!

As I got the tape off the top and began to poke around inside, I found I was going to be knee deep in styrofoam popcorn. One of the ladies said that she would go get some bags for me to put it in. When she came back with them, another lady helped me dig out the messy stuff. Handfull by handfull we uncovered the beautiful little bonsai tree that my sister had sent me. Also, there were three little "mud" figures to put on top of the pebbles in the pot. One by one we unwrapped them and passed them around to the others to see and say "oooooh" and "ahhhhh" over at the dainty little pieces and the gorgeous little Japanese tree in the pot.

In the end I had the trees and the mud men carefully ensconced in plastic bags and in my roll around. One of the ladies had offered to take the box and the bags of popcorn out to the trash barrel for me which saved a lot! As she was on her way back to the group, one of the ladies said "That was fun!" and everyone smiled and murmured agreement. An unintentional havingness process had brought some light and joy to people who rarely get it.

This brought a point to mind that I want to stress. Share who you are and what you have with those you meet and watch them brighten up and be more in present time. I'll give you a little example. Several times in the past few weeks I have taken a lady with me if I was going out for a quick meal. Her hearing is not good and so she seems overly quiet and reclusive. I thought she was an interesting person and we began to paint together one day a week.

1 A roll around is an enamel coated little wire basket on wheels used most commonly by elderly people when going to the store to carry home their groceries. Mine is small, shiny black and has two small wheels in the front and two large wheels in the back and it folds up flat.

A few days ago, when I had stopped by her apartment to drop off a jar of jam I had picked up for her at the grocery store, she asked me to sit down because she had something she had to tell me. Not knowing what was coming next, she said "You are the only person who has made me feel like a "real person". I have had so much fun going to dinner with you — more fun than for a very very long time." I told her that she *was* a real person, one I truly enjoyed and liked and that she honored me by going with me. At this point she dissolved in tears.

Such very little things, opening a box with a group, sharing a little time with another — but I am convinced that it is these things, sharing who we are with others around us, that raises the quality of life for all of us. I don't know how you *charge* for that! Nor do I know how you discard these beautiful people I live with because they are old or infirm. I can't and won't! You must have people like this around you...

□



## Dreams

By Claus B. Hansen, Denmark

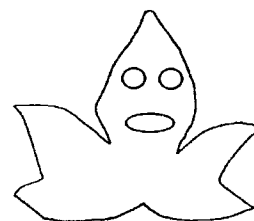
In my dreams, I'm somewhere else,  
I haven't changed, I'm still myself,  
No need for masks, no need for pain,  
Nobody lies, nobody blames,  
And there is nothing to be bought nor sold,  
The truth you speak has become your gold.

□

# B

*International Viewpoints*

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