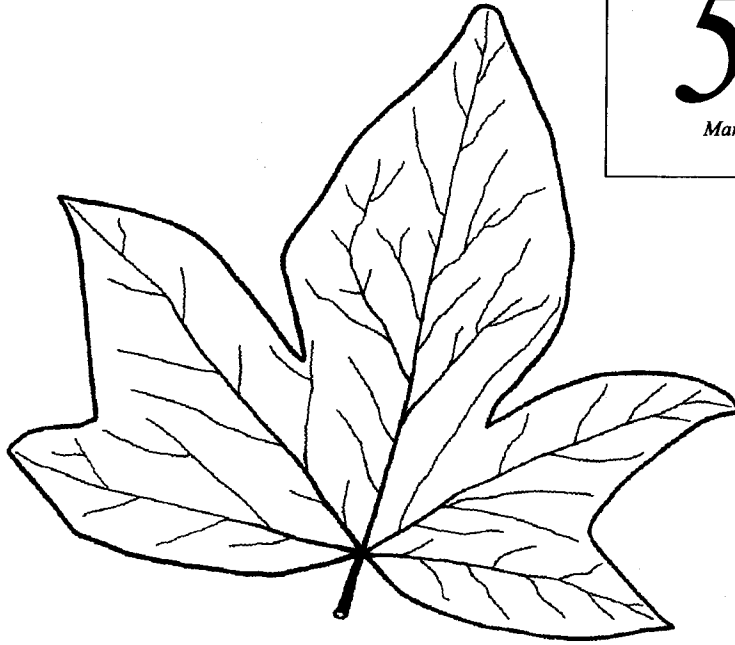


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March 2001



International Viewpoints [Lyngby]

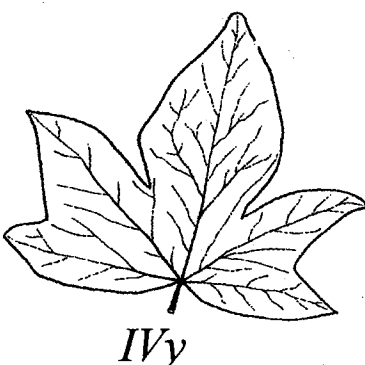


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International Viewpoints is independent of
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IVy's aim:

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

It is this large subject that International
Viewpoints deals with, and it is our aim to pro-
mote 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 — 2:

Let's Look at the Creative Experience

By Jim Burtles, UK

PREVIOUSLY WE TOOK a look at the possibility of developing techniques, processes or procedures that might be able to enhance or release our creativity. There was an assumption that such a pursuit was worthwhile. It begs the question "Is creativeness worth pursuing as a separate entity or aspect of being, doing or having?" Does it have its own intrinsic value or are there some other sound reasons for following this line of enquiry or embarking on such a voyage of discovery?

The benefits of creating new concepts and then following them through to fruition are the products or the output from the process. On the surface, this appears to be an axiomatic truth. It implies that the outcome is an expression of the value of the process. One could even suggest that the outcome is the value of the process. For example, we know that fresh vegetables are a benefit from gardening and one could go on to suggest that fresh vegetables are the only reason for gardening.

Other product

However, I do recognise that the products may not be the only benefits, nor are they necessarily the most valuable benefits. Sometimes the process itself is the real benefit. Simply having the experience or taking part may be enough to justify one's involvement in the activity. (The gardener may enjoy the exercise or simply want to get out in the fresh air.) Perhaps we should re-phrase our little axiom to read "The benefits of invention may include the products of such invention".

Somehow a brief reflection on the matter has reduced our axiom to the level of a conditional



statement. Such is the nature of progress and development by observation and inspection.

By challenging our first thoughts and the underlying assumptions in this way we move towards the full potential of those first thoughts. It is a way of creating good ideas and sound thinking. Self-debate can be a constructive process, I suggest. Maybe there is the germ of another idea here.

Could it be that debating with oneself is a creative process that will respond to the application of a technology? Clearly this form of debate could work more effectively if one operates

within the proper set of rules and conditions. I do know that there are many recognised ways of developing ideas through this kind of dialogue, although to be fair most of them are aimed at members of a group or team rather than the solo performer.

Groups and Individuals as Problem Solvers

However there is every reason to believe that what works for a group is just as effective for the individual. Indeed there are reasons to believe that it might be more effective when applied by a single-minded person. There would be less room for disagreement and misunderstanding and a better focus on the matter in hand. In a problem-solving situation I often find that groups tend to drift away from their original objective rather more easily than I would want them to.

On the other hand I do recognise that some groups become so focused as to be fanatical but I would question whether they are involved in constructive dialogue at that stage. It is bank¹ rather than brains at play in that kind of final endgame. History is littered with examples of groups moving towards, or into, fanaticism. It is my contention that this is last phase of the group life cycle. I am quite interested in the dynamics of a group and the phases in its evolution. Can we take the rise and fall of the Roman Empire as a generic model for all empires or even for all groups? Maybe there is more than one group model. However for the time being I shall stick to my own experience with groups as typical. Hardly a scientific approach but immensely practical and relatively effortless.

Concentration

Groups usually lack the degree of concentration that I like to apply to a problem. Once I get the mental bit between my teeth I am totally focussed until the problem is solved. Indeed I am almost obsessive about "my problem". Certainly I am possessive in the sense that I much prefer to figure it out for myself without allowing others to help or interfere with "my" thinking process. My justification is that it slows me

down if I have to explain what I'm thinking and how I got there.

Once I get into this kind of "swash-buckling think mode" there are several thought streams running at the same time and I keep leaping from one to the other in a form of mental gymnastics. The mental equivalent of Douglas Fairbanks at his best, swinging from the chandelier of one idea onto the balcony of another before lunging once more at the dastardly problem. What is more it should all be done with such style and grace — after all it is the best side of my brain that is on display.

The Creative Experience

On a more esoteric level there are some intriguing philosophical questions to wrestle with. If the benefit or the purpose is something other than the production of an end result then we can tackle the matter from a purely subjective rather than an objective viewpoint. This alternative perspective might lead us closer to some of the answers. In any case it could be an interesting side adventure. "Nothing ventured nothing gained" as the saying goes.

What about the actual "Creative Moment"? Is it simply a matter of inspiration, does it depend upon the "atmosphere" or is it the inevitable result of an activated cycle? Perhaps it is the automatic effect resulting from some conscious or unconscious cause? For example, the act of fertilisation causes pregnancy, which naturally leads to birth.

We might even ask if there is such a thing as the Creative Moment. In some areas of activity, the period of gestation is so long that it is difficult to relate the creation to one particular moment. "Eureka" may well be the exception rather than the rule. Archimedes had a rare intellectual experience that has been recorded as a moment of historical significance. Did Shakespeare go through a similar experience with Hamlet or Macbeth? It is more likely that he struggled with both of these brilliant creations over a period of days, weeks or even months before he released the final product.

1 reactive or subconscious mind. *Ed.*

Delivery

In my experience the act of publishing (delivery of a product) releases the flow and stimulates demand, which prompts further engagement in the creative process. In this context publishing means making it known to at least one other person. It does not necessarily imply the whole commercial apparatus of mass awareness, volume production, and return on investment.

I believe that the creative process is closely related to the delivery process. An incomplete delivery cycle impinges on the creative cycle. Attention is diverted and the stimulus for further creation is ignored in favour of resolving the outstanding problem. After all the purpose of creating is to be able to deliver a result. In effect creation and delivery are two phases of the same cycle which remains incomplete until delivery has been achieved. We shall return to this question of the relationship between various parts of the Creative Cycle. In the meantime let us continue to explore the experiential aspect.

The Creative Moment

The one thing I do feel sure about is that the Creative Moment can be a very pleasant experience. It can be the purest form of pleasure and is perhaps the fuel that spurs one on towards another creative cycle. One might also see it as a moment of total self indulgence except that the actual creation or product is normally benevolent.

Sometimes that final Creative Moment is particularly elusive. You know there has been a germ of an idea kicking around for ages but somehow you aren't able to express it. The words won't come or the image is vague. You just don't have the final picture clear enough in your mind to be able to express it to your own satisfaction. Finally, necessity to make a deadline or desperation to be rid of the problem causes you to move forward anyway. And then creativity takes over, the pieces begin to come together and suddenly there it is. It emerges in all its glory, almost as though it has its own energy and impetus. The Creative Moment is both a relief from the dreary struggle and a pleasure from the agreeable outcome. Good indicators on both of these counts double up to become very good indicators.

Is this concept of a creation developing an identity with its own energy and impetus a valid one or is it just an illusion? I would venture to suggest that we imbue any fresh idea with some of our own theta, probably in proportion to our affinity with the imagined outcome. This theta then becomes the source of the identity and thus the characteristics of our little brainchild. Whether we are still directing this "secondary theta", either consciously or unconsciously, is unclear to me. It could even be that once it takes on its own life it attracts further theta to itself perhaps from other sources. If this is so then maybe there is communication between these unborn brainchildren? This would help to explain how the same or similar discoveries occur more or less simultaneously in different parts of the world without any apparent connection between the discoverers.

Aesthetics

Going back to the argument about aesthetics, perhaps there is a connection between the manifestation of theta and the aesthetic quality of a creation. Theta is attracted to the aesthetics of the item, which is enhanced by the theta and thus attracts ever more theta. Theta and aesthetics thus feed each other and grow together. The brainchild becomes a benign entity. Perhaps occasionally an aberration creeps in somewhere and the result is a "bad idea". If it is an entity, does it respond to processing? Could we release the original good idea from its aberration or do we have to abandon it? If we abandon the "bad idea" does it resent us and gather strength from its anger, biding its time to strike back?

Must we accept responsibility for the behaviour or outcome of all of our brainchildren? Do we abandon ideas at our peril or should we be free to just go on creating afresh without a care in the world?

Surely there is always someone else around who can pick up the pieces? After all I do rather see myself as a gifted creator not a common caretaker.

If the correct response is not self-evident then perhaps we are not ready to receive the prize of Creative Ability.

□

The Power of Sourcery, Part 1

by Jack Horner

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OCTOBER 10TH, 1970. THIS is Jack Horner, from his inevitable corner. The lecture is copyrighted by the Association of International Dianologists, all intergalactic copyrights reserved, and so forth.

You've heard me say that we were originally going to call this subject "Sourceology", and that the people who were being audited were going to be called "pre-sources". We would call our auditors "sourcerors". But I thought perhaps people would feel that was a bit tongue in cheek. So I decided we better be a little more circumspect.

Dianology was partly chosen as a name because after L. Ron Hubbard dies, which he possibly will one day, the rigidities of that organization are going to cause its collapse, if nothing else. So there'd better be another place for people to go, and the name is close enough that they might recognize a home. A safe place. And really that's what I'm talking about this morning, a safe space.

Safe space

Auditing is an activity wherein you talk to somebody, or you do something that somebody directs you to do, and when you've done it, good things happen. Simply put, that's what auditing is. How much you're willing to do, and how much you're willing to say to an auditor depends on how safe you feel. For years we've talked about an auditor creating a safe space.

A safe space is not something which just happens. It's something that beings bring about. What is really necessary is a safe source. Because the power of sourcery has to do with how safe a source you are.

As an auditor how safe a source are you? Are you a safe enough source that the person sitting

across from you can change, react, scream, tell the innermost and most intimate secrets of his soul? Is it safe enough that he can tell you what he thinks of you, really? Is it safe enough so he can fall over unconscious and it'll still be alright? Is it safe enough so he can let himself become free? That's what the auditor has to provide, as a safe environment. But it isn't safe space — that's a mechanical result. What you have in an auditor is a safe being, a safe source. As you are a safe source to someone, they can afford to be themselves.

People build social machinery, social circuits, social reactions, in order to continue to interrelate with their friends and enemies. We dress certain ways, we speak certain ways, we respond in certain ways to things. It's a question of "Is this alright? What do they really think of me?" Etc. A lot of figure-figure goes on as to how to present oneself to others and still be able to have friendship and communication. So one builds ideas of what it's safe to be, what it's safe to do, and what it's safe to have. As one gets more and more reactive, there are fewer and fewer things that are safe to have, and do, and be.

Dramatizing sanity

Sometimes people will dramatize their sanity. They feel it's unsafe not to appear sane. They think, "I don't want to look stupid. I don't want people to think badly of me". To the point where I've had to say to a few people I've audited over the years, "I buy the fact that you are an intelligent, sane, and educated person, out of session. When we're in session, until you're clear, at least, let's get rid of your reactive mind. Don't sit there and prove to me in session how sane you are. It isn't necessary".

For example, we have a concept called the communication lag. Anyone who studies this material knows that if a process is flat the communication lag is consistent, and it's short. "Do birds fly?" "Yes". "Do birds fly?" "Yes". "Do birds fly?"

"Yes". "Do birds fly?" "Yes". The person who's dramatizing sanity will sit there and compulsively go, "Yes, yes, yes, yes, yes, yes, yes, yes, yes, yes", to show how sane he is, and that the process is flat because he wants to get this status of bird release, so he can go on. That's for the birds. It's the state we're concerned with, not the status.

Safe to say anything

John McMaster tells me that he never pulls withholds from people, which might shock some of you who've had a background in Scientology. That is, he doesn't go after withholds. He doesn't say, "We're gonna pull your withholds. Are you withholding anything? You say you're not withholding anything? Alright, I'll check it on the meter. Sensitivity all the way up-128. Are you withholding anything that reads! Gotcha!" This doesn't lend itself to safety. You think I'm exaggerating. I have been audited that way. I was getting audited once, my tone arm 3, nice floating needle most of time. The auditor got instructions to get all my withholds. Tone arm 1.75. Anxiety, protest and invalidation. A safe environment is very important. So John says he never pulls withholds. He says, "I try to create the kind of presence in a session that makes the guy feel it's perfectly all right to tell me anything. And sooner or later, he does".

Now that's a question of judgement to some degree. You can see some kind of an indicator on someone, and ask, "What's happening?" And he turns a little pink, and says, "Oh, gosh", and you say, "Come on, tell me". "Well, I mean, it's kind of embarrassing". "Okay, fine". But you look at this e-meter needle, and it looks like it's got St. Vitus's dance. "Come on, what is it?" "Well, I collect my ear wax to make candles out of". Well, let's not let things go to waste! You say, "Okay", and go on, but the point is that you make it perfectly all right. He discovers that in telling you something it's not dangerous, or unhappy making.

Careful communication

Most people have a long history of finding out what it's safe to communicate to whom. You mustn't say "Screw you" to your mother, or other similar phrases. You mustn't ever swear in front of a priest, or a minister. Those are people you only carefully communicate to. You

mustn't chew gum in front of teachers, and you certainly mustn't be too alive in front of a teacher. People put limiters on their communication, and on each other's communication, and make it unsafe to talk. Unsafe to be a source. Unsafe to be ourselves. We build a lot of phony selves to present to the world that they might accept.

You find all of these little rules and you carefully build these circuits as to how to react in certain situations, how to hold yourself carefully so you won't accidentally upset somebody and get them upset with you. So you tiptoe precariously over the tightwire of life. It becomes a very difficult thing. Then there are certain things that are established worldwide as safe topics of communication, such as the weather. That's one thing it's safe to talk about for the most part.

So one has to be careful what one says. One must be cautious. One must be careful how one appears. Because after all, one might get rejected. Therefore we are indoctrinated into the idea that we must not have people upset with us. That's a very bad thing. You must not have upsets. You must not let other people be upset with you. To put it in the terminology of an older technology, you mustn't have ARC breaks. We must all be in happy ARC with each other all the time. Let us all love one another, always, 24 hours a day, under all conditions, no matter what's going on. Which doesn't really work very well.

Safe to have an upset

We do attempt, in our lineup of processes, to make it safe for you to have an upset or an ARC break. Your ability to be in good affinity, reality, and communication with others has to do with your freedom not to be in good communication and reality and affinity with others. Because when you truly have a free choice you're more likely to create something willingly, and better. So it's important to repair a person's ability to have ARC breaks, and believe me, we work on that around here all the time. People do generally feel free to have ARC breaks around here. But actually that's part of the process of gaining freedom, that it becomes safe to have an ARC break.

I audited somebody once who was very covertly hostile. While underneath she felt, "I'd like to cut your balls off", she'd say, "Oh it's so good to see you today". Don't turn your back. It was covert hostility, propitiation, because it wasn't safe. I started to audit her, and all of a sudden she started to have all these upsets with me. I realized we had to repair her havingness on ARC breaks. So we just kept running ARC breaks, until she could have them. Until it was all right to have one. At which point she didn't have to suppress, she could have one if she wanted to, or she could be open and free, without suppressing a lot of hatred and hostility.

Power Process #4

There was a process devised with the intention of making it easier for a very tough case, for a person who has a tremendously difficult time in auditing. It was devised to get him started and really functioning, and help him move swiftly to make progress in auditing. This process was known as Power Process # 4, but it originally wasn't a power process, it originally was a case opener. We use it generally as a power process, but once in awhile we use it as a case opener.

That particular process goes, "Tell me a source". And the guy says, "Well, so and so is a source". And you say, "Good, tell me something about that". No matter what you're tempted to say, that's all you say. And then you say, "Tell me a no source", or "Tell me a non source", it doesn't matter too much. And the guy says, "Well, so and so". And you say "Tell me something about that". And that's run to certain particular end phenomena. Although, as long as you know that, it can be run rather indefinitely with rather good gains.

The basic realization we want a guy to get about source is that he is one. Because for many people a source exists external to themselves. The sun is a source, and God is a source, and there are all kinds of sources, but our pre-clear is not sure he's a source. He's got all kinds of sources, but he doesn't know he is one. He doesn't realize that he is a source. It's a very important realization, and it can't be just an intellectual thing. It has to be a real thing. He has to know that.

So that's the first power process we run. "Tell me a source. Tell me something about that. Tell

me a no source. Tell me something about that". And he'll go through all kinds of variations, like, you say, "Tell me a source", he says, "Well, the sun". And you say, "Well, fine, tell me something about that". "Well the sun is the source of light and power and energy". "Thank you. Tell me a no source". "Well, a no source, well, there isn't any such thing. Everything in the whole universe is a source of something". But you're not asking him for a source "of". For a source to be a source, a source must have knowing, conscious awareness. So we go through those comm lags of "there aren't any no sources", and we get through all that, and finally he's got some kind of an awareness that he and other beings are sources, as a subjective, feeling reality.

People say things like, "These germs are giving me this cold. My mother is the one who made me the way I am today. The government did it, and god did it, and mother did it, and father did it, and the school teachers did it, and my reactive mind did it, and Hubbard did it, and the world did it, and everybody did something but I didn't do anything. I'm the source of good things, but never bad things, etc". Or there's the other guy who plays God: "I am responsible for all the unhappiness in the world totally. And no other being exists, because, I'm the cause". He's in an "I" universe. So this tends to sort all of that out, and get it kind of in perspective.

There's a particularized phenomenon to look for, other than the cognitions. There is a definite, fairly consistent brightening of perception. The person's perception increases rather markedly. You shouldn't quit on that process until you get that phenomenon.

Usually we run that process on power, at Class 7 in Dianology. But it's a good opener in some cases where you've got a person who doesn't have a clue that he's the source of anything. The origin of conditions are a complete mystery to him. They come from an unknown somewhere, and an unknown somewhen. And he doesn't know what's causing anything. But he knows he read this book and his engrams are making him act this way. And they are, because he's mocking up the engram and giving it the power to do this to him.

Identification of source

A person can get to be obsessive cause, and say, "I wonder what made me turn that on?" He didn't turn that on. It's an old machine he was the source of originally. What's important is finding out where he was the source. If he knowingly, as source, turned it on, he can turn it off. That's one of the little insanities. "I wonder what keyed in" might be a better phrase.

The guy says, "I know what keyed it in. Birth". If it's still keyed in, that's one thing for sure we know it isn't. When an individual has some knowledge that he's source, he's likely not to pin it on the bank. He's also likely to have it more accurately perceived, in the sense he can say, "It was birth. No, it wasn't birth. What was it, then? What could have brought that about? Pickle bottles? Pickle bottles! I unscrewed a pickle bottle once, and that's when I got knocked unconscious. Oh, yeah!" It was the pickle bottle. The condition disappeared.

As an auditor you know that when you get the right identification, when you correctly identify the exact thing, the condition changes, and improves. If you know that, then you won't listen to a guy when he tells you, "The reason why I get a headache every Friday at noon is because it reminds me of a time when a gun went off in my ear in the artillery in World War II". You won't buy it. You might buy that the artillery thing is a key to it, or it's an opening wedge to it, but whatever he says it is, if it's still there, that's not it.

More Power Processes

We're adding a process on our power lineup immediately after P. Pr. #1. This process is based on what I've been telling you about this morning. The process is "What would it be safe to be a source of? What would it be safe for you to be the source of to another? What would it be safe for another to be a source of to you? What would it be safe to have another be source of to another?" You'll find that's one of the few power processes that has the flows in it. You could say, "What would it be safe to be the source of for yourself?"

You see one of the problems that we run into is that people know they're source, but it's not safe for them to be source of certain things. They're not aware that they might be a source of beauty, or a source of friendship, or a source of gladness.

Well you're not going to be free until you can be a source of anything you can create. A source of anything you can conceive of, a source of anything you know. That's very important, to be a knowing source. The power of sourcery is very great indeed.

We have another process which follows that one, which goes into sources of identities. Many times when a guy says, "I'm source", he says, "Yeah, I'm source. I'm Joe Smith, source". But he doesn't quite take a look at the fact he's source of Joe Smith, the identity. That underneath all of the identities and the valences, and all the viewpoints, and all of everything else, and completely separate from this whole universe, oneself is a source.

You make progress, gains, advances, you make more growth, to the degree that you know you're source and that others are, too. And you become a really safe source when it's completely safe for another individual to be anything around you. [Continued in Part 2.]

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Free Spirit Journal

Now and again we give a little account of the contents of the *Free Spirit Journal*, which can be regarded as IVy's Big Sister, or Grand Aunt.

The *Free Spirit Journal* started in 1984, at a time when there was a lot of discontent amongst members of the Church of Scientology, when many (amongst them top technical staff members) were thrown out of the church (declared Suppressive) and many others left of their free will. The *Free Spirit Journal* was started by Mark Jones, under the Council for Spiritual Integrity, as a magazine seeking for reform of the Church. In 1989, under the editorship of Hank Levin, it began to cover a wider field, which became called Clearing Technology, and also covered other associated therapies and philosophies. The editorship is now being handed over to Joel Hagger, who is associated with Wisdom Publications in Saint Jo, Texas. See page 13 for subscription details.

Just before Christmas we received the latest issue of the magazine, and *continued on page 21.*

Even More on Between Lives

by Todde Salén, Sweden

See IVy 49, page 12 for Todde's article "More on Between Lives Area". In November 2000 there were comments and additional material by various people contributing to IVy's private Internet list, ivy-subscribers. These were sent to Todde, and he sent the following article back.

I am sorry if I could not supply some of your readers with the specific answers that happen to fit their respective reality on the between lives area (the bardo). As I said in my article the interesting question for each individual to answer is "Who or what created the between lives area?" and "What is the purpose of the between lives area?"

The problem with answering the first question "Who or what created the between lives area?" is that the answer is the being himself created it by agreeing on a certain set of belief systems. So each individual has to find out for himself "Who or what did he/she go into agreement with and who is the source of the belief system he/she did agree with (one way or another)".

After the individual agreed upon a certain belief system with a specific content in the between lives area, he/she is going through whatever material he/she did agree to go through. At present when he/she is living a life as a human being he/she is trapped in the cycles of birth and rebirth through those agreements. It does not matter whether he/she was forced into those agreements or coerced or if he/she voluntarily agreed upon the system. After agreeing he/she is trapped and has to find his/her "way out" or continue to get born again and again as long as the trap is continuing to function.

So "What is the purpose of the between lives area?". This time the answer is more the same for everybody. The purpose is to trap the thetan and keep him/her trapped. And it works very well, don't you agree?

Socrates answer

In Plato's dialogue "Faidon" Socrates' pupils who discuss with him on the very last day of Socrates' life ask him repeatedly "How can we know that the spirit does not dissolve after death?". To this Socrates replies that they have

to learn by studying those things which are immortal, unchanging and indivisible. If they study and use their philosophic tools to grasp these things they will tend to become like the things they study. But they cannot use their body perceptions to study these things as the body perceptions only register those things that are composed of various other parts, are changing and eventually cease to exist. If they study their environment using their body perceptions they will become like the things they are thus studying — divisible, changing and eventually ceasing to exist. By this he clearly tells his pupils that they have a choice. Either they use their body perceptions and become changing, mortal and eventually succumb or they study that which can only be studied by use of philosophical thought. If they use the tools of philosophy to learn from what they can study with their thoughts only, they can become like that which they study — unchanging, indivisible and have eternal life.

Individual choice

It is up to each individual to decide which way he wants to go. So all you have to do is start studying philosophy and use the tools of philosophy to hang on to the eternal and unchanging spiritual qualities that are there right where your true essence exists. Through auditing it is possible to enter those eternal worlds of philosophy. You enter those worlds both when you receive auditing and when you audit others. To receive auditing is a limited process as there is only your own self to audit. To give auditing to others is an almost totally unlimited process as there are so many other individuals to audit. Once you start auditing others in volume you will realise that there are many different spiritual realities (agreements) on both the between lives area and other spiritual realities. Also you cannot walk this road to truth alone, as your own 1U¹ does not limit itself to your own present human existence. After all you have already been a tremendous number of other identities before this short (around 70 years or so) life as a human being on planet earth. Your true beingness (1U) has more of its essence in the

various beings outside of your 1D than which exists of your 1U inside your 1D (1st. dynamic). So please understand that the road out consists also of learning through others. To only learn through your own 1D reality is pointless. Like the old saying: "The intelligent individual learns by his own mistakes, the wise individual learns through the mistakes of others."

There are more questions to ask yourself to find out more about your own specific agreements on the "between lives area":

What religion do you believe in?

What does your religion say will happen to you after death? What is your own idea of what is going to happen to you after death?

Get your own codes

But to reach beyond the agreements you are now trapped in you have to accept responsibility for your own cause of the reality you are now trapped in. And when you leave the agreed upon world (3U) it is meaningless to use the words of our human languages in a vain effort to grasp with your human mind what cannot be grasped with such a limited mind and such limited tools. You have to advance yourself beyond the agreed upon worlds and enter your own universe, which is where the real answers to these questions are. A good help to get out of the agreed upon realities (3rd universes) is to get your codes (Ref.: Alan Walter's GPM technology¹) and accept responsibility for the situation we are all in here on planet earth.

To me it was a very fundamental breakthrough to get my codes. Suddenly I realised how I had lived my lives in the 8 dynamic game and by working on realising what my purpose with playing these games are, I can grow in responsibility (KRC) and start to honour my codes.

I am sorry that I cannot answer somebody else's questions about his own 1st Universe. I can only accept responsibility for my own 1st Universe and for my activities in the 3rd Universe (agreed upon together with others). When we leave the agreed upon universes (3U) we enter universes that are so different and unique to each individual that words do no longer work as tools to grow understanding. Understanding after all is ARC and does not really exist above 20 on the tone scale. When you rise above 20 on the tone scale you leave the ARC band and enter the KRC band. The higher you rise above 20 on the tone scale the more cause you are and the more you are outflowing (= creating).

To get out of this trap you do not need to understand every agreement made. You only need to learn to create the spiritual world above 20 on the tone scale and you will suddenly be there. Just as Socrates was trying to explain to his pupils the last day he lived in that body.

Hope this communicates better (= creates ARC). Hope it may assist whoever reads this to expand into the KRC levels.

PS. I guess I did not give a stable datum as an answer to the questions. But the answer really is a beingness answer. To get that answer you have to reach that higher state of being and that is not done only by reading and understanding. It is done by getting your anchorpoints out and creating your own reality.

In the freezone (3U) we can assist each other by giving auditing and teaching philosophy and technology (of the mind) to each other. That is a sure way to expand your beingness to where the answers to spiritual questions are. As true friends we can create true groups. That is all we need to do — in volume! Hubbard once said (on a tape): "Scientology is the science of knowing how to find answers". ☐

1 1U = First universe or your own universe, i.e. the universe of the true self or 'I'. 2U = 2nd universe or the universe of some other being than yourself. 3U = 3rd universe or the agreed upon universes. There is only one 1U from the viewpoint of each individual thetan. There is an infinity of 2Us as each other thetan than self is a 2U from the viewpoint of your own 1U. Every agreed upon universe between one or more 1Us is a 3U. The 8 dynamics are each one a 3U for each individual. reference the Factors 23 (Creation of Human Ability) / *Scientology 0.8*. Factor 23. "The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of the viewpoints which is agreed to be upheld — the physical universe.

1 GPM technology — Alan Walter has uncovered the "basic-basic" behind all the GPMs [Goals Problems Masses]. To get your codes would thus be to come as close to clear as is possible.

The Art of Acknowledgment

by Tom Fielder, USA

FOR MOST PEOPLE, myself included, the first introduction to Scientology training was the Communications Course. It is difficult for me to judge the impact of this course on my life. I never had any mystical experiences doing OT-TR0¹, and I was already fairly good at interpersonal communication, or at least the Comm Course did not directly address what problems I did have in that area. However, one very basic skill from that course has stuck with me for the last 25 years, and I see evidence of its positive influence nearly every day of my life. I am speaking of the simple act of acknowledgment.

For its power to make all aspects of life easier, it is difficult to overestimate the worth of the simple acknowledgment. At work, it is often the only way to let a client or colleague know that you have received their message. This has become especially true in the current age of electronic communication, where the arrival of an email or voicemail message or a fax transmission cannot be perceived by the sender until an acknowledgment is sent back.

Irritation

In my opinion, there are few things more annoying than a lack of acknowledgment to these types of communication. One is left in a state of perpetual mystery until an "ack" is received — did the other person get my message? Was there a problem in the transmission? Are they on vacation, forgetful, too busy, or just plain rude? Should I send the message again? Will the other person be annoyed if I keep sending it? How long should I wait?

Modern office

Even in direct verbal communication, similar problems can arise. At my office, each person has his or her own cubicle, so we are often talk-

ing without eye contact. If an ack is not forthcoming, it might mean the other person is not there, or didn't hear you, or they are on the phone and can't answer immediately. Thus, it is important not only to give and receive acknowledgments, but also to discern the reason for a lack of one.

Home

At home, interaction with my wife and children all too often takes place without direct eye contact. If my son is watching TV, and I am sitting at the dining table behind him, I might ask him about his chemistry test, and receive no reply. Does that mean he had his attention on the TV and didn't hear me, or does that mean he did poorly on the test and doesn't want to talk about it? I cannot necessarily tell which it is, unless I get an ack from him. Even so, depending on his current grade in the class, I might insist that he look at me while we talk about it.

Just as in the office, communication at home is often between people who can't see each other. These situations seem to be the most common source of upset and miscommunication in our family. Suppose Mom tells our youngest daughter, Becky, to clean up her room. Mom is in the bathroom, and Becky is on the computer, in the family room at the other end of the house. In all likelihood, Becky will not even hear Mom, or will not realize the communication was directed at her (she might perceive that Mom said something, but not be able to decipher the message). Fifteen minutes later, Mom walks by Becky's room and sees it is still messy. Should she get upset? No, because she never got an answer from Becky. Without that ack, she cannot blame Becky for ignoring her command.

1 In this drill, you sit opposite a person confronting them but with your eyes closed. *Ed.*

Withheld acks

Of course, people are sometimes guilty of withholding acknowledgments to avoid taking responsibility. It's easy to claim that the communication was never received, and therefore one is absolved of the responsibility of acting on that communication. Children learn this at a very early age — the act of covering one's ears and singing or saying nonsense syllables loudly is an avoidance method that is universally employed by children who don't want to hear what their parents are saying. By the same token, parents are often guilty of forcing children to acknowledge them, shouting "Do you hear me?" in their faces, as if a coerced acknowledgment is better than none at all. Thus, there are situations where an honest ack cannot be achieved without establishing some prior understanding, affinity, or reality.

After Antony received my first draft of this article, he suggested I include a funny example of bad acknowledgement. I pondered this for a few days, and finally wrote back to him that I couldn't think of a specific example. It seems bad acks don't generally result in humorous

situations. However, what did come to mind were numerous occasions in our household when a good acknowledgement was given and received, but it still resulted in confusion, often with humorous consequences. The problem common to these occasions was not poor communication, but an excess of communication. Specifically, they involved two simultaneous conversations where an ack given in one conversation was mistakenly interpreted as belonging to the other comm line. Thus, I might find myself hastily explaining to my children that I was responding to their mother's request to take out the garbage, and no, I was not agreeing that they never had to eat vegetables again.

There is an art to acknowledgement in daily life. The form and emphasis can vary widely from one situation to another. Most often, though, the mere presence or absence of an ack is its most fundamental characteristic, and one whose importance cannot be overstated in modern communication. Send your acks early and often, and you will improve all relationships. Persist in receiving acks, and you will achieve your goals more easily. ☐

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Headache Elimination Processes

By Richard J. Brzostek, USA

I HAVE NOT EXPERIENCED a headache for more than a few seconds in a number of years. I firmly believe that headaches can be controlled within reasonable circumstances because I have experienced this control and have assisted others in obtaining this control. With the use of mental processes, one's headaches can be eliminated.

There are two conditions which may make the processes I describe unworkable; drugs and extreme stress. Drugs interfere with the workings of the mind controlling the body. Those who take aspirin, alcohol, and any other legal or illegal drug may not experience the same results as non-drugged persons. When a person is under extreme stress there are too many circumstances to handle concurrently. A person should deal with as many of the trouble spots in her or his life as possible to be in a state of well-being, which enables headache elimination with these processes. By solving the problems in one's life, one may have just cured the headache.

The theory behind the processes is that headaches are caused by conscious or subconscious stress. So bacteria or sickness do not cause headaches, only stress, thus they are controllable. However, some headaches are the side effect of a serious health problem, such as a tumor, so consulting a medical professional should be part of the program.

Prerequisites for Processes

- 0 Solve any present problems that would stop you from relaxing.
- 1 No drugs should be in your system.
- 2 Relax your body.

Relaxation Process

Use whatever ways you find to be most effective in relaxing yourself.

Pain/No Pain Process

This process is highly effective in eliminating headaches. I highly recommend to the reader to practice this technique in eliminating her or his headaches. For beginners the process takes as long as it takes, which may be several minutes. With practice, this technique can eliminate headaches in seconds!

The process is:

- 0 Locate the exact spot of the brain where the headache is.
- 1 Feel the PAIN in this spot.
- 2 Feel NO PAIN in this spot.
- 3 Rotate between feeling PAIN and NO PAIN in the location until the headache is gone.

It is possible to coach a person through a headache with the steps stated above; doing so may get you a reputation as a healer.

Enjoyment Process

Tell yourself that you love feeling the headache and it is wonderful. Feel the headache as being this wonderful thing you can hardly get enough of. Dwell on how much you enjoy the headache until the headache vanishes. I would call this process an "advanced" technique, and would recommend using this technique only after mastering the "Pain/No Pain" method. The reason why this technique works may have to do with the Tao whereby one does the opposite to achieve the desired results; viz., by wanting to get rid of the head pain, one enjoys the pain to make the pain stop.

Conclusion

In my experiences, I have found the techniques described to be effective if the person has the prerequisites and is willing to try the techniques. May your headaches be a thing of the past. □

Making Your Dreams Come True

by John Mace, Australia

PROBABLY EVERYONE KNOWS someone or at least knows of someone who always seems to get whatever they put their mind to. Whatever they aim for seems to materialise. Sometimes they do not even appear to have had to work very hard to achieve it.

A good example is of people who start a business which just seems to flourish.

The other side of the coin is the case of others starting the same type of business but finding themselves in bankruptcy, or at best, just walking away from their endeavour to look for employment.

There are of course such things as natural business acumen, and that is extremely important, but the words themselves are a big generality. Large prosperous organisations are operating in the field of "How to be successful in business" and many books have been written on the subject, so I will only discuss what is probably the basis of "Business Acumen".

Any business, be it a large international conglomerate or the smallest one man show, operates in three basic areas; Selling, Producing and Administration. They must be financed and operated in that order. No matter how many branches and subdivisions are created in large organisations, they all come under the umbrella of one of the above three categories.

The most important of these is Selling, followed by Producing, with Administration a poor third. You are heading for disaster if you invest heavily in Administration before you produce anything, never mind having sold anything. The biggest and flashiest office with new furniture and equipment is the last thing you start with. As for production you should only produce enough to demonstrate your abilities. The primary requirement is customers which entails selling.

The great majority of new businesses that fail, and most small businesses do fail, do so because they break this fundamental and natural law.

A classic example of applying this natural law is provided by Dick Smith the Australian businessman. On his web page, he almost offhandedly describes how he started out his food enterprise. It follows the above criteria to the letter. He is a wealthy man and could have started out with a grand office complete with all the trimmings, but he did not, he did the opposite and before even that, he obviously did his research. It is no stroke of luck that he is a wealthy and successful businessman.

I mention the above to let it be known that I am aware of the practical side of success, but although it is important, there is more to becoming successful than acumen, for the word acumen does not always provide all the answers, nor does luck. In my opinion, there only is no such thing as good luck. Good luck is being at the right place, at the right time, meeting the right people and making the right decisions. All of this depends entirely upon you.

Spiritual being

Acumen and so called good luck, are only a part of the scenario and is not what I started out to discuss, but it had to be discussed to obviate it being raised as an argument against what I am about to put forward. I will therefore get back on track and reiterate that we are all Spiritual Beings. This is stated from a totally secular viewpoint.

Spiritual Beings are omnipotent, all powerful. That great mathematician and scientist, Einstein, is credited with stating that as a general rule, we only use 10% of our abilities. Well, I disagree, for we use all our abilities and energy, but most of it is used to shoot ourselves in the foot!

Anything a being decides to do or to have will materialise unless there is overwhelming oppo-

sition. On the battlefield, a company of ten men, lead by an intrepid and powerful leader will be heading for disaster if they attack a powerful and well prepared army group of ten thousand enemy.

That may seem a ridiculous example, but it is not, for this is the equivalent degree of opposition which most mortals experience every day and why there are more poor than rich people. What is very important about the opposition is that it is entirely from within ourselves. We are our own worst enemies.

In my book, *How to Turn Upsets into Energy* there is reference to Affirmations which are used to turn some negative aspect of life into a positive aspect. For example, if a person is unhappy they have to keep affirming that they are happy. What this indicates is that buried in the person's psyche is this unknown source of the unhappiness which the affirmation is attempting to over-ride.

This universe and each and everyone of us is a complex mixture of positives and negatives. Electricity is a classic example of the existence of both positive and negative terminals, in fact it is this factor which is used to generate and utilise electricity.

It is the existence of the negatives within us that cause so many of our dreams to not materialise. When we wish for something, we are saying "I would like that". Rather than saying, "I am going to have that!" A vast difference in attitude is indicated by those two sayings and the difference is created by the underlying negatives and their various strengths.

Certainty and uncertainty

I want to introduce a concept here and it is this. Real strength and success comes from certainty, but weakness and failure comes from uncertainty. Uncertainty is usually followed by *effort*, and that is a sure sign that there is a prior negative or counter intention in existence. It goes like this; Dream — decision — counter decision triggered — effort — effort — effort. Once effort has been introduced the chances of the dream materialising is problematical. The natural state of things for a powerful spiritual being is: Dream — decision — dream materialising as reality.

The very moment that "effort" has to be used, indicates with absolute certainty that a nega-

tive or counter-intention is in place. It is very subtle, but as soon as a person makes a positive decision, negative decisions get triggered if they exist.

Decisions that are made with absolute certainty will materialise, but the trick is for them to be made with absolute certainty — without a counter-decision being introduced.

The supremely optimistic individual is the one whose wishes materialise, but so, too, do the negative thoughts of the pessimist. Pessimism and optimism can be fleeting or permanent states of mind and their effects are felt accordingly.

Examples

Here are two examples from my own life, but I could relate many more.

Quite some years ago I applied for a position which I really wanted and I had a lot of attention on my application being successful — I was efforting. At the same time I developed a body complaint which had me really worried and pessimistic about my long term health. The doctor I visited organised a battery of tests, after which, with a smile on his face he informed me that I had absolutely nothing to worry about in the long term. There was nothing physically wrong.

This doctor was a fascinating guy, unfortunately now dead, for after telling me that there was no physical reason for my bodily pains, he told me to lie down on his table. He then proceeded to use a kind of "laying on of the hands" which I now realise is very reminiscent of the Chinese healing art of Gi-gong. What he did, was to put my attention on various areas of my body to dissipate negative energy ridges. I would love to be able to tell him of my own work in this area, but apart from that, very quickly two things happened; firstly there was a gradual lessening of bodily discomfort, but secondly and importantly I found myself exterior to my body, enjoying the bliss often accompanied by this state. Then literally out of nowhere, I found myself thinking quite calmly and matter-of-factly, "I am going to get that job."

Next day the phone rang and a company director making the call, apologised for the delay in responding to me after my interview and offered me the position. Before any reader starts thinking it, it was not a coincidence. I do not believe in coincidences.

Please do not read into this that the practice of Gi-Gong will cause a person to be exterior from their body — I make no such claim. What happened to me was a combination of various circumstances which is not the import of what I relate and being out of my body is not an unusual circumstance for me.

So much for positive decisions.

Years before that happy event I was going through what can only be described as a personal crisis. I wanted to expand my skills as a counsellor, so enrolled on a course to do so, but among other things, the money and time involved only exacerbated the personal issues. In a moment of utter despair, in a vain attempt to resolve my problems I gave in and ceased my training. The issues did not resolve so I started a new life, but even so, two years later, my desire for more knowledge by way of more training just did not materialise. Something always seemed to get in the road to stop me; I needed a holiday! I will start after Christmas! There was always a good reason to justify my attitude. I even got around to starting once, but did not continue! There was even a good reason of course as to why I did not continue!

To perhaps put my attitude into proper perspective and explain why my procrastination was so foreign to me, I should add here that the pursuit of knowledge has been of paramount importance to me all my life. As for procrastination, my present wife says, "You always want it yesterday!"

Negative postulates

Then something remarkable happened. I met a supervisor from my original course who after expressing surprise at my failure to continue said, "When you said you had decided not to continue I thought it was only a temporary thing. I did not dream it was meant permanently."

I looked at her in amazement and then I was overcome with grief as the circumstances of my illfated decision came back to me. I recalled saying to a confidant in a moment of utter despair, "I will not train any more!" That decision had been buried in my psyche where it had been completely forgotten since making it, but it had been sitting there like an hypnotic command, which I was powerless to overcome.

Having exposed the negative decision I was now free of it and I have never stopped expanding my skills and researching since that moment,

but cannot help but wonder what direction my life would have taken had it not been for that chance meeting. I certainly would not be writing this, nor would I have written my book, but then again, I do not believe in coincidences!

When I said, "I will not train anymore" it was said from despair and apathy with no thought as to the possibility of circumstances changing. In other words there was not the slightest thought of any kind to qualify the decision, let alone counter it. That totally negative decision sat there suspended in time as a fait accompli.

The same applies to the incident about the position I got; while in my doctor friend's rooms, there was not the slightest hint of doubt about me getting it. Negative thoughts were conspicuous by their absence.

What these two incidents have told me, in equally as strong terms as many other similar but positive ones, is that there are two circumstances when decisions will always eventuate; when a person is very down and when a person is very high. The trouble is when a person is down, the decisions are always negative, non survival, although exactly the opposite when the person is high.

To be realistic about this data it needs to be accepted that the above two states are the exception rather than the rule, but do serve to explain the mechanics of success or failure in life, and the struggle or ease with which we achieve our goals.

The less negatives a person has buried away, the greater the persons chance of success in life. See my book, *How to Turn Upsets into Energy*. □

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

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>

See also John's earlier articles in IVy.

Objectives 23:

Work and Objective Processes

By Ron Blouch, USA and Tom Fielder, USA

The Objective Series (first published in IVy) has been appearing weekly on Internet, publicly and on IVy's private list, which prompted Ron to write the following (he has edited it from a few different despatches). Ed.

I HAD ALWAYS HAD the awareness that the work that I do was important and necessary for me to do. It has created great shifts in my perception over the 15 years that I have done it. I was just never quite able to correctly label the reason until I read an item in the objectives series.

I am a carpenter/contractor/business owner.

I would add that grueling physical labor, which I have done many times, is a very powerful objective in itself. My experience is that most people never run it to completion.

Tom Fielder wrote:

Interesting you should write this, Ron. I have recently come to a similar conclusion myself, though my job does not generally require a lot of physical effort. I run the Transgenic Mouse Facility at University of California-Irvine, so I rarely move anything heavier than a cage of mice. But I do move a lot of small things around in a very precise fashion, which requires that I be consistently in present time and have my attention focussed to a large extent on what I am doing. I came to the realization not too long ago (I would say roughly in the last year or so) that I am constantly doing an objectives-type process, very similar to Book-and-Bottle, as I go through life, not only at work but also in most other daily activities. I guess it's somewhat akin to the concept Alan Walter and others have put forth that daily life itself is a process.

It's difficult to pinpoint any case gain from that kind of process; I suspect because it's so gradual. I can say, however, that I definitely felt better after having and acknowledging the above cognition.

One consequence of all this processing, which I almost hesitate to mention, since I may be rather biased, and have only my very subjective viewpoint to go on, is that I seem to be more aware of, or more in tune with, my physical surroundings than most other people I know.

[Ron's additional comments (snipped from several different responses to Tom's post)]

I first started working construction full time in 1986. The work was hard but it was tolerable. When I moved to Atlanta in late 1987 I managed to get myself a job working with one of the best concrete forming crews in the US. These guys were good and we *worked*. 8 hours a day at high speed, high-intensity form building. Our sixteen man crew built a solid concrete structure, one and one half million square foot, fourteen story office building in sixteen months. We ran all day. Every object we carried weighed at least fifty pounds with some being much heavier. After that job was complete we moved on to a forty two story high-rise with an attached three quarter million square foot parking deck. That one took us nineteen months, although the crew was slightly bigger. The average summer temperature was over one hundred degrees. In the winter we had many days in the low thirties.

For the first three months I was physically exhausted. I almost fell asleep on the drive home several times. I could barely creak my way out of bed in the morning. Suddenly, one day, I woke up energized. I stayed that way for the next three years. In the end I left and started my own company out of sheer boredom. Doing the exact same repetitive thing for three years was a little bit of overrun.

Forcing myself to confront and manipulate objects all day long kicked me out of the mental fantasy world that I had been living in since my teens. Constantly running SPIEPIR [an algorithm describing all action that any being takes — the sequence is Spirit-Perceive-Intend-Envision-Plan-Implement-Result, from Knowledgism See IVy 35, page 8. Ed.] on each building action hundreds of times each day (without realizing it, of course) made me much more present and in tune with my surroundings. It created a complete shift in my reality. It grounded me and made me stable. I became able to fully confront physical objects and I learned to appreciate their incredible beauty. □

John Campbell — Psiontist !

by Terry Scott, England

IN ISSUE 50 of *IVy*, pages 14-16, I wrote about The Astounding John Campbell.

Taking off from there, let us look at John W. Campbell, Jr., the "psiontist" — an expression he used humorously. It seems that he did invent the term psionics, which has special reference to psi faculties such as telepathy, levitation, precognition, clairvoyance, extra-sensory perception, which *IVy* readers are apt to number among theta/OT abilities.

Special? Blend the words psi and electronics, and you've got it. One good definition is: The amplification of psi faculties through electronic means.

And why not? Some folk get fidgety at the thought of not doing it all themselves. Well, when I talk to Antony Phillips (Editor of *IVy*) across several hundred miles of the North Sea, I amplify my voice, sort of, by the electronic means of the telephone. In a way, using my car instead of my feet to travel five miles to a town called Market Harborough is a kind of amplification. My hands and feet are happy to use power steering, power brakes, and a good few horsepower under the hood. It doesn't mean I cannot walk thereafter, any more than using a phone diminishes my power of speech. So...I'd be interested in psionics as a way to boost my own psi talents.

Education

By education, Campbell was a scientist, having achieved a Bachelor of Science degree in 1932. From 1937 to '71, he earned his daily bread as Editor of *Astounding Science Fiction*, later retitled *Analog: Science Fiction/Science Fact*. Under him, the standard of stories and authors in that magazine was very high.

He had a sharp mind, coupled with curiosity about things outside orthodox science as well as within it. And, for a period, quite a number of tales and fact articles in *ASF* featured psi abilities and psionics.

To the best of my information, Campbell first got serious about psi in early '56. His April 1956 editorial (British Edition), *A Word For It*, has the initial theme of thought without language; but he writes sympathetically, if briefly, about the levitation of D. D. Home — 19th Century London, I think.

His October 1956 editorial, *The Scientific Method*, again mentions Home, and refers to "The 'Flying Butler' of Ireland....neither doctor, scientist nor priest could help him rid himself of an undesired and uncontrollable tendency to levitate..."

Commented Campbell in the same piece, "The type of psi phenomena that can best be checked with absolute assurance are those that lend to themselves to weighing, measuring, photographing, and physical recording. Levitation and teleportation best fall into this group. The phenomena of telepathy, clairvoyance, et cetera are inherently less subject to physical recording, because no man can *know* what I see, when I am looking with ordinary physical vision at an ordinary physical object."

Check

He then makes the important point, "If simple normal vision can't be cross-checked, how can clairvoyance be adequately checked?"

On this kind of thing, back in his April '56 article Campbell had noted: "Some human beings — particularly young blond people — can see the near ultraviolet... Now let us say that the word *thrule* is the name of the color just beyond violet...I have an intellectual knowledge of its definition and meaning. But since I am not young, and have never been blond, I have never had the experience of seeing a *thrule* light, or a *thrule* piece of cloth or paper. I can't fully understand the concept *thrule*, then."

Still, "...I can think of ways to detect *thrule* dyes, if I wanted to make a dress that was pleasing to a young blond. I could set up spectrophotometric

devices, and do some experimenting until I found a *thrule*-colored dye by instrument. I could even use this method to detect *thrule*-seers; I might print a message in a *thrule* dye on a black coat, and note which individuals reacted to the message..."

Now Campbell made this point: "Incidentally, notice that when the *thrule*-sensitive individuals reacted to the message, their less sensitive companions would insist that their behaviour was irrational, reasonless, and baseless."

I hope I'm showing that L. Ron Hubbard lost a very interesting — and interested! — colleague when he and Campbell had a disagreement in the days of the original Dianetics Foundation.

Let us leave the October '56 issue of *ASF*, and timewarp back a few months to the July 1956 issue. This includes the first part of a serial by the renowned author Robert Heinlein (told you that *ASF* featured the cream), but we'll go straight to the Editor's page. Title: The Science of Psionics.

He began by inquiring of readers whether they would like some articles on psionics. Concerning that field, he stated, "There is...far more...activity taking place than is realized; the problem is that there is no medium of communication by which the workers in that field can communicate to each other, or with the public. No standard scientific journal can handle the material, because it isn't science. It isn't physics, chemistry, medicine, electronics. It's easy to go down the entire list of sciences and define it by exclusion..."

Exclusion

Further, "When you define something by exclusion, you immediately confuse it with everything else that is excluded from the category. The consequence is that since frauds, charlatans, crackpots, and fools do not use honest, scientific methods of work, they belong in the category excluded from 'honest scientific researchers'. So, however, does Buddha, Jesus, and President Eisenhower." (Quite what the then-President had to do with it, I'm unsure.) "...you, the readers [of *ASF*] want to know what honest, non-scientific research is being done in the field of psionics, and what is being accomplished."

So that was part of his opening shot, when Campbell got particularly direct with his readers on the subject of psionics. Things went on from there. Here was a man who was sincere, keen, imaginative and inventive. No rote individual he. Maverick, perhaps, yet blessed with disciplined intelligence.

In that same editorial, he referred to a psionic machine that had in fact been patented: U.S. Patent 2,482,773, issued to one T. G. Hieronymous. "...typical of several psionic-machine devices and claims...the machine makes it possible to analyze a mineral without the mineral" being present. Evidently, psi ability of the operator was an ingredient in the process.

The November 1956 (corresponding to U.S. June '56) *ASF* was special, too. Editorial: The Problem of Psionics. I'd like to pick out a few quotes.

Authorities

"Friends," wrote Campbell, "for years and years to come psionics is going to be the least authoritative field you ever heard of. Any 'authorities' that show up in the field should be firmly muzzled, bound, and heaved out into some place where authorities are possible. There are no experts; there aren't going to be any experts in your lifetime or mine. There aren't going to be any professionals competent enough to judge good articles..."

He continued, "Psionics is the field of human achievement beyond science. It took two thousand years to get science licked into a halfway decent shape. If you think a new field, at least as extensive as all of science, can be licked in your lifetime — straighten up and fly right, for Pete's sake! Don't be silly!"

Hmm.

A few paragraphs later: "The only sane thing we can do is say, mentally: 'O.K. — so we're fumbling amateurs, and we don't know what we're talking about. But if it works, if it is useful at all, in any way, it's a worthwhile gimmick'..."

Page 83, same issue of *ASF*, fact article: Psionic Machine — Type One. This is all about the Hieronymous machine, as described in the patent and as built by Campbell.

What else can I tell you about Campbell's affair with psi and psionics? Yes, there were further articles, by him and others. July '57, for instance: Demonstration. October '57, Addendum on the Symbolic Psionic Machine.

The last mention of psionics in my incomplete collection of *ASF* is in the April '59 issue, *We Must Study Psi*, the editorial.

"The psi machines I've encountered work — and they work on precisely the same ancient laws of Magic that...wide-scattered peoples have, independently, accepted..." And much more.

Naturally, I could quote from some of the stories that he ran during this period. Several of his regular authors wrote psi and psionics tales. The best thing is for you to find them in the original in old copies of *ASF* or reprinted in anthologies.

Russell

Here are a few tips. Look out for Call Him Dead, by Eric Frank Russell. Here, an instrument maker who happens to be a natural telepath "hears" the dying words of a police officer who has been murdered by aliens. (A story in a future 1980, published in 1955-56 !)

"His train of thought snapped when an unknown voice sounded within his peculiar mind saying, *'It hurts! Oh, God it...hurts!'*

"The road was wide and straight and thickly wooded on both sides. The only other vehicle in sight was a lumbering tanker mounting a slight slope two miles ahead. A glance in the rearview mirror confirmed that there was nothing behind. Despite this, the squat man registered no surprise.

"*'Hurts!'* repeated the voice, weakening rapidly. *'Didn't give me a chance!'*..."

Just to give you some idea of the quality of the writing. Later...

"...I made mental contact with Jocelyn Whittingham and she promptly called me an insulting name. So I shot her."

"You considered that adequate motive for murder?" prompted Jameson.

"In view of the name, yes!"

"What did she call you?"

"A Terrestrial bastard," informed Harper, hard-eyed."

Good yarn. Worth finding.

Everett B. Cole was another author who featured telepaths. In *The Missionaries*, the protagonists had natural telepathic abilities, and a mental recorder/player is featured.

Other tales included a despot who boosted his weak psi powers with lots of psionic gadgets, despite which he came to grief at the hands of the naturally-talented good guys.

If Hubbard and Campbell had remained buddies, if they had bounced ideas off one another in the fields of the human spirit and theety-weeties — if, if, if ! What kind of Dianetics or Scientology, whatever the name, would have evolved?

At one time, late 1940s and in 1950, John W. Campbell, Jnr., was a key player in Dianetics. One would not by any means agree with everything that Campbell wrote (his editorials ranged across many fields and were never less than provocative), nor with LRH for that matter — but Campbell did make a lot of sense quite a bit of the time, and his contribution to Dianetics and beyond could have been very significant.

Next issue of *IVy*, I'll take a look at another Campbell interest: antigravity. □

FSJ — from page 9. here is a short account of the contents. Amongst the articles are: Telephone Processing and Remote Metering, Mindwalking the Devil, Emblem Therapy, Meter Questions and Answers, Leadership 101, two informative articles on hypnosis, Misownership and Clearing, Distinctions between Duty and Responsibility, Psychological Foundations of Traumatic Incident Reduction (TIR), Group Conscious Processing, Heartbreak Rundown (Routine for handling a loss of a relationship), Two Essays, The Universal Clearing Process, Freedom is Never Free (on those who signed the USA's Declaration of Independence), Enlightenment, and Seven Bodies. There is an extensive Book Section, describing in some detail six books. A marvellous, thick, issue, strongly recommended

Ed.

50 Years On – Is Mace an Answer?

By James Moore, England

FOR THE LAST YEAR (on and off) I have been looking at the two new techniques described in John Mace's book *How to Turn Upsets into Energy*. I am impressed. In the first place the upset technique is a fantastic replacement for laborious running through incidents. In particular it puts the client very much at cause. It is his/her decision, and what he or she resists that really maim him or her, and this is much more important than confronting pain or implants.

To me it seems that a fair proportion of the things that bother people have their foundations in short, but very distressing, moments of deep upset (trauma). And it seems to me that the remainder can be handled by identity handling. Identity looking for traits is fantastic. My experience of this is that one is, in the reassuring presence of an auditor creating a safe space, as-is-ing unwanted things, very much on the lines described in *Creation of Human Ability* (L Ron Hubbard's book) under the heading "R2-34: Description Processing".

Life repair

It seems to me that most of what we regard as life repair can be speedily and effectively handled with these two process. My experience has been that sessions on me take a little over half an hour. What I surmise is that most aberrations fall either into the category of coming into being in the worst split second of trauma (decision), or are built up over a longer period, as what we call an identity, to handle long term circumstances.

Of course the likelihood is (as in my case) that there are many upsets and identities which need handling. One just tackles them as they come up. One of the most interesting cases I audited was to get rid of tobacco craving. Here both identity handling and upset handling are used and in this case the preclear thought he started smoking in Scientology, but the standard handling revealed that the craving started many years earlier in a period of stress, and the

auditing gave me a greater insight into the make up of aberration and cravings.

I came into Scientology many years ago, in a state of misery (deep apathy) and slowly processing brought me up tone. In recent years I have wondered why it took so long to come up tone. I think I found out, for in running an upset ("only" a lock) at age 6 I found out the decision "I can't handle life". So that was why it took so long. In another incident about the same age, standing naked in the bathroom with my mother, I have often wondered what I keyed in from whole track to make me feel so dreadfully embarrassed. To my surprise I found it was not a key in, but I was experiencing my mother's embarrassment (and apparently great shame).

Throwing baby out with bath water

In looking into Mace's techniques, I found a certain derision of early Scientology. One evidence of this was the idea that the upsets troubling the pc occurred this life, or rarely, in a recent life. I have no argument about this, but having run a fair amount of back track, some of these back track incidents came up in running the techniques. I soon learned not to tell these things to that auditor, but to keep to myself. Also I soon learned that the pc was not supposed to talk about the upset, but just do the commands. Both these factors caused me to be careful what I said, a violation of what I understood the ideal frame of mind of a preclear to be.

On one occasion in a telephone session I asked to have a particular compulsion handled, only to be told that this was homosexual, difficult to handle, and the auditor would not handle it. I consider I am no fool (though perhaps a little covert), so I got a more "orthodox" auditor to handle this compulsion. We did it on standard identity handling, with the sort of indicators (laughing, etc.) that happen when charge is blowing. It took about 40 minutes, and to my delight, I later, found the compulsion gone.

I recommend the book and the techniques ☐

Regular Columns

A World of IVy

by a Pelican, Antarctica

Granting WHAT???

ONE OF THE IMPORTANT philosophical ideas of Scientology is that of granting of beingness. It is, however, perhaps a little hard to understand, so let us look at it from other viewpoints.

Fixititus

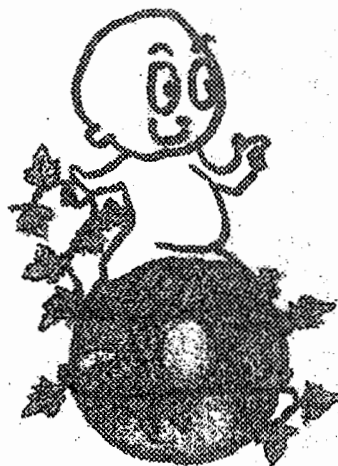
It is possible when in conversation with another person to assume an attitude of finding out what is wrong with the other person, and fixing it. Some times this has become a habit, to the degree that we are unaware of it. Get a mirror out and look at yourself while you are talking with others.

Is there a thought lurking at the back of your mind in the nature of "How do I categorise him/her?" or "What should she/he do to improve him/herself?" or "He/she is doing/saying that because....." or even "Phew, what an ugly character", and perhaps lurking in the background a sort of mild compulsion to find out what the person should do?

If you can detect such a thought going on, or some other semi-automatic background mental activity, it should be easier to just drop it for a while, and just enjoy the conversation with the other person, more or less totally in present time.

Dancing

How about this one. A good dance could consist of two people making movements in co-ordination with each other. Neither using force on the other. Each responding to the movement made by the other.



Now based on that idea, how about making a dancing conversation. No resistance to what the other person is doing. no force against the other, no effort. Just responding.

Coming from nothing

When you know you are about to have a conversation, do you prepare in advance? Do you figure out where the person would be, for example, on the tone scale? Do you try and imagine what the person's attitude to you will be? Are you sure s/he will be in such and such a condition?

In short, is your conversation based on an assembly of thoughts which you have brought with you into the conversation?

If so, how about looking at the idea of coming into the conversation bringing nothing with you, except perhaps an anticipation of something exciting and positive arising?

Possibly granting of beingness is impossible to put into words, but perhaps the above may make it a little more real to you. ☐

Regular Column

IVy Looking Forward

By Peter Graham, Australia

Dealing with Suppression

ONE OF THE SITUATIONS that we, as clearing practitioners, are faced with from time to time are clients who are being suppressed or oppressed by another or have been at some time in the past and it is still affecting them.

In such a circumstance, the individual is connected with someone (or a group) that is harmful or destructive and it is having a seriously negative effect on him. Sometimes, the person is not currently connected with that other person or group but has been emotionally damaged or crippled in a lasting way by the suppression.

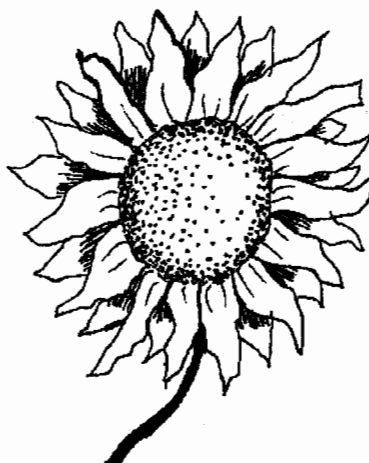
Hubbard's "tech" for handling such situations comes under the heading of "SP and PTS" handling. Using his terminology, the "SP" (Suppressive Person) is the source of the suppression and the "PTS" (Potential Trouble Source) is the person who is being suppressed or was suppressed.

What is an "SP"?

The term "suppressive person" has been misused and abused many times over the last 35 years and many have been incorrectly labeled or regarded as such. Experience has shown that it is all too easy to throw this label at someone who doesn't even come close to meeting the description of a real "suppressive".

At different times, Hubbard referred to an "SP" as a merchant of fear, an anti-social personality, a true psychotic, a criminal mind and an evil type. On several occasions, Hubbard attempted to describe the key characteristics of such a person so that he or she could be readily recognized.

Looking over this material, a real "suppressive person" would be someone who is evil through and through, someone who is consistently destructive to others (often covertly), someone who harms others knowingly and intentionally, and



who has a cold indifference to the suffering of others. Hubbard wrote at one point (April 1965) that a real SP doesn't make case gains from routine processing and "that is the only valid test". Armed with such information, you'd think it would be easy to spot "a real SP" by observing the obvious.

The problem is that none of us are perfect and all of us have sinned or made mistakes from time to time. This makes it relatively easy for someone with suppressive tendencies to misuse and abuse this label by applying it to people who do not meet the actual criteria of an SP. In the CofS, there were (and possibly still are) insufficient safeguards for such occurrences.

What is a PTS?

A PTS is by definition someone who is connected to an "SP" or someone who is being suppressed by an "SP". The fact of being connected to someone who is allegedly an "SP" does not necessarily mean that the person is actually being suppressed or adversely affected by that "SP".

Per Hubbard, a person who is "PTS" has some recognizable characteristics. He/she "roller-coasters" (goes up and down, makes gains and then loses them), is stressed or dispersed, may become ill, has a "hidden standard" (a problem

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against which all progress is secretly measured), and/or uncharacteristically makes mistakes or does stupid things. He also expressed the view that a PTS will "often exhibit the same symptoms temporarily" (5 April 1965).

Technically, a person who is PTS is "at effect" with regard to the SP. He/she feels he/she can't fight back against the perceived suppression and has no effective response. The person may have the impulse to avoid, withdraw or shrink. The situation may even provoke the person to do something to "solve" the situation that he/she might regret later. He/she has a serious problem.

Hubbard pointed out that to the degree that the person can fight back, he/she is not being suppressed. Hubbard also explained that "an SP can only restimulate; he has no power of his own." (7 August 1965). Clearly, if the person was not restimulated at all by the perceived actions of the SP, he/she would not be PTS and it would be more like "water off a duck's back". Some of the more recent technical developments for resolving PTS conditions (which include handling the trigger points and identity clearing) have shown that there are now more effective and faster ways to resolve PTS phenomena.

Roller Coaster

Hubbard asserted many times that the only cause of a roller coaster is a PTS situation. For example, he wrote that a roller coaster case "is always connected to a suppressive person" (8 Nov. 1965). He also claimed that "all illness and all frou-frou stem directly and only from a PTS condition." (10 August 1973). He also declared that "People making mistakes or doing stupid things is evidence that an SP exists in that vicinity" (12 March 1968). These data set up people to habitually look for an "SP" whenever anything like those things occur.

The validity of these assertions is questionable. They are absolutes and allow little room for other possible causes. Much independent research has shown that people who are under stress tend to get ill more often because their

immune systems are weakened by the stress or there can be a reduction in vital nutrients. Suppression may of course be a source of such stress but it is hardly the only source. A more sensible approach would be to locate the actual source of the stress. It might even turn out to be a toxic substance rather than a toxic relationship.

Looking for an "SP"

The problem with these assertions is that anyone who has fully accepted those ideas is likely to start looking for an "SP" in their environment and (low and behold) is very likely to find someone who is then regarded or suspected of being "an SP". There may well be a current or ongoing problem or upset with this person and the persona of an SP is then subconsciously projected onto that person. This viewpoint (if allowed to run rampant) can lead to the idea that they are surrounded by SPs. It's a jungle out there!

The idea of being closely connected to (such as working or living with) a real live "suppressive person" can be pretty scary. It can also be confusing because the person may well have done some suppressive things, but he/she may have also done many good things. But "the tech" says that there is a real SP to be found under those circumstances (illness or roller coaster or mistakes)!

There may be a problem or conflict with the other person that needs to be sorted out (that now has the concept of "suppression" and "PTSness" attached into it). The chances are that the situation might have been easily resolved if some problem solving or conflict resolution skills had been used along with some effective communication skills.

Hubbard believed that an unknown "third party" (a hidden promoter) must exist for a conflict to occur (26 Dec. 1968). While that can occur and does have some value, it is not true all the time and is far from the only cause of conflict. This is another example of Hubbard's tendency to make sweepingly generalized statements which then masked the value of his discoveries.

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"Suppressive Acts"

The concept of a "suppressive act" appears in Hubbard's policy statements (known as "Policy Letters"). The many things listed in his policies as "suppressive acts" relate primarily to his organizations and were designed first and foremost to protect or defend his organizations from the destructive actions of "SPs".

A "suppressive act" is not a minor thing and that label should never be applied lightly. The truth is that none of us are perfect and we have *all* made mistakes in our lives and have *all* done things wrong or been destructive at times and have hurt others or have failed to do certain things that were very important and affected others. Hubbard acknowledged this fact in his statement that "No person, company or nation has totally clean hands." (21 Nov. 1972).

A real "suppressive act" would be an intentional or careless act of omission or commission that causes or results in severe destructive consequences (such as pain, loss or suffering) for someone or something which harms his/her/their survival in a serious and possibly lasting way.

The Damage

The more destructive an action or inaction is to another (person or group), the more "suppressive" it is. It has to be very serious and actually damaging to be a genuine suppressive act. A failure to recognize this has over the years led some of those in authority or sitting in judgement on others to brand many quite minor transgressions as "suppressive acts".

In Hubbard's policies, he implies that the commission/omission of a "suppressive act" indicates that the source is an "SP" and should be labeled as such. However, over the years, the list of "suppressive acts" got longer and longer and more and more things gradually appeared on the list some of which were not consistent with the original concept of a suppressive act. Thus, knowing with certainty the true nature of an actual suppressive act can be extremely important otherwise the response to it may be a massive over-reaction.

From a client's perspective, it is a matter of viewpoint concerning how destructive a particular harmful or suppressive action is believed to be. It is also influenced by how easily the person can confront and experience the action and how effectively the person can respond to and deal with it. Thus, something seen as "suppressive" by one person may be viewed as mildly annoying by another.

Disconnection

Per Hubbard's policies and technical materials, the way to deal with a PTS situation is to "handle or disconnect". Disconnection is supposed to be a rare occurrence. However, anyone deemed to be "PTS" can have no auditing or training unless it relates to the PTS situation. Over the years, all too many have chosen the fast and easy (non-confront) option and disconnected.

The policy and practice of disconnection by the CofS has caused it more problems and pain than anything else. It has created many new enemies and emotions have run high and continue to run high even years later. For some reason, disconnection has taken precedence over Hubbard's "first policy" which is to "Maintain friendly relations with the environment and the public" (2 Sept. 1970).

Handling

Actually rolling up one's sleeves and handling a real life PTS situation is the harder option. It requires that the person actually confronts the situation and deals with it. It requires that the person actually takes some responsibility for his own condition and for his own responses. And it may necessitate that the person acquires some new skills.

The approaches for handling PTS situations as described in Hubbard's materials are somewhat mediocre in my opinion. Some are no more than "PR¹" and don't handle the real issues. They include attempting to handle the source of the suppression and may also involve many hours of processing (doing the PTS Rundown and the Suppressed Person Rundown). They do have a degree of workability but often did not work as well as intended.

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In the last ten years, numerous books have been written on the subject of "personal skills". These include communication skills (including an advanced listening skill called "reflective listening"), problem solving skills, conflict resolution skills, assertion skills, and more. An excellent book by Robert Bolton called *People Skills* describes these quite well. A use of these skills, combined with an understanding of suppression, would go a long way in handling most PTS situations (and would be more likely to make a friend than an enemy).

Sticky Labels

The use of the terms "SP" or "PTS" encourages people to stick labels on others and whenever someone has a big problem or becomes ill or makes a mistake, the immediate (and automatic) impulse may be to look for "an SP".

Habitually assigning the cause "over there" is an effect or victim viewpoint which is contrary to the earlier philosophy of Scn. It is a low-con-

front and low-responsibility solution to a problem. Old time Scnts were brought up on the earlier (more basic) ideas that to handle a problem requires that you confront and take responsibility for it, that communication is the universal solution, and that a solution that creates a new problem isn't much of a solution.

Suppression does occur at times and there are some evil types around. And, there are times when disconnection is the right course of action. However, the way out is not to avoid or disconnect from everything and everyone that makes us feel uncomfortable or restimulates us. That is the way of the dwindling spiral. The way out includes gradually growing and learning to confront, gaining the needed skills and being able to take enough responsibility to handle difficult people and situations in an effective way. Nobody said it was easy. ☐

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- 1 PR = Public Relations. 1. the activities of an organization, institution or individual that are designed to win the favor of the general public and promote a better understanding of policies and purposes, especially by giving information through the newspapers, magazines, radio, television and motion pictures, *World Book Dictionary*. In this context it would include things like declaring that disconnection policy was cancelled, but carrying on getting people to disconnect, or declaring that all rules regarding Second Dynamic (sex, family, etc.) behaviour are cancelled (11Aug. 67), but continuing to apply them. *Ed*.
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IVy's Reliability

In the Pilot's book *Self Clearing*, Chapter 46, the Upper Dynamics, he writes: "But these upper dynamics are native to somebody who is in a godlike state and they find the ethics and aesthetics and games and whatever to be of extremely great interest. And so they can be used as lures for entrapment. Being innocent, the being can be easily tricked. These dynamics are the desirable bait that was used in laying the traps. But let's not get one sided about this. It is not so much that you, in your innocence, were dastardly tricked and trapped. The truth of the matter is that you also worked very, very hard to trick and trap others. It was a two way street or else you never would have been caught so thoroughly. We still do these things even now. Aesthetics are used to sell undesirable products, logic is used to talk people into undesirable things, and so forth".

IVy presents individual viewpoints. We select articles which would be of most interest, help and enhancement of our readers. But we are not an authority. Just because it is printed in IVy does not mean it is true. You must be alert for missing data, false logic, etc. Ability to evaluate data is important. Practice it! If you spot any outnesses, why not send a letter to the Editor?

Ed.

Regular Column

Ivy on the Wall

by Ken Urquhart, USA

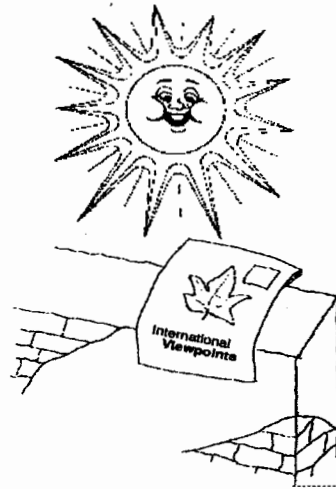
Comes the Dawn:

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

IN CHAPTER THREE, I proposed that L Ron Hubbard had contributed three important differences to life that matter greatly — chief amongst them being the discipline he developed that enables the clearing practitioner to manage the session for the optimal benefit of the client who seeks the truth of his or her spirituality. And I gave as my opinion that the discipline that the practitioner adopts for his clients' sakes is the discipline of saintliness. This is not to say that I elevate all of us practitioners to sainthood. I simply say that the discipline a well-trained practitioner submits to is a saintly one.

At the end of the last chapter I warned that I had even more to say about Hubbard's contribution. Before I make good on this threat, I would like to recapitulate the subject of saintliness just a little bit, for the purpose of establishing the basis on which I will expand to create Chapter 4.

Hubbard developed (not alone, others claim) vigorous and extensive training regimens to ensure that the practitioner knows exactly how to behave — in order to give the client full and free rein to explore his or her spirituality — while refraining from the slightest action that would distract the client, or would otherwise interfere with the client's process of self-discovery. Even though nowadays spirituality is becoming an acceptable and sometimes popular subject, the idea of such self-discipline as LRH demanded of his practitioners is utterly alien to suburbia. That something is unknown in suburbia does not in itself make it right, of course, so why should this discipline be effective and why should it matter? The question leads us to:



Saintliness in Practice

LRH (or whoever around him claims it) built upon the principle that if the practitioner listens to and understands what the client is saying about an aspect of his or her spirituality, and then lets the client know that he/she is understood, the client will experience relief. Now we all experienced that already; we have all felt we just had to talk to someone, and all felt better for having got it off our chest. Sometimes we talk to someone and don't feel good afterwards because the one we talked to ignored what we had to say and discussed something else.

The product of the discipline

What is new about Hubbard's use of this principle is that he trained the practitioner

1. to not only understand what was said, but to be sure that the client clearly knows that he understood it. And
2. then to understand it well enough to smoothly direct the client's attention back to the subject so that the client could look further and deeper into it, and to
3. continue this procedure until the client reaches a point of very satisfactory understanding of the subject that he/she had started with. This new understanding of self brings the client to a more self-directed, rather than other-directed, behaviour in life

Regular Column — IVy on the Wall

— which results in happier life for the client and those around him/her.

LRH emphasized that every human being can be trusted with the truth about him or herself, since every human is in truth decent, responsible, and caring. In every session the client takes a step or two closer to full truth about self. When one knows the full truth about self, one knows to what degree one is a body, or identity, and to what degree a spiritual and immortal entity; then one becomes fully aware of what it is to be a spiritual entity and begins to see what the potential thereof might be. Coming to truth about self, then, is to recognize and embrace one's own spirituality. Sessioning as the clearing practitioner knows it is a basic mechanism of the bridge from the material to the spiritual, or from non-awareness of spirituality, or lessened awareness thereof, to full awareness.

A spiritual leader of the past would recognize sessioning as the beginning of a very real connection between material reality and spiritual reality, and a practical way to bring to Earth those blessings that they wished we all could earn. That, at any rate, is the postulate. How did it work out in reality?

The pot well stirred...

Using the basic session discipline as a foundation, Hubbard built up an approach to individual betterment. His approach suits some better than others. The questions of Who it works with and Why and How are muddled by the facts that he commercialized his approach and built up an organization to cultivate and protect his market share. His organizations do their job partly through fostering exclusivity and elitism amongst its members, particularly those who pay, and pay, and pay, and keep on paying. Such feelings are both a self-fulfilling prophecy and a treadmill that never stops for a moment: the more one receives the perceived benefits the more exclusive and elite one becomes. The only

way to remain elite or become more so is to receive more benefits — therefore one forces oneself to experience benefits and to proclaim them whether they be real or imaginary.

For some people the benefits they proclaim are real. But all members oblige themselves to gratefully acknowledge the over-riding authority of L. Ron Hubbard, a subservience that the management of the church enforces constantly, meticulously, and jealously. To receive the desired benefit (or benediction) the member must perform the required ritual before the gilded image. This is politics, not spirituality.

The "independent" field, however, is a very unmanaged agglomeration of mostly individuals with very few organized groups and a few loose associations. They apply differing approaches relating in some way to Hubbard's. In this business, "independent" always implies "independent of the Church of Scientology", so the independence revolves in some way around the subject of scientology. We see approaches that parallel Hubbard's but use different terminology. We find approaches that use parts of Hubbard's mechanisms with partially or completely different content. We know of approaches that extend aspects of Hubbard's in different directions according to the leanings of the practitioner. Some ex-scientologists develop their own approaches and describe them as having nothing to do with Hubbard's ideas at all¹.

...and bubbling

Within these mixtures of orthodoxy, heterodoxy, reformation, protest, breakaway, and so on, people are helping people more or less effectively. The really important thing is that the activity is happening, continuing, and developing. Out of this activity will come solutions. Notwithstanding the solutions, errors and outright wrongdoing will introduce new problems and distractions. Nonetheless, the thrust will be towards solution for problems old and new. The world is

1 Since we all define our activities in terms of one form of scientology or another, we are hardly independent of it. Perhaps "independence" is our sacred image. We are certainly free from any pressure to accept C of S management's view of LRH and his work.

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beginning to wake up to the fact that there are technologies, flawed as they might be now, that promise relief from age-old stupidities and confusions. The world's demand for solutions will call solutions forth.

Hubbard was and is a part of a universe-wide and pivotal evolution: the change of basic focus in the universe away from problem and towards solution. The change of focus can be very painful for some. In the part he played, Hubbard was partly solution and partly problem. We all are thus. The Hubbard approach is partly solution and partly problem. All approaches are thus. All individuals and all approaches will be thus for some time to come. If and when all individuals and activities achieve solution in all things, the universe will disappear, and we will find new and more interesting problems to experience and resolve together. Meanwhile we have to accept that those who bring big solutions can also bring big problems.

Truth and Solution

Hubbard postulated the supreme ability of the spiritual entity to be entirely truth. Truth is inseparable from solution. No solution can embrace untruth; an attempted solution that includes untruth (even if only to ignore the untruth in the problem "addressed") simply becomes another problem. Anything that persists, such as a problem, or anything physical for that matter, any spiritual condition other than entirely truth continues only because it contains a lie or a number of lies. One of the principal lies concerns who or what is the source of the condition and who is responsible for it.

This is the basis of what workability there is in Hubbard's approach. The practitioner guides the client to recognize in her own space and time, any and all lies she is embracing that bring her to be in an unwanted condition that

her integrity tells her she should transform. Given abilities on each side to work in this way, benefits result because of the lies that are brought to light, examined, and abandoned, thus restoring truth. Given disabilities on either side to work this way, problems result¹.

Hubbard's approach is not in practice universal, because he did not find ways to overcome all disabilities in working this particular way. I don't think one should fault him on this (one can fault him on boasting that his approach is universal); I don't think any one individual — or group for that matter — could possibly do it in one lifetime. Others must contribute to the work, and all who work on it in dedication will be working on it for some lifetimes.

Door to Truth

A major difference Hubbard's work brought us is, in my opinion, this: He exercised a certain viewpoint of sanity, certainty, and solution (yes, amidst personal and cultural nonsense), and out of this viewpoint he opened a door to work that people can do with each other. I recognize that not all people can use all specifics of his whole approach to benefit all others, and that much work will be done before every person who wants this kind of work will benefit as much as every other. I acknowledge that he poured out, along with his essential gifts, material that came from his own unresolved problems and issues, and he did so without necessarily knowing the difference. While I don't think he personally started this universal motion towards solution, towards becoming the entirety of truth, he did grasp the motion and raised it to a new level of effectiveness where it could lead to applications for every human. Out of his advances will come many, many more. Others found parts of the key to the door of Truth; he is the one who

¹ Here is another way to describe the saintliness of the practitioner's discipline. The practitioner (a) commits himself to grounding the session in truth so the client has a stability against which to compare and evaluate, (b) dedicates what is true in himself to the service of what is true in the client, and (c) disciplines what is true in himself to remain above and unaffected by what might be untrue in himself or in the client.

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grasped the key, turned it, and flung wide open the door that will never close again.

I have said already that Hubbard's work in opening that door for all people everywhere willing and able to walk through it to do so, he created the first real possibility of access to a bridge for all between materiality and spirituality. And I said that in so doing he ranks with all the great spiritual leaders who have blessed us. But there is more to it than that.

The very greatest spiritual leaders have told us of the joys and bliss of pure spirituality. Hubbard claimed that he had found the way for each and every individual to reach such states. We know that his claim has a boast — but it is not a completely idle boast. Others will work on his work, others will work against his work, and out of all this work, in the fullness of time, each and every individual on the planet and in the universe and beyond will have the chance to enjoy the bliss of pure spirituality. And not just once.

Stability of truth and bliss

Those who have experienced moments of bliss, no matter if through other's work or their own, know painfully well that the bliss can soon be gone. Very, very few have been able to reach such a far-out state of bliss that nothing could affect them adversely again against their own will. These few have attained complete freedom of viewpoint. They can embrace knowingly and willingly any viewpoint at all, while never abandoning the certainty of who and what they are — flawless truth. They embrace fully, knowingly, and lovingly. No viewpoint ever sticks with them or to them. The rest of us, however, have old viewpoints by the ton that we stick to as the miser sticks to his money. Neither the miser nor we can conceive of living without our hordes. What happens when we temporarily enter a state of bliss, of being for a moment pure truth, is that one or more old viewpoints that we have stuck ourselves with will manifest itself and in doing its job, pull us down from bliss, away from truth, into persisting untruth. Our very experience of bliss empowers all our remaining lies and problems to affect us. The effect can be excruciating spiritual and physical agony.

No great spiritual leader had given us the steps by which we reach bliss stably. Although many have left directions, none have left directions that communicate readily to the many. Hubbard is unique amongst spiritual leaders in that he envisioned the practicality of an approach that would allow every single being to examine and to self-determinedly choose to keep or to drop any fixed viewpoint. He envisioned the practical possibility of pure truth for every individual, and hence freedom from self-created but out-of-control limitation. He thus postulated that every being would come to be able to enjoy bliss, and to enjoy it without ever again pulling self down out of bliss because of our own stupidity and untruth. We may dispute his success in his own endeavours in this regard. But he stated his vision, and stated it so boldly and clearly we can't possibly ignore it or forget it, even if we reject every other action he took or every other word he uttered.

Sanity, strength, and vision

I have not mentioned specific contributions of Hubbard's such as the introduction of the repetitive process, the thousands of different processes, the rundowns, the grades and levels, the training aids, the use of the e-meter, the volumes of material written and those recorded on tape. As I've said, not all of it is to the point. He had, I repeat, much nonsense around a core of undeniable sanity and of mountainous spiritual strength.

I say Hubbard's work does have value. I say that the value of his work has been overshadowed by the errors he allowed himself to make. Some of his errors affected others adversely. There is no justification or excuse for his errors; his errors, the adverse effects, and the complaining about them — all these are parts of Hubbard's and the others' paths. We all have to walk forward on our paths, or stand still.

Not everyone wants to move forward on a path. Sometimes the path is having no path for a while, even to the point of having no life beyond the body and its needs, or beyond the culture and its needs. For some, the path seems too stony and so beset with thorny thickets, any movement is painful and motionlessness the

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only relief. Hubbard's Scientology system and structure are by no means appropriate for all beings and all life situations. Nonetheless, within the core of Hubbard's life and work is a vision that can apply to all — given that each is permitted to be who and what he or she actually is in the moment and to relate to the concept of "path" as is appropriate to his or her integrity.

I paraphrase the clear and unambiguous statement of his vision thus:

You, no matter who you are or what you have done or what has happened to you or what mess you have got yourself into, you have a path within you that you can travel step by step. Walking it will lead you back

to possession of the full truth of who and what you really are. The path has difficult stretches where it is easy for you to lose your way. However, a skilled and dedicated guide, using a very ethical discipline of application can help you keep moving on your path. If you choose to walk your path and take advantage of guidance when you need it, you will arrive at the full and developing truth about who and what you are, and what you can accomplish.

Those black, black clouds begin to move away.

The purity, strength, and certainty of Hubbard's vision change the universe forever.

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Tone Scale Validation

by Judith Anderson, Australia

WHEN I FIRST was being introduced to aspects of Scientology in the early 1960's by Stanley Richards, one of the lectures we received was on the Tone Scale. I learned off the scale with its numbers fairly well.

I worked in an office as a secretary/typist where the walls went only half high, and one day I heard three technicians arguing across the way. It frightened me as their voices got louder and the content more violent as it went on, until I realised I could put them on this Tone Scale I had learned and monitor their progress up and down. There they were at anger having come from antagonism, and, yes, the next thing they were at was covert hostility. Was I ever surprised! I realised I could place them. I had actually seen the progression of the aspects of emotion as set on this scale and proved its validity for myself.

Not that long after I remember an article in *Time Magazine* stating a very similar scale being in existence in another discipline (don't remember which).

Another validation.

Watching small children asking for something in enthusiasm and going down scale with each

refusal, fast though it might be, and equally fast coming back up was also a validation, and very interesting to me.

The Tone Scale can be applied to every dynamic and to the things represented by each dynamic, e.g. groups, countries, disciplines, etc. A most interesting book written by Ruth Mincsul, *How to Choose Your People*, gives a wonderful description of each level.

The Hubbard Chart of attitudes has twelve columns of attitudes along the top and the corresponding Tone Scale of emotions from 40 to zero along the side and is a mine of information on the scale and life. Pick your attitude and place yourself on this scale! A note at the bottom says "Although this chart is written in first person and third person, it is valid for any dynamic and is the attitude towards any entity or dynamic".

Over the many years the information available on the Tone Scale (tapes and written notes) has added to my knowledge and I do find it one of the interesting tools in this complex tapestry of life, first learned in Scientology. □

Methods of Running Out Misownerships¹

By Bob Ross, USA

ANY METHOD OF RUNNING out anything has to be preceded by spotting whatever it is that you want the guy you are working on to rid himself of. That is unless you are using a general process in order to have the process do it for you. It may seem redundant to say that, but all too often the obvious is overlooked.

In *Ability Major 4*,² Ron wrote about using straightwire. He used straightwire on Burke Belknap by asking him, "Who had a headache?" relieving him of the headache he had come up with, in just a couple of minutes. After only a few answers, Burke named someone who had not mentioned having a headache, and his headache disappeared. It occurs to me as I write that, that that other guy may have considered Burke to be a headache.

Finding terminal

Ron did not recognize, either when it happened or when he wrote *Ability Major 4*, that Burke's headache had disappeared, the moment Burke had spotted the person from whom he had misowned the headache. Then Ron made the mistake of trying to run what he thought was Burke's headache chain. That had the same effect as trying to run an entity's incident as one's own. It makes the incident get more solid.

Some magical straightwire questions for spotting misownership that could also work, would be

1. Who was upset?
2. Who was ____? (in pain, in grief, or other AESP [attitudes, emotions, sensations, pain]?).
3. Who was being stupid?

4. Who had painful or uncomfortable periods?
5. Etc.

One of the first times I became aware that I was picking up someone else's feelings telepathically occurred in an incident where it must have seemed to another driver that I was about to run into his car from a side road. For, seeing his headlights I had stopped smoothly rather than sharply knowing I had plenty of stopping distance. I ended up stopping at least a foot away from the intersection. To me it was not a close call at all.

So, why was I feeling an adrenaline surge and some degree of upsetness, as though I had just had a narrow escape, when I had not had a narrow escape?

The answer came as quickly as the question, as I realized almost instantly, that I was feeling the other driver's feelings. Not only that, but those feelings lasted for several minutes. This made it even clearer to me: it was not my own feelings I was feeling.

Reviewing that incident now, I can see that from the viewpoint of that other driver, I might not have been able to stop my car in time. It might also have restimulated some past collision he had experienced. Certainly, if the road had been wet and slippery rather than dry, there would certainly have been a collision. So, the driver of the other car must have thought he had had a very narrow escape.

This small incident taught me that I did have telepathic ability to sense other people's

¹ See article on page 11 of the last IVy (50). Ed.

² Reprinted in *Red Volume (Technical Bulletins of Dianeteics and Scientology)* Vol. II page 216 (early editions) and 20 pages on. Ed.

emotions, sometimes. As I look at this further, it seems possible that it may not have been the driver of the other car but a passenger's feeling that I was picking up.

I have slowly developed tests to determine whether what I was thinking or feeling was mine or another's. One test I have used has been to ask myself, "Did I decide to think that thought or have that feeling?"

Another test is the test of appropriateness? I once felt a sharp pain in the tip of my finger in New York City, in 1950 sometime after reading *DMSMH*. I immediately looked around, saw a big Neon Sign with the words "Red Rose Cafe" across the street from me, and knew instantly that I had felt the restimulated prick of a thorn from my childhood.

The test of appropriateness also taught me that I could feel someone else's feelings, possibly the author's when reading a book. I felt this while reading an advanced mathematics text book. This was definitely not a restimulated feeling of my own, because I have never had orgasmic creative feelings about mathematics. So, I've learned as well that the emotions I have felt when watching a movie might be being picked up empathetically i.e. telepathically or be another's restimulation. A book, I have read recently *Chicken Soup for the Soul* and later editions, contains much emotion that can be picked up telepathically.

A science fiction story from the 1940's told of a politician who could sway crowds by creating emotions in himself which were then picked up and amplified by his audience.

I became fully and consciously aware of picking up thoughts and emotions from unembodied entities, after attending a group session at the home of John Raffanello, in Glendale, California. I had just learned from John how to recognize such thoughts. I left his house and was preparing to drive home. A car with high headlight beams drove in to his street toward me, and parked on the opposite side of the street, without turning off his bright headlights. I had the angry thought, "It would be fun to drive my car into that car's headlights".

What I had learned from John that night, enabled me to recognize that this thought of driving my car into that other car, was *not* my

thought. Furthermore, as I write this, I am also remembering reading how E.E. "Doc" Smith's Grey Lensman, could control others by putting thoughts into their heads which they thought were their own.

The trick was to give them thoughts that they could accept as their own, so that step by step, in a logical sequence, they would finally perform an action he wanted them to perform, like turning off an alarm switch, because it seemed like the proper thing to do. And then turn it back on again, after he had entered the building. I had an impulse about a year ago to explore this, which I did, which could have been similar.

Other clues to recognizing whether a thought or series of thoughts have been either misowned or restimulated, is to recognize that the thoughts occur chronically, and are aberrated.

Experiencing the thoughts of another happens to us on a daily basis when we see or hear advertising. Mostly we dismiss such thoughts as we recognize that they are just advertising, not our own.

The thoughts and opinions of others, whether picked up verbally or by reading or telepathically, *do not have to be fought*, one need only recognize and acknowledged them as being another's. At that point they can be as easily dismissed as any "NO SMOKING" sign that one has decided to ignore.

In a sense even a restimulated engram is being misowned, because one is feeling it in a wrong time and wrong space.

Applying

The concept of *misownership* may be applied to running out known traumatic incidents such as birth, auto accidents, war trauma, and medical operations done with or without anaesthesia.

Running off misowned thoughts and feelings is accomplished by recognition of the role of unaware telepathy in misowning thoughts and feelings, and recognizing that the cast of characters of any incident consists of all the people aware of that incident. Each person aware of the incident has his or her own considerations about it, which must be viewed to be as-is-ed.

Have the client name or otherwise identify all persons he can think of who were or might have

been aware of the incident. Then have the client be each of those viewpoints in turn or describe the incident from each of those viewpoints, including their reaction to the incident. Start with the least important person or terminal and end with the most important person from the viewpoint of the client, usually him/herself.

Thus, to run out a birth incident as a public demonstration, first establish the cast of characters, i.e. Baby, Mother, Doctor/s, Nurse/s or midwife, other Patients if any nearby, relatives, friends, and anyone else who knew the birth was taking place, or about to take place.

Have the client be or at least describe the incident from the viewpoint of each person on that list. Start with the least important. Add any other viewpoints that show up, as they come to mind and are named or at least identified as to role. End with the most important person.

Have the client get or imagine the conversation of those people in the immediate vicinity, for the duration of the incident. Remember that though their perceptions of the incident may be light, they could restimulate strong emotion or pain in each witness. Etc, Etc, Etc. When in doubt, ASK!!!

Additional data

I told my friend Kathy Oren about this way of handling traumatic incidents when she told me that she was on her way to work with a Vietnam War Veteran, who had not recovered from the trauma he had experienced in that war.

The key incident which was well known, had never been fully run, as described above. The client had survived the explosion of a hand grenade thrown into the middle of his platoon. One member of the platoon threw himself on the grenade, saving his fellows from major injury.

Kathy ran that incident from *all* viewpoints including the viewpoint of the man who had thrown the grenade, and the man who had thrown himself on the grenade.

The veteran recovered from his war trauma by end of session.

In William Shakespeare's play *As You Like It* Shakespeare wrote this famous line. "All the world's a stage and all the men and women merely players."

Another example

About 1956, while auditing myself in New York, I got BPC [Bypassed charge] reads on and imagined the details of an incident from the viewpoint of each of the "inanimate" as well as all the "animate" observers (people) I spotted, when I attempted to run an incident out. The incident occurred in Israel somewhere on the Haifa-Tel Aviv Highway, during the Israel War of Independence.

All busses and bus drivers had become part of the Haganah to defend the country and population from the Lebanese, Syrian, Jordanian, and Egyptian Armies which had invaded the country, with the declared purpose of driving the JEWS into the Sea. Therefore, every private vehicle and truck was pressed into service to help people get where they needed to go. I was riding to Tel Aviv in the back of one such truck, along with about twenty other people from Haifa. My truck had just dropped off a few people off and picked up a few others at a point along the road near an agricultural settlement. On the opposite side of the road a truck going in the opposite direction, had stopped, had let some people off and picked up others. Then, just as both trucks started going. A man on my truck and a man on the other truck recognized each other. Both men up to that moment had thought that they were the last surviving members of their family. The trucks did not start again, until these men were able to exchange addresses. As you can imagine, everyone on the trucks had lost someone or known of someone killed by the Nazis. I remember seeing columns of ads in the daily papers from people asking for news of missing friends and relatives giving their own names, and the names, towns of origin and last known whereabouts, of the people they wanted news about. So the charge I was running off was not merely that of the people I was with on the road but also the charge of millions more killed by the Nazis.

When I ran this out, solo on a meter in 1956, in New York years later, I asked myself for and got reads on all the people who had been stimulated by seeing or hearing about this story. I not only got reads on the people, but in my effort to get the TA down, I began to check out trees, vegetation and even rocks and hills that I had seen in the distance.

This same method can be used to run out an auto accident right after the accident. List all possible observers of the accident, in passing cars, on the side of the road, on overpasses, in airplanes, from buildings, etc. List what reads including birds, animals, and rocks. Then run the accident from each viewpoint starting from the seemingly least important.

Incidentally, every time you have successfully used *Self Analysis* Lists on anyone, you were most likely running *misownership* at least fifty percent of the time.

Monthly pains and discomforts, etc.

Another way I unknowingly ran *misownership* on a condition was when I asked my cousin's fiancée to spot the center of a migraine headache that she said had bothered her for the past seven years. As she was about eighteen, when I met her, her headaches occurred when she had periods and must have started when she started having periods. So, this is a method that would probably apply to any woman who suffers from *misemotion* or discomfort when having her monthly period. Just ask, "Who complained or obviously was suffering from having her period?"

I used the same type of question to make a forthcoming birth of a child easier. I asked "How long will it take?" "Who said that?" I got incidents especially in Beauty Parlors, when the client's mother was getting a permanent, and also at family gatherings. In the end my client, birthed her child within 7 minutes of arriving at the hospital, following her water having broken.

I decided to test the concept and various methods of handling "misowned charge" on a long time client with whom I had had excellent results, over a period of several years, until he turned into a "No Further Gains Case". For two years, I listened to him when he called, but asked for no further payment, for I no longer felt able to help him as I wished. I just let him blow off charge, by talking to me. Finally a time came when I again felt certain I could help him to spot and blow the source of the charge that was then bothering him.

I got the idea of trying to apply *misownership* to the conditions he was complaining of. I started by asking whether he had some chronic pain. He said his feet had been hurting. I told him to

focus on the pain in his feet and then to give me an immediate *flash answer* to the question "Whose pain are you feeling?" (or any other appropriate question). I insisted that he *not* think at length about his answer, but to give me the first name or designation of a person who came to mind. i.e. Hospital orderly, Nurse, Doctor Receptionist etc. for he had been telling me of a visit to a VA hospital.

Each time he gave me a person, I had him "look" at his feet again and experience what was there. And then asked for another flash answer. In about ten minutes this unhandleable pain in the feet was gone. I then had him look at various other things he had been bothered with, and guess at whose they might be. I insisted, each time, that he answer, without thinking about the answer, but simply telling me what thought or picture came immediately to mind. As we did this, various emotions that had been plaguing him, left. At the end of session he felt good and had a new goal for his life.

Formal handling of chains of misownership

Now let's look at a more formal method of running out *misownership*. This method can be applied to present time or to past time. I think, that *misownership* processing, may very well be the definitive solution to third party actions. Apply to either past time or present time situations. Do this by asking how many relay points exist or existed between the source and the recipient, of the false data. Just ask, how many relay points between you and the source, or "How many times has that rumor been relayed?". Then "Look at the source of the lie." This may be enough to totally blow the upsetness of the situation for all concerned.

The more important usage for me, has been that of finding and running out the source incident for some *misowned* condition. I use this about fifty percent of the time to spot the source of an upset, a chronic emotion or any other condition, that does not seem to be yielding to regular incident running and chain running procedures.

Let's say I have gotten down to the basic of a chain, as described in the last issue of *IVy* in the "Power of Choice and Misownership" article. You've got the guy to spot an upset, to spot an earlier similar upset, to compare these two upsets for the common element and then ask "How

may times?" (the guy had experienced that common element). He tells you or does not tell you at that time what the name of the chain is (the common element).

Then I ask for the earliest available incident on that chain, without asking for the name of the chain. The name of the chain is only needed if the earliest incident found for that chain, is not an incident of upset or ARC break for the client. When using this procedure, *never never never*, ask for the earliest incident, ask only for "the earliest incident now available", or "the earliest available incident".

I want to emphasize here that I always check for an earlier available incident after the client has looked at what came up. "Direct the client back back back, until the client lets you know that "nothing earlier is available". If the client is not sure, or if I am not sure, I ask for details of the earliest incident so far contacted.

What I want to know here from the person, are two things:

1. Is this the earliest available incident in this chain?
2. Is this an incident of upsetness?

If there is no earlier incident to be found, I know we have found the basic of that chain. If the basic incident found for that upsetness chain seemingly contains no upsetness, or at least no upsetness on the part of the client, then I know, and you can know, that the upsetness of that chain was misowned. Proceed at that point to ask for the identity of the person who *was* upset. If there is only one other person in that incident, then it is obvious that that other person was the one who was upset, even if that upsetness was being suppressed, and therefore not consciously obvious to the client.

NOTE. The basic of an upsetness chain, can be any time at all earlier than present time. Most commonly it will be found to be in teenage years, in early childhood, or as a prenatal. However, it may be found in a past life (if the client has demonstrated ease of access to past lives). If your client did not name the upsetness when first contacting that incident, ask for the nature of that upsetness now. That type of upsetness will turn out to be the type of upsetness of the upset person in the basic incident.

One of the earliest times I did this the client said that his feeling of upsetness consisted of feeling "abandoned". But the childhood incident at the bottom of that chain was of being fed in the kitchen by his mother. Quite obviously he was not being abandoned in that incident. Thus this did not match up with the client's feeling of upsetness as an adult.

Give your client the opportunity to let go of any misowned chain the moment you and the client discover that the charge has been misowned. You may try again later, if charge comes off after discussion. But, often when the charge has come from a parent, the client is not willing to simply give it back to them and the chain of misownership must be traced back to its source in order for the client and all the other members of that chain to let go of that charge. I have even found one time when the pt (present time) client was also the being at the start of that chain.

After viewing the basic of a chain of upsets, and discovering that the client was not upset in that basic incident, ask, "Who was...", or "Who might have been, upset there?" Then use any steering you need to use to get the client to spot someone who was upset at that time, or to recognize that the other person there, in this case mother, was really feeling upset, though he did not consciously recognize it at the time.

Note: very very important

Be sure to grant the client the beingness and/or ability both silently and verbally to know the answers to your questions. Say, "You can know the answers". Or, just ask the client to imagine answers. Sometimes I ask clients to assume the viewpoint of the other person and assure the client that he or she can do so, and can answer from that viewpoint. I always imply or say, that they can do what I am asking them to do.

I am asking them to do, *no matter how unreal* they say it is to start with. Feelings of unreality are part of what you are running. Just acknowledge what they say and keep them going.

Next: "Ask, how many times did ____ (other person in basic incident) experience this chain?"

"Spot the earliest incident on that chain."

"Did he or she (other person in basic incident) create that feeling or pick it up from another?"

If the answer is that the other person (mother, father, or other) created it, then tell them to ask father or mother, or whoever, "Can you let go of ____ now?" If the answer is "No." ask, via your client, "How much longer do you intend to hold on to this feeling?" Whatever answer you get, then ask, if that person can now let go of that upsetness or emotion? What sometimes works is to ask, "When will you be ready to let go of that?" Or similar question.

If the upset person in the basic incident, had misowned the charge, or you feel sure that that is the case, ask "How many generations does this go back?"

Then ask for the earliest incident on that chain of successive misownships and run that basic as much as needed to get the person to be able to let go of the postulate of that incident. If you have done everything properly this earliest incident will make sense by matching the name of the charge in the chain.

Whatever answer you get, accept it, and treat the matter as having been handled. Go on at that point to another upsetness or another kind of charge. If the first was not handled, you'll soon know and can do what seems appropriate.

I recently ran into a client who could not seem to let go of some misowned charge. I finally got him to do so by asking him to make a perfect duplicate of the charge. This worked because a perfect duplicate includes the viewpoint from which the charge was created.

This material above is the formal procedure I use for handling misownership chains.

Reccurent terminal

In the course of *any* of the Power of Choice procedures I use, if someone has been mentioned more than once e.g. father, mother, sister, brother, uncle or aunt, etc. or if I sense strong misemotion the first time that person was mentioned, I immediately *pause* the procedure I am using (letting the client know that I am doing so but without any great fanfare). This is in accordance with LRH's *last* definition of Q&A, as listed in the Tech Dictionary. "Q&A is failure to complete a Cycle of Action".

To handle the BPC on mentioned person I use a modified process which I call "Two Way Zero A."

Sometimes I run it more than just two ways, for often other terminals also show up. I say, "If you could talk to ____ what would you say?" "If ____ could talk to you what would s/he say?"

If the response of that other person is *silence*, (i.e. some form of no communication, such as silent anger, or any other no-answer type response) I tell them to acknowledge that, and then go on to ask my client, "What could/would you say to that?" It only takes a few acknowledgements of a "no response" to get the other person talking. I run this two-way comm procedure by asking alternately, "What would you say to that." and "What would ____ say to that?"

This invariably runs well with lots of grief or other emotion coming off; and my client and the other terminal both rising in tone to love and enthusiasm. If other terminals show up I run 2WC on them, I get my client to run them individually, and have the client direct them to communicate similarly with each other, reporting to me on each interchange.

I then run flow three between all pairs of terminals contacted until all are high toned. Then I get back to the parked process.

Next time, I'll go into a way to repair havingness to a sufficient degree to enable a client to willingly let go of a major piece of charge, on problems or unwanted conditions. ☐

Fear

It seems to me that (amongst other things) the official Scientology body uses fear to "fight competition". Recently I was asked by a new reader to get other "freed Scientologists" in his area to contact him (because of this fear we never give away addresses without permission). One person I wrote to expressed terror and the thought that the person in question was a spy or a plant of the church. There was great (I believe unfounded) fear of what the church could do to him. It is true that the church has some very unpleasant habits, and I would not invite it home to tea. But should we let it ruin internal communication amongst us? Communication is the pay of life. Used in a positive manner it can lead to progress and greater understanding. Something desirable. Ed.

A Viewpoint on the Dynamics

by "Ouran", USA

THE "DYNAMICS" AS THEY are known in Sen and the freezone — whether the four human dynamics of Dianetics, the eight of Sen, or the 16 backed by the 64 goals discovered in an implant by Ken Ogger — are nothing more than an arbitrary construct. I realize that might sound like a radical statement to some people, but it's true.

The dynamics are arbitrary, and they were apparently deliberately built. Obedience to these dynamics is part of the anatomy of a being's disability. Okay that was the second radical statement.

It means that the dynamics act as an aberration. These statements might sound radical to some people for the simple reason that the CoS teaches the dynamics as positive guides. That's a partial truth and a partial lie. Like any great lie, it is a mixture of truth and lies. Please don't get the idea from that second statement that the life indicated through dynamics should be ignored, or that a person should go on a rampage of destruction against survival on any or all dynamics.

Hardly. Going ape and swinging on a vine over to assuming the opp-goal is never the way to go. The positive, creative actions involved in survival are good. But their very definitions are the problem. Having your mate be a 2nd dynamic instead of a first for example is almost inviting the husband or wife to become an oppterm instead of a part of "me." More on this later...

Instead what needs to be done is to dig oneself out from under the fixed points of view laid in by these dynamics. For they are an "implant", whether by willing agreement or forced reality. An important thing to remember about them is that they have the effect of canalizing a being's point of view into narrow channels; and also they have the effect of reinforcing GPMs, which are tagged to and channelled through, specific dynamics.

A broad sweep of being

The truth is that a being is everything around him. There is nothing a person can encounter that is not that person. I realize that statement seems to conflict with other data that a being is a Nothing.

The resolution of this apparent conflict lies in the characteristics of the life static, which when viewed has the appearance of an infinite nothingness. An "infinite nothingness" is both everything and nothing. Working back down from that higher truth it can be seen that any being can be said to be not any matter-energy-space-time, and all those things — and here's the important part — at *will*.

So that leaves us with a thetan/spirit/being which is a nothing that can *be* everything. This is the real pan-determinism. Pan-determinism consists of *being* everything. LRH put forth the idea of pan-determinism being a broad sweep of control and responsibility. That is a partial truth, but it fails to get to the bottom of the matter. True pan-determinism is high ARC *being* all terminals in a game. And if you are something, of course you can control it. But in a normal person this beingness has been divided into fragments.

Part of the anatomy of that fragmentation is the division of beingness into the broad classes called by us the dynamics of survival. This division makes it easier for a being to abandon an area because it can be viewed as not "self". This makes it easier for a person to narrow themselves down into only being the first dynamic. It also makes it easier for one dynamic to be set against another. It also makes it easier to create GPMs because the terminal, the oppterm and the goal itself are all parts of the being who is having the GPM. These parts are often at least partially defined by the dynamics. It's sort of a game of "let's divide me against myself."

Examples of being others

These ideas can be disturbing. A person doesn't like to think that they are creating their own opposition, by splitting off and abandoning part of themselves. There are also some people who cannot "have", cannot allow themselves, the thought or idea that at the very highest levels of static and Native State they are everyone else. This disturbs them mightily, as if they were violating some powerful agreement made long ago. But denial is useless in the face of truth, and this truth explains much. Examples:

The need to run other flows in session than zero, one and two. If you weren't also part of other people then why is it necessary to audit "others to others?"

There is such a thing as auditing over the telephone with the auditor holding the cans and seeing the processee's reads show up on the meter before him. Forget the usual puerile jibber-jabber about telepathy, this works because the auditor by getting into ARC with the PC is actually experiencing the PC's case. That's telepathy alright, but not telepathy as it's usually explained. Telepathy is normally explained as a type of communication. Bosh. That's right, I said "bosh." All communication is for, is to establish duplication, which is a mutual beingness. Communication is affinity on a via. That's all it is. And in processing over a telephone the spiritual distance between auditor and PC vanishes, and whatdoyoul:now! The PC's case is seen reacting on the meter whose cans are held by the auditor! Robert Ducharme and others are doing this with great success. But what would make that work if one wasn't on both ends of the phone?

There is such a thing as auditing one person, and having another person receive case gain from it. This happened to John McMaster when he was at Saint Hill. He had a bad break in affinity with his father, and when John ran out the problem on his end in England, his father in South Africa cleaned up on it too! This is from Homer's archives [on Internet, Link from IVy's Home page, *Ed.*], JM-1, a taped lecture given by John on 12/1/84:

McMaster wrote

...various wonderful things happened. Like I told you the circumstances under which my father had insisted that I came to Saint Hill.

Now, during one of these sessions, to tell the truth, you know the goal to tell the truth, and running the Service Facsimile, you have got to be able to communicate to be right, sort of thing, I looked at the situation between my father and me. And I was able to take almost complete responsibility because I understood, apparently, so much more than he did, but I did not know whilst I was living in the same environment, that I understood so much more than he did. I just assumed he understood and so I had been irresponsible in assuming that he knew more than I did because he was an older man. Fact of the matter is he didn't.

And as I took responsibility for those things which happened between us and I blew all my own aberrations on it and the charge on it, a wonderful thing happened. It was in one session when I realized what I had done to bring about the situation between my father and myself. And all of a sudden, out of the blue, as long as it takes to get a letter from Durban, South Africa to Saint Hill, Sussex, England, there was an airmail letter for me, from my father saying, "Dear John, I am so glad that you have found such a worthwhile thing to do in such a troubled world".

And I just thought, my word, how wonderful, that there is this telepathic communication, because I hadn't written and told them anything.

Telepathy is an inadequate and misleading word. It only implies communication across a distance. A second being is cleared of an ARC break¹ because the first one ran it out? How can that be unless they are the same being at some level? After all, this action implies *mutual case*.

(LRH barely touched upon this phenomenon of beings who are one at a higher level back in 1952, then abandoned it. He speaks of this in

1 break or disruption in affinity, reality and communication. *Ed.*

Lecture 20A of the Hubbard College Lectures (HCL-20A) of 10 MAR 52, also issued as the third cassette of the Time Track of Theta series. This has also been called the History of Man Lectures, I believe. Read or listen to that lecture.)

Another example in the 2nd dynamic of sex and children: anyone who has experienced a marriage has had plenty of times when they just knew what their partner knew or thought or wanted. And it wasn't as if the information flew across the room either -- they just *knew* it. Isn't this *being* your spouse?

Another example is in the "group mind" which often occurs in groups, even groups of apparent strangers.

Another example is in the communion among BTs¹ in clusters, and other composite situations. How can these beingnesses function as one in spite of their oneness being a 3rd postulate/not-is/use of forced affinity -- unless they were ultimately/originally one anyway?

Dynamics divide us

All of these examples above point at the truth, a truth that in the past has been badly represented in some cases, misrepresented in others,

and flatly denied in still more. The usefulness of this truth is that it assists us when we take a fresh look at the composite structure of ourselves and recognize both abandonment and misownership. The dynamics are just another way we use to separate ourselves into individualized little bits. A wife and husband should each regard the other as a part of themselves, rather than a second dynamic separated from self. Always remember that separation is a lie. It was a lie to separate into thetans, it was a lie to separate the thetans by dynamics, it was a lie to split off denied pieces of ourselves when we placed them on others, it was a lie not to recognize the prior assignment of other beingness in pieces of others which we had accepted as ourselves in present time (BT or not BT, that is the conniption²!). And even though they have come down the track through theta lines long separated from our own, it was a lie not to recognize ourselves in cows, starlings, mosquitoes, trees, rocks, planets and galaxies.

Name a dynamic -- there you are. But don't canalize yourself into looking at the universe through only those dynamics. Free yourself from those narrow channels. Look at anything. It is yours. It is you. □

1 BT (Body Thetan) entities associated but subordinate to a person -- attached to a body but not in control. *Ed.*

2 Conniption, *US informal*, a fit of hysterical excitement, hysteria. *World Book Dictionary.*

My propositions serve as elucidation in the following way: anyone who understands me eventually recognizes them as nonsensical, when he has used them --- as steps --- to climb up beyond them.

(He must, so to speak, throw away the ladder after he has climbed up it.)

He must surmount these propositions, then he sees the world rightly. Where one cannot speak, there one must be silent.

Ludwig Wittgenstein

Pilot — Final letter

by The Pilot (AKA Ken Ogger), USA

*IN 1997 KEN OGGER PUBLISHED on the Internet two large books, *Super Scio*, and *Self Clearing*. Since he was in good standing with the Church of Scientology, with friends and relations there he did not want to have to break connection with, or get them in trouble with the Church, he published them under the pseudonym of The Pilot. In the following years he followed closely the busy Internet news groups *alt.clearing.technology* and *alt.religion.scientology*, and twice a month published on these groups original items, and answers and comments to the many letters appearing on the news-groups. In the middle of 1998 the Pilot's true identity was revealed to the church by Ken's former wife. One wondered what action the church would make, but apparently nothing happened. In the last year he has been almost silent, and on November 29th he posted a letter to the news-groups announcing his closing down of the Pilot identity. The following are extracts from that letter. All his work is available for Internet users on the Free Zone America Home Page, with the address <http://fza.org/>*

The Pilot is destroyed (farewell address)

1. I am ended

It is with great reluctance that I am announcing that the "Pilot" identity was destroyed by OSA and the CofS.

My policy has always been to forgive and forget, to push for gentle reforms, and to live and let live. And so I hoped to heal and recover and let this matter pass.

But it has been a year now and I have not recovered and there does not seem to be any way out but to abandon it all.

Right now I'm a pitiful shadow of who I was when I wrote *Super Scio* and *Self Clearing*. I put those out on the net for free and they will remain there for whomever can use them or get anything out of them. But I am no longer fit to evaluate their contents or further extend the work.

I can prove nothing of what happened to me. Consider this total delusion if you want. It is too incredible and unbelievable and I would just sound paranoid if I started ranting about it. But in November of 1999, I was drugged, raped, and implanted with the commands that I posted anonymously earlier this year as the OSA Sex-Drug-Hypnosis procedure [SDH]¹.

2. Control, freedom, and responsibility in Scientology

The stated goal of Scientology is Total Freedom. I think that it was a good target and that we made real progress in that direction in the early days.

But then Scientology began to specialize in control, especially in the form of control of their public to collect big bucks, control of communication lines to suppress true stories that were out-PR and of course the notorious use of Ethics for discipline while pretending to be helping the troublesome members.

This is, of course, the antithesis of freedom and so the true goal became a never to be attained carrot held out in front of the membership to keep them running on the racetrack while the stick of ethics was used to ensure their speedy progress in forking over their money and their lives.

Even this could be tolerated on the basis of live and let live if they were willing to compete on an

¹ Those on with access to Internet can see this anonymous posting of the Pilot at <http://home8.inet.tele.dk/ivy/anon.html>. The full version of the above message of the Pilot is amongst all the other Pilot postings on Free Zone America Home Page at <http://fza.org>. Ed.

equal footing with other practices and if they did not extend their controls and abuses outside of their own courseroom doors.

But instead they want to smash competition and suppress any criticism and shut their members' minds to any outside influence by engaging in abhorrent practices like disconnection.

But for me the final straw is that they are destructive of any real attempts to research the hidden capabilities of the mind.

I do not want to be egotistical here, but I think that I was pretty damn good at extending the research line and they have put case closed to that possibility.

I'm writing now not for myself, that aspect of my life is over, but for the possibility of future researchers who might yet discover more keys to the hidden capabilities of the mind and spirit. Every viable science has had a myriad of researchers and many generations of progress.

The current CofS is set-up to destroy anybody who does try to research the mind and with that they are guaranteeing that nobody will ever make it.

And as for responsibility, they seem to have pulled a fast one where responsibility is defined as smashing their enemies instead of fixing what is really wrong within the organization.

As far as I'm concerned, active membership in CofS implies a total irresponsibility as to the real effects created and shows no awareness of the real truth, which is that there is something to these spiritual ideals and maybe we should be doing something about that.

3. Humor

I used to love to write humor posts. I'm a bit dispersed right now, so it doesn't really come together like it used to. But a good one did flash through my mind recently, so I thought that I

might give you the idea as a fun gift even though I can't seem to flesh it out right now.

The concept is the humor of the routing form. And the practical example is what if the org should make up a routing form for going to the bathroom.

Can you imagine going through the registrar for this or visiting accounts to pay for it? The real hoots come on getting word clearing to ensure that you are using the proper receptacle or going to qual for correction or writing a success story about the cycle.

And then going to see the registrar again and having to pay in advance for the next time that you need to go to the bathroom.

What fun.

4. Bell, book, and candle

A favourite movie of mine.

The message here is of a cultural mind set that is not of the normal society but of a cult within the society that has different ideas and a tech that is different from the norm.

Of course there are incredible problems in the mechanics of love between anyone of the norm and somebody of the non-standard cult.

Never mind which cult or what mechanics.

If you are out of alignment, then you have trouble aligning, no matter how great your power.

I find myself in the difficult position of one who does need to find love but is in a frame of reference that is far outside of the normal human context. I have no choice but to walk back into the world that others live in.

If it seems like I'm rambling here, well that is true. Ever since OSA¹ jumped me, trying to write a post turns on incredible amounts of charge and I can hardly think straight.

1 OSA = Office of Special Affairs. Within the organisations and affiliates of the Church of Scientology this appears to be approximately equivalent to the old Guardians Office, and has in it legal affairs (liking the ruining of the Cult Awareness Network with multitudes of law suites, resulting in the church buying up the bankrupted Cult Awareness Network) and other rather unsavoury "attack is the best defence" activities. *Ed.*

5. The destructive nature of Scientology

It really breaks my heart to write this.

I had dreams of a better world, of an acceptance of spiritual values, of an awareness of metaphysics and the search for truth.

I would bend over backwards and give LRH just about anything simply because he expressed some of those ideals and opened the door to greater awareness.

But, for whatever reason, a darkness descended upon the subject. What had been, in the early days, an open ended research into the nature of a being changed into a rigid orthodoxy that allows for no free thought or further research.

Right now, with this post, I am doing what they call "walking what I talk", or living as I preach. I know that I've blown it as far as being able to continue the research because I've gotten too badly screwed up myself. And so I am shutting up and announcing that I am doing so rather than pretending to have all the answers.

I wish that Ron had had the same level of integrity.

Despite anything the critics might say, he was truly brilliant in the early days.

But some spiritual sickness twisted him from the path just as I have been twisted. And then he did a bad thing, which was to keep up the pretence and to create an organization which would smash any further attempts to find real answers to the human condition.

Although some might say that that is unforgivable, I forgive him and think that many others will forgive him as well because his early work was so far beyond anything that had existed before.

But if there is to be any hope, then the barrier that was put up against the research line must be removed or else we are all damned forever.

I'm not going to do anything about this. I really have had it and have nothing left to give. But for your own sake, if you have any belief remaining in the true goal of freedom, then I would suggest that you aim your efforts at removing the terrible road block that the CofS has imposed. How in God's name will we ever research the rest of the road to freedom if an

organization exists that destroys every researcher that opens his mouth.

There follows a discussion (numbered 6) of Lisa McPherson, who died when in the church's "care", with Ken's surmise that she also was subjected to SDH (Sex Drug Hypnosis).

7. Black Theta Ops.

It would seem that as a first stage, they try to use OTs to engage in psychic warfare, telepathically implanting enemies or whatever. This is so weak and shallow as to be a joke. Some people in the freezone, including myself, have noticed this, but it is so trivial that everybody shrugs it off with hardly a glance. They really aren't capable of producing OTs that can do anything significant.

But beyond this, when they get desperate, there does seem to be the physical use of black dianetics with an upgraded procedure that includes rape and reverse anti-auditing commands in addition to simple PDH (Pain Drug Hypnosis).

Apparently, adding in sex/rape on top of PDH makes a pleasure-pain syndrome that is effective even on a clear because a clear has only blown the force out of the bank and is not really free from all incident chains or aberrations. My experience, after endless hours of trying to run the damn thing out, is that it still has effect even after apparently being erased because the pleasure/pain bundle causes it to compulsively mock-up again at a physical level. The obvious solution is to use affectionate sex to unravel the pleasure/pain hook but that means finding a partner, which is damn hard because the incident itself and the black flows it creates tend to make one repulsive to any ordinary 2Ds.

Note that the "pleasure/pain" syndrome is known in hypnotherapy because it comes up in hypnotic drug rape cases. They are not very good at handling it but they do know that it makes posthypnotic commands really stick whereas simple PDH (as described in Dianetics) seems like an unworkable joke to them as far as long term effects go.

Since Ron was well versed in hypnotism, he would have known about this pleasure/pain syndrome even though it is not mentioned in DMSMH.

I would suspect that this one has been used on at least a few of the critics because of the endless rants about Miscaviage bugging people which seem to turn up on ARS (the Internet Newsgroup). That might well have its roots in some subconscious screaming about it actually having been done by OSA agents. But yet again, I am only guessing here and maybe I've simply gotten carried away with a wild idea.

But it sure seems to me that OSA would have no scruples about using black dianetics, therefore the only real question is what procedure are they actually following in implementing it.

8. What about me

I'm busy finding my own way out of the trap that they've constructed.

I've gotten endless auditing during the past year. Metered standard tech sessions. Informal sessions. Phone sessions. Endless solo, both metered and unmetered. Including informal Itsa, it probably adds up to over a thousand hours and includes just about everything you could think of both in standard and alternative metascientological approaches.

And I made tons of gains but its all around the edges and is completely unimportant to me because the deep rooted misery remains totally unhanded.

The OSA implant was completely out of view initially except for some really oddball things around the edges that didn't make any sense. For example, there was a one-time occurrence of anal bleeding right afterwards which seemed to me at the time to have had no cause and did not repeat and therefore seemed totally incomprehensible.

At the beginning of January, I posted again despite the implanted orders against it and of course they grabbed me again and repeated the procedure. They had, of course, laid in a command phrase to put me back under again so that it was easy to pick me up subsequent times.

The platen I published was the consistent part of the incident (they got me a total of 3 times and had some sort of command sheet that they used every time). In addition to this were unique commands aimed at me specifically plus background dialogue plus the constant crap on

the TV which they turned on purposefully to fill the incident with additional chatter to hide the contents.

It was loaded with suicide commands among other things and I was fighting those endlessly during the earlier part of this year but I always managed to circumvent them somehow since it did not actually make sense to me analytically. But that is why my post from January has so much discussion of trying to run out some sort of strange link between sex and suicide.

It wasn't until July that I got my hands on the incident itself and managed to list out that SDH implanted command platen (and I did that very carefully on a meter, everything read cleanly and consistently).

Running it made a night and day difference in my appearance (people say I look 20 years younger), removed a horrible blackness from around me, turned off a condition of chronic shaking and trembling, and made everything a little bit better.

But running it did not cure me. The homosexual rape involved still has me absolutely crazy on having to have a woman.

Whenever I try and post, the whole thing turns on again at maximum temporarily, including shaking fits, suicidal urges, and a sexual desperation that is beyond description. I experimented recently with a series of short posts to ACT (the Internet Newsgroup) and the effect is very distinct.

I've also talked about being in the middle age crazies and possibly being addicted to sex as a mechanism for suppressing loss (we never ran loss properly in Scn, it is not handled by going clear). All of that was there before the OSA incident during that six month period after breaking up with my then-wife. But it was very low key and I was fairly comfortable and still writing and posting and expecting that a good 2D would show up eventually. So those are my own case and somatics, but the intensity level was trivial, just like that of many guys who hit fifty and have a divorce etc.

What the OSA incident did is to jack up the volume and intensity of that to the point of total daily misery where there has not been one day, in fact hardly one hour during the last year

where I did not feel totally miserable and desperate on the sexual line. Think of the usual horny needy guy and then imagine that raised in intensity by ten or a hundred to one so that it seems like a continual tidal wave that smashes over you. Just endless feelings of loss, despair, and abandonment.

I have not been able to cure that, and at this point I think that only affectionate sex will (and affection is essential or else I'll be pulled the other way, dramatizing the horror of the incident instead of clearing it out of my system). But the whole thing makes a catch-22 because the terrible needyness and the heavy key-in interferes with finding anybody.

I have not wanted to talk about this publicly until now. It seemed to me that it would just be too horribly depressing to the freezone, but I can't go on like this and it seemed to me that I had to let people know what really happened before I left the playing field completely.

The few people that I have talked to privately about this have been good enough to keep this secret up until now at my request. I have received a lot of aid and support, and it is unfortunate that neither processing nor good wishes have been enough to carry me through this successfully.

I don't think that anyone, even those close to me, have really understood how bad it's been this year. A night and day shift from being a major player to becoming a broken piece lying on the battlefield.

Now I must ask all of you forgiveness for withdrawing from the field. There is no way for me to continue effectively. The future rests in your hands.

9. My plans for a cure

I think that I've found a way out for myself.

The whole Pilot business and Scientology and research and posting to the net are just loaded and messed up with endless hypnotic commands implanted by OSA.

And they want me to kill myself.

So I'm going to do a symbolic suicide of the Pilot identity while continuing to live on in a happier role that will get me through this.

I found out recently that I can get sideways of the sexual misery and perhaps attract some women by playing the piano. In fact I did a gig at a beauty pageant recently and it was just great, attracting lots of female admiration.

So my new role in life will be to become a romantic pianist and attractive figure who can have women easily.

The Pilot is dead.

Long live Ken the musician.

God bless and best to all of you.

I did not want to leave without telling you the full story.

Love,

Ken
formerly The Pilot

□



Ken Ogger, Christmas 2000

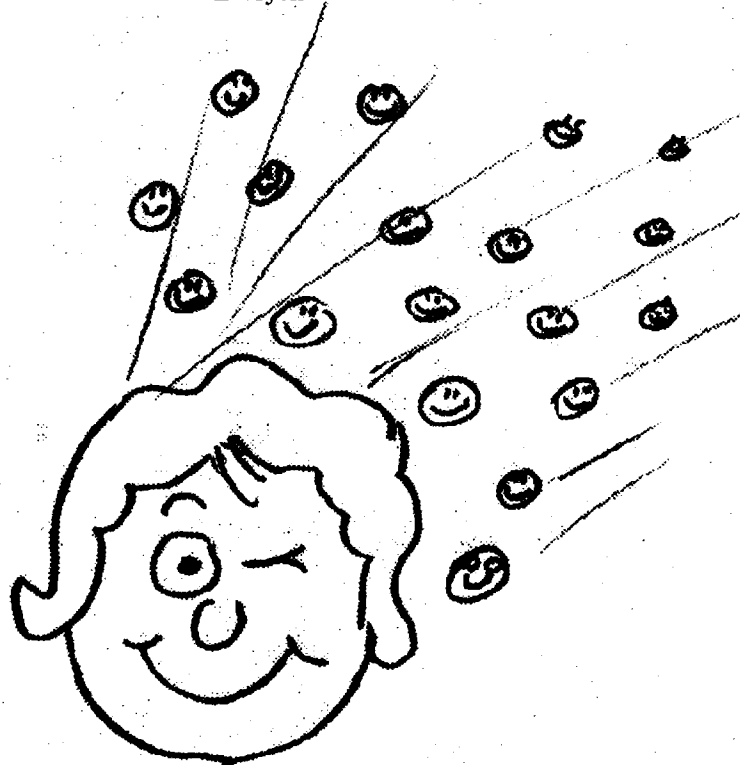
Smile For You

found on Internet

Smiling is infectious; you catch it like the flu,
When someone smiled at me today, I started smiling too.
I passed around the corner and someone saw my grin.
When he smiled I realised I'd passed it on to him.
I thought about that smile, then I realised its worth,
A single smile, just like mine could travel round the earth.
So, if you feel a smile begin, don't leave it undetected.
Let's start an epidemic quick, and get the world infected!



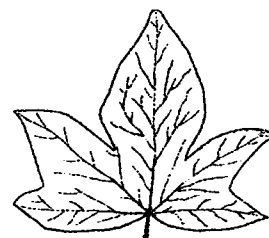
Keep the smile going by sending this on to a friend.
Everyone needs a smile!!!



B

International Viewpoints

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