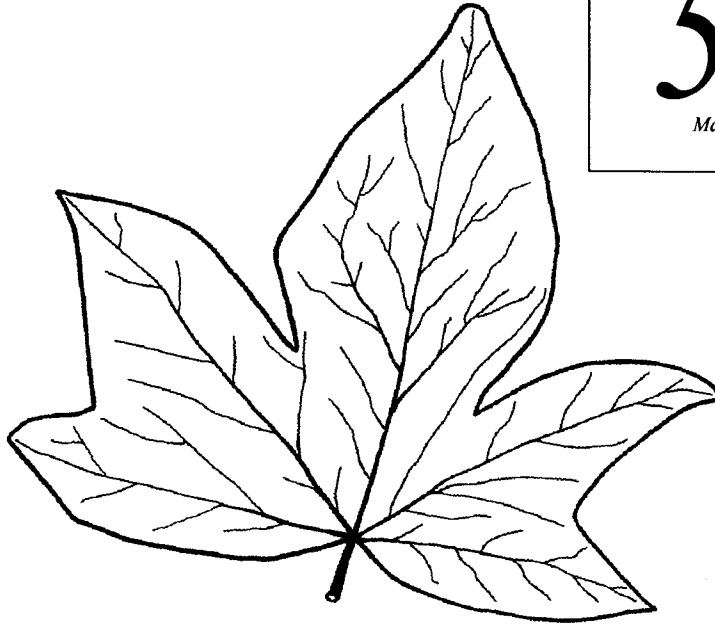


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International Viewpoints [Lyngby]

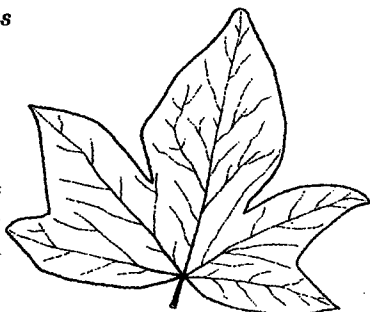


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IVy

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International Viewpoints is independent of
any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A. Nordenholz was published. From 1950 the subject of Scientology was greatly expanded as a philosophy and technology by L. Ron Hubbard and a big band of helpers. This band coalesced into the Church of Scientology, which eventually became somewhat secretive, restrictive, expensive and slightly destructive. From 1982 on many left or were thrown out of that church but continue to use and develop the philosophy and technology outside.

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



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IVy

Attention Putting

by Hubert Spencer, England

"WHAT YOU PUT YOUR attention on you get" is a little maxim that seems to have a lot of truth. We see people who put their attention on woe and disaster get woe and disaster. We see those with an optimistic outlook on life be happy. We see those who set themselves a certain goal, often achieve that goal (some times with side effects they had not foreseen!).

Auditing?

Has this an application in auditing? You bet. You put your preclear's attention on what he can (perhaps with some difficulty) confront. The auditors code has something to say about this — Do not evaluate for the preclear. Don't tell him what to think about his case, or what to put his attention on.

Admittedly auditing is a process where you guide the preclear, and you can not avoid putting attention when you guide. But note what you put attention on. In objective processes you put his attention on the physical universe. That is something he has already. Putting his attention on it gives him more of it, and (the way we do it) gives him more control over it.

Sometimes you ask him what he wants handled. There you get him to put his attention on something he already has his attention on, something he has already got, and you do so with the intention of freeing his attention from it.

On the grades you put his attention on various things, some positive, some "negative" or "bad". But note that only the ones that read or have interest are run. They are things he has his attention and auditing gives him greater freedom.

What about assessments? Are you putting his attention here on something "undesirable". No, not if you are an adept meter wielder, for the things that read are the things which are close to his awareness, and thus close to his attention. Of course there is a problem if your meter reading is bad. You may put his attention on something unreal to him/her, and get into a bit of a mess.

In Dianetics (engram running) of course, you are running something where he/she very forcibly had attention, and so freeing up attention.

"OT" levels

What about the so called OT levels? Some of these are a very different matter. On OT 3 for example the preclear's attention is put on other beings that are supposedly stuck to or near his body. In times and areas where these levels were confidential, this could come as a great shock to someone, where s/he was not aware of such things. You had paid your money, in total ignorance of the process, and now what had you let yourself in for?

There are other things some of these processes put the preclear's attention on. For example taking for granted that the preclear has other beings attached to him, s/he is then expected to "audit" them, by running them through an incident the details of which he is told.

I can see quite a danger in this practice of telling the preclears and his/her "preclears" what to put their attention on. That danger is poor communication, that is to say, lack of duplication by the preclear (called pre-OT). The preclear is told of one incident he should run, or type of being he should contact. The preclear, perhaps being a little confused in this new area, misduplicates and contacts something else, perhaps quite unpleasant. Some pretty wild misunderstandings could arise, and thus the preclear puts attention on some pretty wild places.

There are more things than you and I could dream of, so goodness knows what he might end up contacting. There are "parallel universes" to the one we are in, inhabited by beings no doubt descended from the same "source" as us. I understand that the Monroe Institute has done work in this area. Our poor preclear could well run into fellows in one of these areas, with beings quite surprised to be contacted, but out to create a bit of mischief. Perhaps this was why OT 3, especially, was regarded as dangerous. ☒

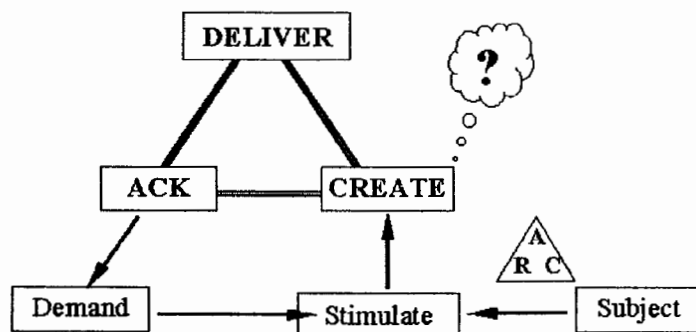
Looking at Creativity — 3:

Let's Look at the Process

by Jim Burtles, UK

THE CREATIVE PROCESS can be shown as a Trichotomy in which the urge to Create is the area of operation; striving to Deliver is the participation and Acknowledgement is the control component. The actual control mechanism has a number of secondary or sub-elements that support or reinforce the urge to Create.

Another triangle emerges



Let us take a closer look at each of these elements and sub-elements in order to gain a better understanding of how this Creative Process works.

Deliver

Delivery can mean a number of things but I believe that the essence of delivery is that of a completed cycle. Completion releases attention, enabling one to focus the free attention on another project or cycle. The danger is when the creator is not fully satisfied with the outcome. If a product falls short of the creator's ideal, his attention is stuck on that product. The natural response is to try again. If the second attempt is an improvement it stimulates further attempts. This can end up with the "Perfect Product", Very Good Indicators and a sense of "Ultimate Achievement".

The Perfect Product and the sensation of "Ultimate Achievement" are similar to having reached an absolute such as Tone 40. It raises one's capability to achieve further beautiful things. It validates one as a powerful being. It is very pleasant.

But if the second attempt shows no improvement one can get stuck on the treadmill of "Practice Makes Perfect"; an endless series of attempts to meet a hidden (probably impossible) standard. Attention is consumed and the thetan is stuck with a mystery. His recent experience confirms he cannot do it, so he must be making a mistake somewhere along the line. He "knows" it will be an imperfect job but cannot confirm this until he has finished. When he steps back, he sees an unacceptable product. But he can't spot where he went wrong. Must have another try. Can't accept failure but destined to fail. Can't let go and move on. Like the monkey with his fist in the coconut, he is trapped by the unobtainable.

Ack or acknowledgement

Delivery or the completion of a cycle is a moment for acknowledging the achievement. This can be Self-Acknowledgement or Acknowledgement by Others. Self-Acknowledgement comes from the sense of achievement whereby one recognises one's worth as producer or creator. Completion of the cycle is another validation for one's self. We recognise the strength in our character of being able to follow something through to completion. It separates us and places us above all those losers who so often fail to come up with the goods.

This sense of confidence is essential to the regular creator who needs the stimulant of regular "acknowledgement". Otherwise "lack of acknow-

ledgement" demotivates the sensitive creative soul, perhaps to the point of cessation of activity; they feel invalidated. Personally, I value the contribution my wife always makes to my endeavours; she is an excellent stimulator because she acknowledges everything I do.

Acknowledgement takes many forms. Demand is a powerful acknowledgement. You may get a queue of customers, a round of applause, enquiries about the product or even orders for more.

Recognition is a kind of acknowledgement that may come from the simple mention of one's name in connection with the product. (E.g. publishing the author's name or pen name.) At the other end of the scale one might receive an honour or award such as a knighthood or a Nobel Prize. In between we have such things as certificates, prizes, and titles. Any one of the groups or societies we associate with may grant these. They may even come from outside our own regular circle of friends, acquaintances and colleagues. Naturally, we attach various degrees of importance to these sources and their awards. Of course, any group that seeks to recognise me in such a manner goes up in my estimation.

On a higher level there is another form of self-acknowledgement that many of us seek. Some regard it as the only reward worth striving for. This Super Result is the sense of pride that comes from an aesthetically satisfying product. Can you imagine how satisfying it could have been for Beethoven to sit back and listen to his 9th Symphony? Yet, sadly, he was denied the privilege of enjoying the aesthetic pleasure he left behind for others to enjoy.

Create

Create is the term we use to describe the act of producing or assembling something new. It doesn't have to be something entirely new. It can be a repeat or duplicate of a previous item or it can be a variation of an earlier version. The important thing about it is that the creator completes a production cycle of some sort. The output or product may take any form. It could be anything from a new or revised word or acronym up to a complete new city. It may be tangible or intangible, abstract or concrete and certainly doesn't have to be totally new or unique as long as it is fresh.

Demand

Once we create something desirable it is likely that someone somewhere will desire more of the same or similar. Often there is a request for more which may take the form of an order or an instruction. If some kind of reward or exchange accompanies it, we are obliged to start the creative cycle once more. This time it is in response to a demand which may give us even more reason to complete the cycle and deliver a quality product than if we were doing it for our own amusement. Demand becomes a driving force, providing energy to the creative cycle.

Another aspect of demand is the potential for profit, a very desirable and tangible acknowledgement because it recognises the value of the product. Money is only one form of reward. Anything you consider to be of value can be regarded as a kind of profit. An expanded circle of friends could be considered to be a profit. An extended viewpoint might be equally worthwhile. If you convert others to your way of thinking or behaving you might consider that to be very valuable indeed.

Demand can also become a pressure to meet other people's standards; especially if the demand is on a big scale. Those standards might be to do with timeliness, quality, size or any other aspect of the product. For some of us this can have the adverse effect of putting us on a "must have" that acts as a barrier. We then spend more of our attention on the barrier than either the process or the product of our creativity. Perhaps it is this "scale of demand" and the resultant "must have" that overwhelms so many pop and cult idols and causes their ultimate downfall.

Stimulate

Whilst demand is a common source of stimulation it's certainly not the only source. I would suggest that stimulation could come from any of the dynamics. The first and most obvious is the 1st Dynamic whereby I create or do something simply to please or benefit myself. Similarly I might aim to further my interests within my immediate family or group. (2nd and 3rd Dynamic stimulation)

As we move out beyond the first 3 Dynamics into the 4th and 5th, we begin to move into Ethics, Aesthetics and Responsibility as motiva-

tors for what we set out to achieve on this grander scale. Although I am really looking at creativity for good or beneficial purposes I do recognise that exactly the same mechanisms are at work where unethical or evil purposes are at work or being fulfilled. Hitler was quite serious about his aesthetics and responsibilities. And probably felt he was being ethical in his own peculiar manner.

Other stimuli can come from the pursuit of our goals and purposes. The creative cycle or process is used to further our interest in what is relevant and what is true. Often we are seeking the truth for ourselves but equally there are times when we are seeking a more generalised or more specific truth for the benefit of others.

Cross pollination

Another form of stimulation is teamwork or joint activity where two or more individuals form a creative partnership. This can be a cross-pollination of ideas where they feed each other with fresh fuel for their common engine of invention. It could be a teacher and pupil working together for the apparent benefit of the student. Although I find that the very act of teaching expands one's own viewpoint triggering new thoughts and a fresh understanding. In other cases they may just supplement and support each other. Encouragement is often an essential element of this supportive type of relationship.

Subject

Often the subject itself stimulates creativity. If one is attracted to a particular area of knowledge or interest there is an automatic desire to communicate with the subject. We know this from the ARC triangle.

One becomes involved in the "doingness" of the subject. We adopt the "beingness" of the subject and begin to seek or develop some "havingness". Through our involvement we spot potential areas for extension or improvement and become creative by adding to the subject for the benefit of ourselves and others who share the same needs, viewpoints or abilities.

Another way into a subject is by reading, viewing or listening. We become familiar with the subject and develop a degree of "expertise". However it is a theoretical rather than a practical experience and it is all inflow. The natural response is to want to outflow and add to the sum of knowledge that others can reach by reading, viewing and listening. Thus we come to create new ideas, concepts or works as our contribution to the subject.

Hopefully this Creative Model will provide stimulus for you to be creative. Your creation may only be a few pictures in your own mind, it may be a modification or extension to my original or it could be a whole new explanation. Be proud of whatever you come up with and let us all know about it. □

Helpers and Two-way Comm

by Antony A Phillips, Denmark

THOSE WHO HAVE BEEN around a while in Scientology are probably aware of the idea the the highest quality communication is two way, where giving and receiving occur in nearly equal quantities. You may even remember Ron's comment about the strong silent man: "highly abberated". A paper magazine like this is mostly a one way flow, us to you. We very rarely hear from readers.

However the advent of computers, and particularly Internet has made two way communication amongst IVy's readers easier. We have a (private) Internet list solely for people who pay for IVy. Not all use it (in the UK only three out of 35) but those who do have the opportunity of asking questions, commenting, and seeing comments (other viewpoints) one what they say. A little (free) bonus for those who subscribe to this magazine (let us know if you want to join).

And Internet has helped markedly in the production of the magazine. Since we started 10 years ago, production has become much easier, without for example the ten day delay to get an answer from Australia or USA.

Go to page 10

The Power of Sourcery, Part 2

by Jack Horner

This article has been adapted from a copyrighted lecture given by Jack Horner to students of Dianology on October 10, 1970, in Los Angeles, California. Used by permission.

THE AUDITOR MUST BE a safe source so that the pre-clear can express and fully communicate and dramatize his insanities. He suppresses those insanities because he can't control them, and there's nobody else around who can tolerate them. And so consequently he stays stuck with them. To the degree that you are a safe source to an individual, it permits him to dramatize whatever he's dramatizing enough so he says, "Oh, I'm dramatizing something". And because there's somebody there who's perceiving it, he says, "Gee I guess I can stop doing that now". Because it's finally safe. It's finally all right. He's not obsessively fighting his own creation. He's not wrestling and saying, "I mustn't create what I'm creating".

So it helps tremendously to be safe for your pre-clear, so he feels that it's perfectly alright to not only talk to you about anything, but be anything in your presence. So he can be what he's been in the past, at least in some form, and all of the various things he's been unwilling to be.

The power of sourcery depends, in terms of helping someone, when you're auditing them, on your being safe, a safe source. If you are a safe source, you will create a safe space. The safe space is secondary to, and symptomatic of, a safe source.

You see the essence of clearing has to do with being able to create and be anything, freely, willingly, and easily. And you're on that long gradient when you're starting to work with someone. So one can mentally create and be, do or have anything, easily. That doesn't mean one necessarily functions that way in society, but one has the freedom to at least think about functioning that way, whatever way it is, without liability, or without feedback, or without negative consequence. So it's important for the

individual to be able to talk to you and not have you flinch when he says something. When you flinch it becomes an unsafe place. It's not safe to be there.

When you learn this business of auditing well, you almost have to at times deliberately become a little bit of an unsafe source. Because you become so safe a source that no matter where you go people start to go in session on you. You go to a party and this guy comes up and says, "Oh boy am I glad you're here. I've got this present time problem, blah, blah, blah, blah, blah". Because he knows you're somebody who can handle that, or at least confront it.

If you're a safe source you can confront whatever goes on. This is why in the bull-baiting of TR 0, or Basic Communication Exercise 0, we have the coach do all kinds of crazy and wild and wonderful things to get a student able to confront.

Social Considerations

You get some gal who was brought up on social circuits, about politeness and all that, and she wants her pre-clears to be polite. She'll give her pre-clears hell because they aren't polite. So the pre-clear's sitting in session, and the auditor says, "Recall something real", and the pre-clear burps, and says, "Yeah, a time I ate some hard-boiled eggs". And the auditor says, coldly, "Thank you". Well, you see that becomes an unsafe place, because it's not safe for the pre-clear to be whatever. I remember one time in Washington D.C. a coach coaching a gal, I think it was about 14 hours on burping. A burp should be quite confrontable, but it's against all of the social orientation we have in this country. If you were in China the guy would say, "Thank you very much". But you see there are certain noises, and certain sounds, certain expressions that are considered non-social.

But auditing is not particularly designed to be a social affair. It takes a while for an auditor

sometimes to get a person to come off being social. Like you start auditing somebody and you say, "Is water wet?" And he says "Yes" and you say "Thank you", he says, "You're welcome". Cause he's being polite. Maybe we should have some kind of an initial process that goes "Tell me something specific you're free to be polite about. Tell me something specific you're free not to be polite about". So he can detach himself from his politeness circuits. But it boils down to being safe.

It is not safe for men, generally, and often women, to cry openly in our culture. People apologize for crying. "I'm sorry, I'm sorry. I don't mean to cry like this". That's selfinvalidation. Pre-clears apologize for crying. I've had women who didn't want to cry because their mascara would get messed up. Boy, what an evaluation of relative importances! Getting rid of the grief of 50 years is less important than having your eyelashes look good. It's like not answering the door because your hair's not combed and somebody's at the door trying to give you 50 thousand dollars, but you don't want them to see you with your hair uncombed.

Only source

To the degree that you are an unsafe source, people won't want to be with you. To the degree that you insist that other people are unsafe sources, to that degree you become an only one, and to that degree you become less sane. If you say that other people are unsafe sources, or feel that other people are out to get you, or are suppressive, you then close in on yourself in order to have a safe space to be in and a safe state to be at, and you become more and more a single source, a sole source, an only one. And the more you become an only one, the more you project that other people are dangerous, and unsafe sources for you, and you might even get to the point where you might consider that human beings are incapable of justice, or something. To be an only one is to be anti-life. Because you will take actions to try to take care of all of these unsafe sources, and do things to all these unsafe sources, so you can still be safe. It permits any means to an end.

One of the primary characteristics and common denominators of criminality is the computation called the only one. That particular viewpoint about criminality was expressed by L.Ron Hub-

bard. That the more one becomes an only one the more criminal one becomes. Why? Because it's unsafe, these other people are unsafe. "I've got to be careful of her, and I got to be careful of him, because he's secretly planning to do something to me", and so on and so on and so on. Withdraw, withdraw, withdraw, withdraw. Until you go out of communication with the world, effectively, communicating only with your pictures. And your picture of the world doesn't bear much relationship to the state of people around you. Then you will justify any action to keep yourself safe. You could say, "I had to kill her because she was threatening me. I'm going to stay safe. And I'm the only one who can do anything. I'm the only one who can solve anything. I'm the only one who knows, and I'm the only source of everything". And in order to preserve this viewpoint, any action is justified.

You put yourself down as a whole of, "I'm the only one who can do this", or "I'm the only one who can help", or even "Somebody else is the only one who can help", and you're limiting source. You have fewer safe spaces to be in, because there are fewer safe beings to be with.

The only source is probably the most insane computation of the reactive mind, or that an individual can get into, because he's not-ising the rest of the universe that's filled with infinite sources, infinite sources of infinity. We are each source. We relate to each other, I hope, resourcefully. But when you let yourself fall into the trap of becoming an only source, or becoming the only one, you cut yourself off from the world, and you become against life. It's a very anti-life consideration. John Farrell wrote to me about that.

So, it's a rough position for a person to get himself into, because he's almost impossible to reach when he gets to be the only source. He can't accept anything from somebody else because he knows he's the source of it. The only way you can possibly reach someone who's being an only source is to put a datum there, laying on the table, or something, that he happens to walk by and see, when nobody's looking. And then he can put it in here, and say, "Aha, I just dreamed up a new solution". But then he's still being the only source, by filtering it through his own circuits.

How can you be an only source? What kind of a lie do you have to mock up to be an only source? You have to dwindle yourself down to one viewpoint. And this universe is composed of uncountable viewpoints, uncountable sources, for that matter. So as you grow and you become more aware, you become aware of the infinity of sources and can be them and they can be you. I don't originate, by myself, processes, or Dianology, or anything else. I do it, but I'm drawing upon the awareness and the knowledge of the whole track and all the beings in it, and all the beings in it now, and all of you, and all the rest of us, through the infinite future. I'm just a point of focus in originating something, just as you are a point of focus in originating something.

To the degree that each of us says somebody else is the only one who can do it, to that degree we're limiting our own power. Because the truth is something that's always present, it's always perceivable, because that's us. We're the truth. And we're the sources of truth.

An individual does feel that he likes to be his own source of things. We each, in the final analysis, are the source of the things we are and that we perceive. But we don't want to get so stuck on being a source that we don't recognize that the other is source too.

Safe source

So, being a safe source is far more important than creating a safe space, but if you are a safe source then you will tend to create a safe space. In being a safe source, truly a safe source, other people feel free to create virtually anything near you or around you, and after awhile they feel free to create anything and are safe sources themselves.

For example you can get the idea right now of yourself enveloping the earth, the whole planet, being a safe source for everything that's going on on this planet. That it's alright with you if everything that's going on is going on just the way it is. If you could really do that, somebody'd say, "Gee, I've finally been acknowledged", and a lot of crazy things would just stop.

Intolerance

Many new clears have tended to go through a stage of intolerance. On a group level it's the stage of being an in-group. "We're the only ones.

We're the only ones who can save your immortal soul if you come to our church". This has been the prime, most failed dramatization of man, the most obvious one, through all the centuries. "Ours is the only political system". "Ours is the only economic system". "Ours is the only religious system". "My way is the only way". "And by god, you're going to have it too". You know? "Pray to Allah, or get your throat cut". In Spain, "Give up being a Jew, and become a Catholic, or get killed or excommunicated or both". It's the power of the group. And it's saying, "We're better than you are". It also says, "Look at those wogs! Raw meat!" Now I don't want to be intolerant of that, in turn. But understand it.

Because there's a lie there. They're saying that there isn't another being over there who is at least equivalent to you. His ability to express it may differ, and that's where you might give him a hand. But in your giving him a hand he's going to give you one, because you're going to discover things about yourself, because in a way he's part of yourself that you never knew before.

Look, a lot of you want to get ahead as pre-clears. Beautiful! You want to become clear, or clearer. Great! But you'll become clearer to the degree you help clear others, too. Because every time you understand someone else better you understand yourself better. And you know more about the handling of existence on a functional basis. You get the clears who go through this period of intolerance of, "Well I have to come down tone scale in order to communicate". Well the guy's got some unclear area if that's the way he feels about it.

Of course there are a lot of hidden standards for clears. Clears are never supposed to act negatively according to somebody else's standards of negativity. Listen, a clear is so sane, that when he goes to do something, he looks from the worst possible consequence to the best possible consequence, and looks at all the possibilities. He doesn't say "There should never be evil". He just looks at the is-ness of it. People are killing each other out there. Well, that's interesting, okay. "If I go on an airplane will the damn thing blow up, or will the wings fall off, will one of the motors fail, will the runway collapse under the airplane as we're starting to take off? Will we be hit by lightning?" And he just mocks up all the

possibilities. He mocks up all the possibilities, including arriving safely, including being the millionth passenger, or billionth passenger and getting a free airline ticket for life. He's willing to confront any possibility, and not ignore the is-ness of things, not invalidate the is-ness of everything the way it is.

The world does have a lot of insanity in it, so to go around pretending, and saying, "There's only beauty and light", is just as insane to say as it is to say "There's only insanity and darkness". What is, is. Acknowledge that and you can handle it. You can examine the possibilities of what might be and if you examine all the possibilities, pretty well no matter what happens you've already mentally prepared yourself to handle it. It's not a surprise to you, or a shock. It's something you can deal with.

The power of sourcery

The power of sourcery, or the power of source, is knowing that you are free to create anything, and that you can create anything, and confront, and perceive, and have the consequences of your creations. And that because you can create things, you can also cease to create them. That you're willingly and knowingly able to create anything without liability to yourself. That's the power of source. It can be a tremendously powerful state. But you have to know what you can be the source of. Because it's a hell of a note to be a source of power without also being a source of love.

Who is a friend? Who is truly a friend? Someone it's safe to be with. Someone it's safe to say anything to. Someone it's safe to be anything with. Someone that you can be as upset as you want with and they still love you. Somebody that when you do need some help, you know that they're with you, whether they're physically with you or not. This is a friend, because he's a safe being.

Now I'm not trying to get you to accomplish in Dianology the status of being a safe being. I'm interested in the fact that we can be safe beings to the world. I would like Dianologists to be the ambassador of man. The ambassador of every man.

So one of the things to accomplish is a realization that underneath all our pretensions, underneath all the identities, underneath all the appearances and apparancies, each of us is a unique, immortal source, capable of creating an infinite variety of creations and relationships with each other. And that's part of what it's all about. As we are more knowingly sourceful, and we are safer beings for all the other beings to be with, we bring about a safer planet for all of us to share, and a safer universe to grow with and into.

So it does come back, not only to know yourself, but to know others. And with that, I think we can begin to build the kind of universe we want.

Thank you.

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□

From page 6.

There is a team of helpers, we call IVy helpers, all but one of them are on Internet and are members of a special private Internet list called ivy-helpers-l. There is room for more helpers — IVy is very much a team effort.

Two Decades

IVy has survived one decade. Now we are looking forward to the next. To survive and contribute to survival and happiness in the next decade we must meet the needs of subscribers and potential subscribers. To meet those needs we need to know what they are — what the current reality is. Therefore we will be asking (probably while this issue of IVy is on its way to you) those on the ivy-subscribers Internet list what they feel the reality of present and potential subscribers is, and to formulate goals and plans to meet the needs of those people and "future generations".

Join us

If you are not on the ivy-subscribers list, the two (multi) way flow between IVy readers, we would encourage you to get access to Internet (if you don't have it — in some areas it can be done through the local library, or perhaps you can get it through a friend) and join ivy-subscribers.

Go to p. 38.

Objectives series No. 24:

Pathways

by Angel Percy, USA

YOU CAN'T TREAD TWICE on the same piece of water. My father told me that when I was nearly four years old. It was late summer time, and we were walking barefoot along a shallow stream near our house. "Of course I can!" I joyfully expostulated, whilst jumping up and down in the stream, making sure I was jumping in the same place. He squatted down in front of me, holding me by the waist and uttered a phrase I knew so well: "let's examine...." He got me to watch the water, and tell him what it was doing. It was flowing at a leisurely pace. "Jump", he ordered. I did. Then, "Jump again". I did. "Did you jump in the same spot?" I did: right on the very same large flat pebbles. "Did the water wait for you to jump again?" he asked.

Cognition!

I spent some time jumping and examining water flow... Finally, my father asked me to touch the water, tell him what it felt like. We did some more examining. Then I told him that I really liked touching the water. He smiled and asked: "Do you think the water likes you touching it?" I patted the water with both hands — and knew that it did...

Big blue marble of a space ship

It wasn't too long after that, whilst I was walking along a country road with my mother, enjoying both our walk together and the countryside, that my life's lessons were continued. "We always go this way," I'd muttered. "It's always the same!". As my father was into Zen, my mother was a Wiccan¹. I saw that immediate sparkle come into her eyes. "What's the same about it?" she asked me. I told her: same route, same trees, same fields, same hedges. "And what's

different about it?" Cognition! Changes, changes — cycles, cycles.... the leaves were turning, the hedge was browning, different birds were out and about. Even the air was different air. The planet's position around the sun had changed. The solar system's place in the galaxy had even shifted. The Galaxy had nudged over a bit.... Why..... we weren't in the same place at all! Planet Terra: a spaceship moving its way through the physical universe! I liked that!

Even bigger cognition: I realised that even I wasn't the same. I too was growing, expanding and changing, moving through this physical universe — and countless other ones... My parents' friends would say: "She's such a strange little thing — it's like talking to an adult!" And so I was: a being in a fairly new little body, making my way through another lifetime. At least I knew that that was what I was doing — and I did know, for I even remembered being born...

Objectives

That was just over 50 years ago now. And, though I didn't know it (and my parents most certainly didn't call it that), what they had both been running on me was Objective Processes. I grew up touching and considering, examining and owning and enjoying all around me. Every time I walked down the street, I knew that the air I breathed, the space I moved through, wasn't the same as it had been even just a few seconds ago. I grew up literally running Objective Processes on myself.... My parents called it 'Present Awareness' — when I got into Scientology, I found out that it was called 'being in PT'!

I also had many vivid previous life memories, and I would chat away with them about those.

1 Wicca (wɪkə...) n. 1. A pagan nature religion having its roots in pre-Christian western Europe and undergoing a 20th-century revival, especially in the United States and Great Britain. 2. A group or community of believers or followers of this religion. [Old English wicca necromancer; See witch, The American Heritage Dictionary]

They would always ask me about differences between then and now. It always helped. I knew I was continuing along my own little personal pathway.

Along the garden path

It was now January, and very cold. Snow. Something happened, along my pathway, which was to change my 5-year-old-life completely. I'd been playing with my friend Maria, in her house. We ended up playing in the huge hall, that had a winding staircase going up to the bedrooms. Suddenly, we heard shouting and screaming: Maria's parents were arguing. Her mother came rushing into the hall, her father close behind her. We stood, stunned — like proverbial deers caught in car headlights — watching the fight. Maria yanked on my hand and pulled me in the direction of the sitting room. That annoyed her father and he swiped out at Maria, and we both went flying against the wall. Maria started to cry; I don't believe this was the first fight she had seen her parents have.

However, I had never ever seen a parental fight — anyone; especially my own; they never fought or even argued. I was in shock, really, I just stayed kneeling, staring in horror as they continued to fight and scream at each other. Maria's father was hitting her mother really badly, and she sunk onto the marble floor, Maria screamed and ran to her. Her father, still shouting, started to yell that he would kill her. And then he pushed Maria again, and she started to scream. He was still yelling "I'll kill you!" He glared at me, though I know now that his words were for his wife. Maria yelled to me "RUN!" And I saw her disappear through the leather door into the kitchen area. I froze for a moment, then felt this huge whirlwind around me, energising me, giving me strength, and I ran, into the dining room. My idea was to get out through the French windows and hide in the garden. Of course, I wasn't registering that it was January, and the snow was 3ft thick outside.

I ran through the dining room, through the French windows, down the garden pathway covered in snow, to hide in some bushes. It was snowing, and I was very cold. I huddled up against the bushes, not wanting to be there, terrified to go back into the house. I wanted my parents. I drifted down into unconsciousness....

Meeting an old friend

I was five when we met once again. His name was Reyahl. I was in the oxygen tent for five days. Double pneumonia. I had been in the snow for over three hours. They don't know how I stayed alive. Maria's parents' housekeeper had called the police, who had contacted my parents. They found me in the garden, unconscious. I had gone through the French windows, of course — only I hadn't bothered to open them. I had gone right through the plate glass. How???? I don't know. My forehead was bruised and had cuts on it.

I remember falling asleep. Drifting into sleep, really... Drifting, and drifting, and drifting.... The snow far beneath me looked so pretty. But the stars looked even prettier. Then I was drifting, flying, spinning — I was free again, no cold, no unconsciousness, no fear, no terror. I was me again: no longer a five year old child — just me.... I knew where I wanted to go, and I went there. I still know how to get there — but I couldn't give you directions... It's not in this galaxy!

I started to think of my friends... And suddenly he was there. Someone from a very, very long time ago. He had no shape, no form, but he felt safe and welcoming. He said: "I'm Reyahl", and I said: "I know, I remember". And I did — everything.... I remembered why I'd gone to Earth in the first place. I still had friends to find... I went with Reyahl and met his group, his friends, his family. Beings of warmth and intelligence.

Guardians who helped...

Then I suddenly thought of my parents and I knew that I had to return to complete this particular cycle. I heard my name being called in the far, far distance — and I knew that my parents wanted me back with them. I also knew that, after this body cycle, I would not be returning to earth again.

I still know that...

That long and winding road

I awoke to see my parents gazing in at me through the oxygen tent. My body had been unconscious for 5 days. They hadn't left my side. They knew I was gone from my body — but they also knew that I was with friends who would return me...

So I returned to my quest of furthering my spiritual freedom. And I stayed in communication with Reyahl and his group.

When I was 18 I found Scientology. I met many old friends there, and I loved every minute of it. It's a pathway I'm glad I had the experience of walking...

But I also knew that 'the Tech' was merely a tool for the being to use. That the being was the important factor — not the tech.

For, as that ancient Shaolin¹ proverb says:

It is said that the different paths are like fingers pointing to the moon — Concentrate on the finger and we neglect to look at the moon herself...

Enjoy walking your path, your pathways. For they are yours to walk as you desire. Even the Yellow Brick Road²..... ☐

- 1 Chinese spiritual arts. You've heard of Kung Fu? Martial Arts — combined with spiritual arts. The Shaolin monastery, in ancient China, perfected the art of beingness over matter. They could fly, move, melt. The Shaolin sect is a branch of the Buddhist school known as Ch'an (the equivalent in Japan is Zen; the Shaolin-descended school of martial arts and philosophy in Japan is "Shorinji Zen"). Unlike most monotheistic Occidental religions that supplanted each other as Europe became "civilized," many Asian religions and philosophies resulted in amalgamations. Hence, over time, the Ch'an sect became a complex mixture of Buddhist and Taoist concepts. *Author's note*
- 2 In the film *Wizard of Oz* there is a song "Follow the Yellow Brick Road." This is taken from the book *The Wonderful Wizard of Oz* by L. Frank. *Ed.*

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The Scale of Mental Erasure¹

Type: Linear, Gradual, General

by Jim Marshall, USA

METHOD OF ERASURE: How erasure is achieved

I) **Will** By deciding about it

II) **Location** By finding it

III) **Enumeration** By counting how many

IV) **Inspection** By looking at it

V) **Automaticity** By an avalanche of several similar or related instances

VI) **Recounting** By recounting several similar or related instances separately

VII) **Re-experiencing** By re-experiencing an incident, repeatedly if necessary

The mental condition of a person is determined by his ability to be in present time and space. If one is absent from the present he must be elsewhere. This is very easy to see in psychotics. Clearly, their responses indicate that while the body is present, the being is elsewhere. In varying degrees, this is true of all of us. A person who is very much present will be very rational. That is, his responses are appropriate to the environmental stimuli. One can be made more rational by eradicating the mental influences that prevent him from being fully present. This is done by one of the seven methods listed above.

For example, Post-Traumatic Stress Disorder is the result of the patient not being fully present because a large part of his attention is fixed on the trauma. To the degree that you can get him to view or re-experience the trauma, it's influence over him will lessen. If you could get him to fully duplicate what had happened, the incident

would erase. Any aberration can be reduced in this way. What I have described in this paragraph is erasure at **Level VII**.

This scale gives the methods of erasure or reduction of mental blocks. The saner one is, the closer to the top. The closer to the top, the faster it erases.

People always begin at **Level VII – Re-experiencing**. When you first process a person, he must re-experience a specific incident, usually several times, in order to erase it. People try to do this instinctively when they tell you a "sob story". Priests, ministers, bartenders, social workers, etc. probably facilitate quite a bit of erasure inadvertently simply by being good listeners. If the incident reduces, but does not erase, the process will usually uncover an earlier similar incident which, in turn, then must be re-experienced. Eventually, you will locate, at the bottom of a sequence of related incidents, one which will erase, leaving the viewer more present than when he began recounting the first incident. This is the most rudimentary method of erasure.

Just above this would be the ability to run several related or similar incidents (**Level VI – Recounting**), usually in response to repetition of some command or question, such as: "Recall a time you were worried", or "Tell me your problem". After answering the question numerous times with various responses, the viewer will have a realization, which indicates that an erasure has occurred.

At **Level V (Automaticity)**, you give the question or command and the viewer (client) experi-

1 Chapter Sixteen from Jim Marshall's book *The Sequences of Life: Analysis and Management of Human Affairs*

ences an avalanche of responses faster than he can say them, after which an erasure is evident. This is a sort of short circuit of the process of **Level VI**.

At **Level IV (Inspection)**, the viewer simply looks at the incident and it erases. It takes most people several hundred hours of erasure to attain this level.

At **Level III (Enumeration)**, you ask for a type of incident and the viewer locates several, all of which erase by his enumerating how many there were. "Recall a time you were worried." He looks and sees 314 times, and they all erase more or less simultaneously.

At **Level II (Location)**, one erases simply by locating the trauma. This is so fast that the viewer usually does not even know what erased. The incident vanishes before it is even inspected. Nevertheless it is gone. It takes most people thousands of hours of erasure to get to this level.

At **Level I (Will)**, the viewer need not even locate the incident. He simply decides it is gone, and it is. Very few humans ever reach this level consciously, premeditatedly or intentionally. Nevertheless, it does occur occasionally by some religious act or miraculous occurrence, which might variously be described as "positive thinking" or "turning over a new leaf" or "prayer," or what have you. People are sometimes capable of amazing things, even without understanding what is going on or how they did it.

The vast majority of persons can erase incidents at several, perhaps two or three, adjacent levels. So as a person advances or declines on this scale, you will see this bracket, as opposed to a specific level, shift up or down.

Unless you have experienced some form of transformational processing or facilitation, it is very difficult to understand these phenomena. It would be like trying to explain colours to someone who was blind from birth. But I will make an attempt anyhow.

Have you ever seen the cartoon of a wide-eyed, smiling person with a light bulb shining above

his head? Most people can relate to this cliché for a sudden realization. That is what it feels like when a mental picture or traumatic incident erases. As you expand that experience geometrically, you move up this scale.

Similarly, have you ever noticed that the more times you travel a route (literally or figuratively), the shorter it seems? This is because you are better able to duplicate it, which is how you reduce mental phenomena. You erase by seeing what is there. Similarly, a day is a very long time to a child because there is so much in his environment which is unknown.

To someone who is familiar with Human Development Technologies, this scale explains much. This scale by itself could easily be the basis for another entire book, as the data behind it are voluminous and revolutionary. Such technologies will precipitate the next quantum leap for mankind in the next century. There is already a massive underground world-wide movement underway. The powers that be have managed to keep it out of the limelight for the past half century, as there are powerful vested interests which will be virtually wiped out by the success of such a movement. But the lid is coming off. Like the heliocentric theory and the theory of evolution, it is only a matter of time before technologies of mental erasure become widely known, despite suppression of data.

Reach for it!

But you do not have to wait for an engraved invitation from The Mass Media. If you are interested, there are thousands of successful practitioners of mental erasure to be found. If nothing else, you can contact the author.

Can you recall erasing some mental stress or picture? ☐

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To find out more, contact Jim Marshall at 619-230-9470, or write Jim Marshall, P.O. Box 20271, El Cajon, CA 92021 USA. email MarshallWorld@aol.com.

Socrates and Auditing

by Todde Salén, Sweden

JIM BURTLES' ARTICLE "Let's Look at Creativity" in IVy 50 was quite inspiring. I would very much like to add a few viewpoints to the discussion of Creativity.

Jim's article gave seeds for this article. Thus this is proof that creativity is born out of inspiration and thus to some degree a foetus of group communication (IVy reading).

Hubbard did put a lot of attention on the Create/Destroy dichotomy. It is obvious that Create/Destroy played an important role in his life. Socrates implied that questions like "What if the ability to create" were beyond the grasp of the human mind and thus pondering on the answer to such a question was not really meaningful. Only "the Gods" would be able to answer such questions. The Buddha had a similar idea. In Buddhism you are advised to leave speculation of such ideas till you have reached higher levels of awareness (entered the world of the Buddha-nature).

The Socratic method was by Socrates himself called "the midwife method". Socrates repeatedly maintained the viewpoint that he himself knew nothing and thus could not teach anybody. However he had the ability to ask questions. His way of questioning was similar to the work of midwives in taking care of recently born foetuses. The foetuses that Socrates took care of were "foetuses of the mind". Unlike the midwives who took care of human foetuses he had problems of adjudicating whether the mind-foetus just born was a factual foetus of lies, that should immediately be thrown away or if it was a foetus that had some valuable truth attached to it. If it were a foetus of truth he would use his questions to get the lies out of it and assist in purifying the truth until the foetus was a genuine "child of truth".

The subject of auditing is a very refined method of Socratic midwifery.

The truth shall set you free

The whole GPM theory is based on the idea of dichotomies. When Hubbard researched the GPM bank (up to 1965) he found answers that were behind the construction of the Grade Chart. He already had the basics of Auditing technology.

Auditing is very much a modern Socratic method. By asking questions you get the Pc to look into his/her mind to find answers. It is very much a creative process that uses the scale of interest/creation. Early on the ("normal") Pc's main interest/reality is on this lifetime. The lower grades thus deal mostly with this lifetime answers. The cognitions of the lower grades however are of a higher nature and they do open for the Pc to exit out of the traps of his human mind to the freedom of his true self.

Auditing questions are in a way "creative thought restimulators". Auditing uses philosophical principles to trick the thetan into areas of his/her mind, where foetuses of truth are buried. But it is up to the thetan him/herself to leap from the stable data of the processes to his own truths (manifested by cognitions). When the Pc leaves his stable data and enters his philosophical mind he then gets back into the human reality and as proof of having visited his higher self he delivers a cognition. The cognition is in itself expressed as a stable datum. The cognition is creation, (as-is-ing). The process of midwifery is really only taken to it's full end phenomena when/if the Pc is now cause over the area of the mind that has been addressed and doesn't any more need the cognition to continue to create his life, but can create similar or other cognitions in that area.

Responsibility

This is where the Scientology approach to midwifery idea goes astray. Instead of continuing to handle the mind-foetuses that are born by questioning the Pc, they tend to be satisfied with the answers given instead of using them to explore

further into the mind until the lies around the foetus are cleared away.

The early processes of the grade chart work well to start to bring out the foetus of the Pcs mind. But they are not enough. On the grades the standard Pc is giving birth to several truths of his own, but they are still attached to a lot of lies and need a lot of "midwifery-follow up questions". Eventually the Pc will reach the confusions of the GPM bank¹. It is only when the basic-basic behind the GPM bank is reached (the Codes that Alan Walter discovered) that the full creative potential of the Pc is revealed. The end phenomenon of auditing is not only to discover your own codes, but also to run out all the charge on the codes. Once a Pc has discovered his/her codes, a new level of responsibility is reached. To maintain that case state the codée has to actively create his life, as the bank does not any more do it for him/her. If the codée does not care to ethically create his/her life after discovering the codes, the bank will recreate itself and overwhelm the being. To live on this planet with its cannibal population plus some cleared cannibals does not make an easy game for codes. Some have to take the lead and show the way. Are you of enough calibre to do so?

To run the charge on the codes out is a process that involves more handling of charge than all auditing received up to getting your codes. Since the Pc is so much more able and creative after having his codes it does not take as much time. But it still needs to be done.

As the Pc ascends "the bridge" he/she becomes more and more creative as long as his mind-foe-

tuses get their lies processed away. Or as Socrates would have said: "The foetus of truth is midwifed".

Thank you Jim (me) for the inspiration. You/I proved that inspiration has something to do with creation and that there is a gradient scale involved.

ARC/KRC

Todde

PS. Socrates complained that some of his pupils were so happy when they were giving birth to their first-born mind-foetuses, that they ran away with foetuses of lies, that should have been thrown away at once. Then politicians of his day and others blamed Socrates for destroying the youth and eventually he was sentenced to death for corrupting the young.

Hubbard has been blamed a lot by people who did not "get the wins they wanted". To such "failed Pcs" I would like to say: Please increase your level of responsibility and creativity and get your mind-foetuses of lies thrown away. Then get some valuable processing and bear birth to a foetus of truth and have a midwife handy who can release your foetus from the confusion and lies, so it can become a true child of theta. ☐

Note: The Codes and their handling have been developed by Alan Walter. See IVy 35 for the article "Knowledge - A Technology for 21st century" and the Home page www.knowledgism.com

1 GPM bank, part of the reactive (subconscious) mind concerned with goals problems masses. *Ed.*

Joe Harrington

Joe Harrington left his body on 25th January 2001 in Sweden where he had been married to Birgitta for the last three years. Joe spent most of his life in the USA and was an ardent worker in revealing the inadequacies and faults of the church of Scientology. See Internet Memorial Page at <http://www.lermanet.com/exit/joeharrington.htm>

Letters:



Assists

IVy 48, page 6, Body Comm Process

15th. January 2001

Dear Ant,

The Body Comm process was developed by Dr. Steve Jarvis, Flag Medical Officer (MO). LRH, was patient and the p.c. for whom this process was developed by Steve, and it was initially auditor tested on myself.

It is not as described in IVy "far superior to a Touch Assist".

It is a different process for a different type special patient who has *physical* blocks and hindrances which prevent a touch assist from "biting". LRH was suffering from bursitis¹, as a result of which the solid comm line of a Touch Assist was of insufficient magnitude to impinge.

Steve, as a Scientology trained medical man, was able to use his special skills to get through this barrier and developed the body comm procedure upon myself as the first guinea pig, after which, with me present as trainee and note-taker, he applied it to LRH.

LRH, both as patient and C/S, was very pleased with the procedure. I wrote it up as instructed by Dr. Jarvis, Flag Medical Officer, and the Flag Order was approved for publication by LRH and published for and on behalf of him. Others were then also trained in its application.

Touch assist

A short time later I had a tremendous accident on the ship, was unconscious on the in-between decks area for hours, and finally came to. LRH himself had been called, and had been running a touch assist for a long long time.

My skull had been cracked and he no doubt saved, if not my life, at least myself from very severe consequences (I still have a dent in my skull from the accident!). However, regardless of the seriousness of this accident, it was not handled with the body comm process *which handles specific physical blockages* as caused by, for example, bursitis.

The Body Comm Process

Much later I handled an old man who had been run over, and whose leg had lost all feeling and turned completely black, with the body comm process. This very direct and intensive process restored the leg back to normal in such a short time that the handling doctor called it a miracle.

If this data is useful to your readers, you are welcome to publish it.

All the best,

Otto J. Roos

☐

¹ inflammation of a bursa, usually near the shoulder or hip. *World Book Dictionary*. This occurred somewhere between Valencia and Alicante in 1968.

Punishment

By Britta Burtles. GB

IN ORDER TO CREATE a safer world for each of us individually, for society and for Mankind in general, we need new thinking about criminality. We need to discover its roots and how to handle it pro-actively rather than re-actively, with punishment, the way we have done since the inception of Mankind. Although we live in the 21st Century, we still, in the main, see things, think about things and employ methods we have been using from the beginning of Man's existence on Earth. It seems we go through the millennia with blinkers on, which prevent us from seeing the proverbial wood for the trees, despite the fact that, with the passage of time the "wood" becomes more and more clearly defined and visible.

In the beginning

From time immemorial human beings have been doing wrong and from time immemorial they were punished for it. People have always thought punishing offenders would dissuade them from offending again and would deter others from misbehaving. And yet, from the beginning there has always been enough evidence to show that wrongdoers do not improve through punishment, and that others are neither deterred from doing wrong because of the prospect of being punished, nor when they see it administered to others. In order to progress as beings, we all need "repair" and healing as well as education to reach higher levels of awareness. The criminal is no different. He is of the same species, with exactly the same basic constituents as the rest of us — he is a spirit and has a mind and a body. But he is lower on the scale of mental and spiritual health and needs extra help and more repair and subsequent education.

Punishment acts like a brake. It slows down the progress, not only of the "recipient", but also of the "administrator". It perpetuates the vicious circle and role reversal of cause and effect when committing or receiving hurtful or damaging

acts. LRH called this the Overt/Motivator Sequence. Punishment has never been a solution to criminality and never will be. It is a form of capitulation, like saying "I don't know what to do with that sick person, so I will clobber him. That will stun him for a while and give me time to recover and wait for the next blow." What a way to operate!

Creating Entheta

When we punish a wrongdoer we follow the path of least resistance by responding to a negative with a negative, in the hope that something positive will come of it. In fact we are adding to the entheta not only by cultivating more determined and hardened criminals, but also by punishing innocent bystanders like the partners and children of those we imprison. And who gets punished now, as distress and suffering is being inflicted upon the innocent?

Many people believe criminals are evil. And when people think "evil" they also think "fight it". When people think "sick", however, they also think "cure it" or "heal it". Criminals are in fact mentally and spiritually sick, and the word evil is a vilification with emotional overtones which evoke irrational responses. Whatever one calls the condition, though, throughout Man's history, we have seen that evil cannot be eradicated or even reduced by force. So, an attitude of "fight it" is a "dead end" approach, leading nowhere.

Victim support

Victims of criminal acts have to be supported in every possible way. But by far the best way is not to become a victim in the first place. And by far the best way not to become a victim, is to ensure people don't commit crimes. And the best way to achieve this, is by helping past and prospective offenders to "change their minds". I consider counselling juvenile as well as hardened criminals is at least as important as counselling their victims. Ultimately only free choice and the self-determined decision not to offend

reduces criminality. I am convinced, the best way to fight crime is to cure the criminal, resulting in no victims to look after and no innocent bystanders "accidentally" punished by the State.

Next time round

There is an even more valid reason why punishment is totally counter-productive: In this lifetime the criminal may appear to improve, if the punishment suppresses his wrongdoing sufficiently to cow him temporarily into better behaviour. However, punishment is a time of pain, and the resultant negative effects of this hurt are added to the distortions and aberrations already in his reactive mind. So, next time round he will be even more insecure, less sane, and potentially an even more dangerous wrongdoer.

I do not have much sympathy for criminals, though, as I also firmly believe, that they got themselves into a sick state and frame of mind which then lead them to act criminally. I am, however, very interested in the reduction and even eradication of criminality, and have come to realize that giving wrongdoers appropriate treatment is the only way to gradually rid society of that scourge.

However, I do not advocate doing away with punishment over night. That would only encourage offenders and further endanger society. But I consider, the sooner we move over from punishment to treatment and education, the sooner will we have a less crime-ridden, saner and happier world.

Mankind has made progress, or artless housewives like myself would not be thinking about this sort of subject. With relief I sometimes see evidence that we, a civilised society, are becoming more and more aware of the fact that punishment is neither an effective nor a constructive way of dealing with phenomena that are basically symptoms of mental and spiritual disease.

Waking up

In the 20th century there were modest signs that Mankind is gradually waking up to the fact that punishing does not yield the expected and desired result. Already Freud, but especially LRH had started to make us aware that Man is not simply a stimulus-response mechanism, but that he has a mind which is controlled and run by a thetan (a being). It is true, leopards don't

change their spots, but humans can "change their minds" and with it their attitudes, intentions and actions. Bottom line is this: With the right kind of support any criminal can change his mind set and can again become an ethical, active member of society.

Since LRH worked on that subject many have been researching and developing methods to improve the "art" of relieving people of the effects of life's vicissitudes and to assist them towards changing their minds. Since human beings have a basic urge to be right, such changes will in most cases not only produce more moral, ethical and constructive behaviour patterns, but also people who are eager to stay out of trouble and keen to shape their future by aiming for positive targets. At that stage purposeful education and training will fall on "fertile ground" and make a considerable difference in the lives of those who strayed and lost their way and equally in the lives of their dependents.

Justice

Many people think that wrongdoers, when being punished, get what they justly deserve. Not a very Christian attitude in a Christian Society, but only few care about Christ and what he stood for, when they can get justice instead. And what about justice? I consider, what is normally called justice is synonymous with revenge, one of the most vile, damaging and dangerous instincts many people respond to and indulge in.

No doubt justice is an important concept in a civilized, or any, society. But to most it means "an eye for an eye", and for thousands of years systems of justice have been built on that "image". Even now generation upon generation of smart legal minds are busily trying to perfect it, unable to confront or unaware of the fact that it has never worked and never will work towards improving human behaviour or to reduce criminality. Like a pain-killer, it suppresses the symptom and calms the afflicted, while feeding their hunger for retaliation and revenge. It cannot cure the disease. It does, however, make the administrator as guilty of negative and destructive action as the criminal, demonstrated well in capital punishment, when he openly and brazenly murders fellow human beings. One also wonders how the "punisher" copes with the all too frequent occurrence of miscarriages of justice?

Society's role

We will always have exactly the extent of criminality in our society that we, the society, deserve. And that is justice! To the extent that we "lock them up and throw away the key" will we have to bear criminality in our midst as our "punishment". If we, the society, do not give the mentally and spiritually sick the understanding and help they need, we will continue to have a correspondingly high rate of crime and a corresponding high rate of victimization. It is every society's responsibility to treat and ultimately cure its sick bottom layer of people with effective counselling and therapies followed by education and training, instead of pushing them further down into the mire of iniquity with angry retribution.

Redressing the balance

I firmly believe human beings are basically good, even though at times one has to search

long for this basic quality. Because of our fundamental condition of decency we have a deep-rooted need to be right as well as good, and have to redress the balance, when, with wrongful actions, we have upset it. In other words, we have a relentless urge to put right when we have wronged. First of all, after violating our very own and personal laws of ethics and decency, we try to justify an act so it seems to us as if "right". Deep down, though, despite all manner of reasoning, we know that it is not, and, to redress the balance, we pull in (attract) what we experience as negative or hurtful, to make up for the wrongness. This is characterized by often heard outbursts lamenting: "What have I done to deserve this?" In other words, we judge, sentence and punish ourselves, whenever we transgress our own laws of ethics and behaviour. No-one needs to do it for us. Hence, in the end, justice will always be done. □

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Getting Declared, Oh Nooooooooo!!!!

by Ed Dawson, USA

Humor: Editors Note: There is a theory that a person who is high toned, or put another way, in good shape, has a good sense of humor, enjoys life, laughs and jokes. In other words humor is a sign of high tone level, and also can induce a heightened tone level. If this is the case, well we have not done too well in recent IVys. We have in fact tended to be rather serious. Here is an attempt to break that trend, and we would strongly invite other readers to send in humorous contributions (including funny pictures). It may be that some readers are not aware of the two uses of the word "declare" in Scientology, positive and negative. You can be declared a (favorable) state of case, like clear or OT. Being declared a favorable case condition is kind of a status symbol; desired and worth paying for. The other declaration is being declared a Suppressive Person, and that is a very unwanted declaration, for a Suppressive person (see Peter Graham's article in the last IVy) is definitely undesired.

I NEVER WANTED to get declared, no, not in any way. Many years ago I managed to avoid getting my ass declared super-pressive or BTS when like a thief in the night I silently stole myself away from a certain church. (It was a suppressive act, too, by their lights, I was removing a perfectly usable source of org income from them. That's a high crime isn't it? Well it should be!)

I also avoided getting declared clear, and have absolutely no opinion as to whether I might or might not be in any such alleged condition. While I ask you to not extend this point of view as applying to yourselves, as for myself, I consider clear to be irrelevant and a nuisance. Think about it for a moment — once you've been declared clear then you have to *stay clear at all costs*. The social order seems to demand that you can't change your mind and be unclear for five minutes just for the hell of it, right? Everyone else has a perfect right to their own viewpoints, opinions and attitudes, but as for myself, I got into this business to regain spiritual freedom — not to be *clear*. I want the freedom to be *clear* or *not-clear* at will and at whim. So there, ha ha ha!

So NOOOOOOOO, *shudder*, I don't want to be declared clear by anyone! Stay back! Keep your

distance from me, I have a lower tone scale and I know how to use it!

Not that I would dream of invalidating the state of clear! (Well, okay, I can dream can't I?) I'm sure it's quite valid, merely too much of a burden for this traveller to carry around all the time. I prefer to travel light. Clear is far too heavy. What if I were to lose my temper? (been known to happen) I'd instantly detect the thoughts of "I thought he was clear? What the devil is he doing red in the face and shouting his HE&R [human emotion and reaction] all over the landscape?" coming from all sides. Yes, so just for the sake of appearances and to not upset the yokels I must needs eschew being clear. (Pay no attention to that man behind the curtain.)

The same goes for NOTs completion. You mean I'm not supposed to keep a BT [BT = body thetan — part of the sacred mystery of NOTs and OT3 auditing levels. *Ed.*] around as a pet? But I *like* the little sucker! Sure I don't want 100s of them crowding around me all the durned time (BT or not BT, that is the congestion), but can't I keep just *one*????? *puleeeze*???????

And I absolutely, most certainly do NOT want to be OT, not ever. Why, some schmuck will demand I walk across his swimming pool, or some such nonsense. I am not a trained poodle, nor a carnival sideshow attraction — but if you plague me too much ("Make that ashtray stand up, Mr Dawson!") I might just be willing to obtain your telepathic agreement that the best thing for you to do is to have a terrible accident... with permanent damage to the big mouth! No, no, no, noooooo, I do *not* want to ever be OT. That would be far more responsibility than clear. I want very little. Just a tiny, wee thing...

I WANT TO BE FREE.

PS: Anyone who lost their sense of humor while reading this message should send out a search party for it. Don't feel badly about losing it, I lose mine all the time. It's a good thing my sense of humor is usually sick, as it is too ill to wander far and I can always find it again quickly.

Q

Regular Columns

A World of IVy

by a Pelican, Antarctica

Life Upset Handling

HAVE YOU EVER experienced a big upset with some one close to you who was not aware of the clever things in Scientology for handling upsets?

In such a situation, if you said "Is it a break in Affinity, Reality, Communication or Understanding?" you would risk a bang on the head, and the upset getting worse. You might even be accused of being brain washed, or of cult membership!

What is behind it?

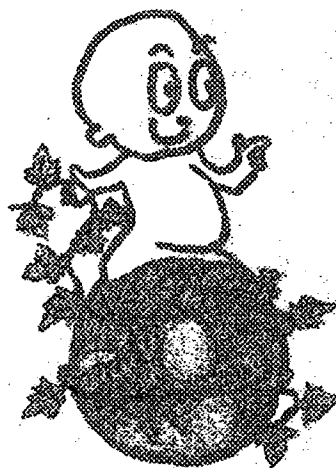
Here is something you may not have thought of, or really looked at. What is in a person's mind when you talk to them?

It can often happen that when you talk to a person, their attention is on something else, and what you say to them gets mixed up in that something else.

For instance, you are trying to learn a language, and you want to know the correct pronunciation of the word "problem" in that language. You say (in that language), "How do you pronounce 'problem'?" And then (highly frustrating!) they begin to tell you in detail, about their problem.

What happened? Merely they heard part of what you said, and tied it up with what they had "in their mind" (had their attention on).

This can be frustrating in ordinary conversation. When the person is upset with you (perhaps because they have been given false information about you, or perhaps you have inadvertently let them down badly) what



happens when you try and explain? Of course it gets muddled up with what they have in their mind, and goodness knows whether they will get a better or worse impression of you.

This means that your chances of getting them to fully duplicate what you have to say are close to nil — they will always mix what you say up with what they have their attention on.

The answer

Actually the handling of this situation is simple, though requiring discipline and confront. The answer is to *listen*. To *only* listen. (Occasionally you might have to say something to get them started talking).

It may take time. You should not be in a hurry. But in due course they will not have a "mind" full of things taking their attention from what you have to say. Now you can really come into communication.

And maybe that alone has cleared up the upset.

Ron once wrote "All auditors talk too much". That applies to more than auditors! ☐

Regular Column

IVy Looking Forward

by Peter Graham, Australia

Evaluating Beliefs

THIS ARTICLE EXAMINES what evaluation is and how it is done and suggests some ways to improve the quality of our evaluations. Our beliefs and viewpoints determine how each one of us views, interprets, experiences and responds to reality. And our perceived choices and our decisions and solutions in life are all based on our beliefs, whether we consciously know it or not.

An idea becomes a belief through the process of and as a result of an evaluation. As beliefs play such key roles in our lives, the subject of evaluation is extremely important.

Beliefs

In this context, a belief can be defined as any idea or datum that is accepted or assumed to be true or valid. An idea or thought is not necessarily a belief. It is the acceptance of, or agreement with, an idea that makes it a belief. There may or may not be any supporting evidence or logic for a particular belief.

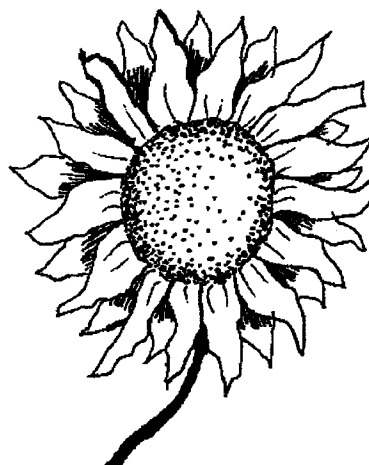
There are different *types* of beliefs. These include: thoughts, opinions, considerations, expectations, assumptions, interpretations, meanings, definitions, predictions, judgements, conclusions, explanations, agreements, assertions, etc. All of these satisfy the above definition *providing* that they are considered, accepted or assumed to be true or valid.

Every belief is part of a belief system or network (or a sub-set thereof) and is associated with certain other beliefs and may be held in place or reinforced by them.

A core belief is a belief that is more important and more basic than some other related beliefs. A re-evaluation of a core belief can bring about a spontaneous re-evaluation and re-alignment of a number of other related beliefs and ideas.

Evaluations

An evaluation is the process of determining or estimating the *value* of an idea or datum by



attempting to ascertain its meaning(s), context(s), validity or truthfulness, usefulness and importance.

An idea is only as valuable as it has been competently evaluated. This idea has been around for some time, but information concerning how to actually go about it has been hard to find or piece together.

An unevaluated datum has no real value or usefulness. A partially evaluated datum may have some value or may cause problems (especially where the idea is assumed to be true and acted upon). The quality and completeness of an evaluation are important.

Some of us have (at one time or another) appointed someone as our teacher or guru and then accepted their truths as our truths. The challenge is to learn how to do our own evaluating and to not depend on another or others to do it for us. Self-certainty comes from one's ability to evaluate ideas and information competently. So, spending some time to learn more about evaluating is an excellent investment.

The Evaluation Process

There is no one way and no right way to do an evaluation, but it is possible to identify the main "steps" or actions that typically occur. The

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steps are not necessarily done sequentially or in any set order. More often than not, a person tends to jump around, doing what is considered necessary on each, skipping some to shortcut the process and revisiting some as needed.

The principle actions of an evaluation usually include:

Receipt or Conception: Receipt (from without) and/or conception (by self) of the idea or datum. Awareness or identification of the idea or datum. Recognition of where it comes from.

Meaning(s): What is its meaning or possible meaning(s)? Understanding or clarification of the idea's meaning(s).

Intuitive Responses: Intuitive responses to the idea or first impressions of it. Do I have an initial position or attitude concerning it? How thorough should the evaluation be? Is it worth pursuing (evaluating) any further? How important does it seem (at this point)?

Context or Possible Context(s): What does it apply to or where does it fit? What does it not apply to? Can it be classified or categorized? What is it associated with? Anything noteworthy?

Relevant Information: What information or data will be relevant and needed for the evaluation? Sources or possible sources of relevant information? What assumptions are being made with respect to the idea? Are they valid? Note: This information may include: available knowledge and data, direct and indirect observations, existing beliefs and attitudes, personal experiences, accumulated experience, learnings, understandings, paradigms, assumptions, expectations, and so forth.

Test the Idea: Select and use one or more appropriate "test methods". Test the idea by using relevant beliefs, information, criteria, observation(s) or experiment(s) that are considered reliable enough, or by using some other test. How valid and reliable are these methods and/or their results? Review the test results and assess their usefulness. If not satisfactory, re-test using revised or other approach(es). See the section "Testing

an Idea or Datum" below for more information on doing this step.

Preview Possible or Preliminary Conclusions: Simplify the evaluation by identifying the most relevant and important factors. Summarize the most relevant and important details. Determine or "intuit" some likely conclusions. Look for any other alternative or possible conclusions. Assess or examine the relative merits of each likely conclusion. Test each "short listed" conclusion by criticizing it and checking it for consistencies and inconsistencies with available information and observations.

Final Conclusions (for now): How valid, true or real does the idea seem to be? To what degree of probability? What are its context(s)? Where does it apply and not apply? Are there any conditions or limitations on its validity or truth? How important is it? How useful is it likely to be? How reliable does it seem? How do I feel about the evaluation? What is my intuition telling me about it now? How complete is the evaluation? Will the idea need further review or refinement?

Jumping to a conclusion

The phenomenon of "jumping to a conclusion" usually occurs when a person gets an intuitive response or first impression about an idea and then jumps to a possible (or final) conclusion, omitting the intervening steps. This is not necessarily a bad practice as most people do this as part of the evaluation process. One or more possible conclusions may then be considered and the most likely conclusion or conclusions are then "tested" by filling in the blanks (i.e. doing the missing steps).

However, some people "jump to conclusions" habitually and seldom do a thorough evaluation. To compound the situation, their conclusions may intuitively "feel" right to them and be accepted on that basis alone. Such conclusions can be seriously flawed or skewed (but not always). Some people are better at jumping to conclusions than others (probably because their intuitive abilities are more highly developed or accessible).

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Testing an idea or datum

There are many different ways of testing the validity or factualness of an idea. The challenge is to design or select a "test" or a series of "tests" that will be appropriate and produce some useful results. The possible testing methods below are not a complete list but are included to present an idea of what types of approaches might be used.

Source: Where did it come from? How is the source regarded? How reliable is the source? How probable is that reliability? Is it safe to assume the idea or datum is valid if the source is considered to be reliable or more advanced or enlightened?

Feelings And Emotions: How does it make me feel (at this point)? What are my feelings or emotions telling me about it (at this point)? Can I completely trust my feelings in this context? Are my emotions getting in the way? What is my gut feeling about it (at this point)? Any inner messages or whisperings that I should listen to (or that I am ignoring)?

Observations: Take a look or make a series of observations or measurements. Is it or are they valid observations or measurements? Measuring or observing the right thing or things? What do they tell me? What does a statistical analysis of them indicate? Is the sample large enough? Is the number of observations adequate?

Experience: Compare the idea with related personal experiences, knowledge, observations, lessons learnt, accumulated experience in the area, expectations, models (of how things work or are supposed to work), secondhand experiences, common knowledge, etc. Do they support or contradict the idea/datum or throw it into question?

Logic: Is it logical or reasonable? Does it make sense? Does it hang together logically? Is it consistent with my own observations, experience, beliefs, expectations and knowledge? Is it inconsistent with any of my own observations, beliefs, expectations, experience and knowledge?

Outpoints: Check for any "outpoints" in the data or the evaluation. Is something false or untrue or half-true? An incorrect or unsuspected assumption? Contradictory information? Incomplete or missing information? Irrelevant information? An incorrect importance given to something? The correct source of something not recognized? An unexamined or inappropriate viewpoint (including too broad or too narrow)? Something missing in a sequence or something out of order? An incorrect or inappropriate objective?

Usefulness: Will it work? Try it. Did it work or was it effective? Have others used it? If so, what were their results? How and where can it be used or applied? To what? Predict possible applications and their outcomes. Is it useful? In what contexts? Any limitations? Any exceptions?

Preferences: Compare to own personal likes, dislikes and preferences. Do I have some preferred conclusions, hopes, expectations or even biases in this context? Is there anything I am ignoring, rationalizing or exaggerating about the datum? Is it OK for me to believe what I choose or prefer to believe? Consequences of that?

Faith: Does an acceptance of the idea or datum depend upon faith or trust? Is the datum or idea revealed or channeled knowledge or wisdom from a higher source? Is that acceptable to me (in this context)?

Criteria: What criteria are needed to evaluate it? Is that the right approach for this idea? Define the needed criteria and rate each according to its relevance and importance. Compare the idea or datum to the established (or provisional) criteria. Review and assess the results, and revise the criteria if needed and compare again.

Predictions: How might things be different if I accepted or acted on this idea? Would an acceptance of the idea cause me any problems? What consequences might flow from this idea if I accepted and acted upon it? Are these predictions valid or reasonable? Can they be experienced or tested?

Experimentation: What are the best way(s) to objectively test the idea in an unbiased

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way? Design and execute an experiment to test it or measure it by making accurate observations or measurements. Review and criticize the evaluation and its results. Did it test the right thing or things? Did it do so successfully? Was the experiment designed and done objectively and without bias? What level of proof or evidence would be acceptable or appropriate in this context? Modify or change the experiment and re-test as needed.

Is It Testable? Can the idea be meaningfully or usefully tested in some way (at this time)? Do I have the time and resources to do so adequately (at this time)? Would it be appropriate at this point to put in the "pending tray" until further time, data, experience, inspiration and/or insights are available. If appropriate, flag the evaluation as incomplete.

The selection of an appropriate test method(s) is critical for the success of an evaluation. Use multiple test methods, if required. The above list of possible testing methods is not a complete list, the order of them is not significant and they are not "mutually exclusive".

Evaluation advices

When doing an evaluation, it is wise to think in terms of possibilities or probabilities rather than in absolutes. If one regards an idea as "absolutely true or false", it may never again be reviewed or updated. It is more useful to think in "shades of gray" regarding the probable validity or rightness of the idea.

Emotional charge and strong feelings associated with a datum or idea can interfere with its evaluation. If strong emotions are present, be aware of them and make some allowance for them or choose to transcend them or get them resolved.

Be willing to be confused during an evaluation. If you are not confused at some point during an evaluation, the chances are that you are not learning anything new. If something really doesn't make sense, then look for and spot any "out-points" in the information being used in the evaluation (as outlined above).

It is advisable to regard all evaluations as ongoing processes of continual review and refinement over time in the light of new data, experiences or viewpoints. Thus, ideas are revisited from time to time, each time hopefully moving their evaluations forward a little more each time and gradually achieving higher levels of certainty.

It is strongly recommended that you identify the assumptions you are making in an evaluation. Assumptions can cause problems when they are faulty or are so taken for granted that they are never consciously examined or questioned. Remember the old saying, to "ass-u-me" something can make an "ass" out of "u" and "me".

We often use some of our existing beliefs in an evaluation. This can cause problems if those beliefs were never evaluated competently. If this is the case with respect to an evaluation, recognize that fact and take it into account when drawing any conclusions.

Usefulness

A belief should be useful or at least not be harmful. If it isn't useful or has negative consequences, it is most probably faulty in some way. It may have outlived its usefulness or wasn't evaluated competently in the first place or may have some unresolved upset or trauma connected with it (which "set it in concrete"). The latter may need to be resolved with the help of some appropriate clearing methods before the belief can successfully be re-evaluated.

A preferred belief is a belief that one prefers or chooses to accept as true or valid, even though it may or may not turn out to be so. It may be an idea or datum that one feels comfortable with or good about and that one can use beneficially in life. Some philosophical or spiritual teachings may come under this heading.

One way to learn more about evaluation is to become familiar with the ideas in this article and then closely observe yourself in life and see how you go about evaluating things. Also do the same with others, observe how they evaluate things. It can be quite eye-opening. Happy evaluating! ☐

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Regular Column

IVy on the Wall

by Ken Urquhart, USA

Outside "Inside Scientology"

Chapter Five in a Consideration of *A Piece of Blue Sky* by Jon Attack

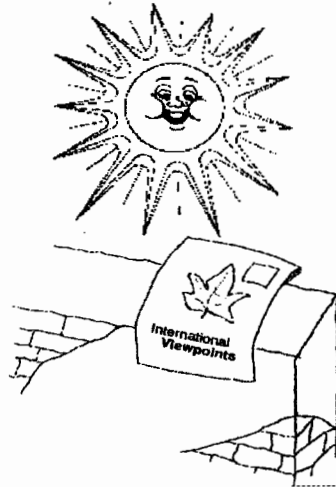
WE HAVE SO FAR considered the externals, the Acknowledgements, the Preface, and the essay What is Scientology, which introduce and begin Jon Attack's book, *A Piece of Blue Sky*. We come now to Part One of the book which bears the title: "Inside Scientology, 1974-1983". It has four chapters headed, respectively: My Beginnings; Saint Hill; On to OT; The Seeds of Dissent.

These chapters outline Jon's introduction to and involvement with the subject and his departure from it. They include fair summaries of Dianetic engram running, of the basic Training Routines (but here the summary betrays misunderstanding of their purpose), and of the OT Levels. In these chapters we also get some of Jon's experiences with and observations of the people and practices. They are sharply drawn, interesting, and valuable.

In the early days of the organization, or movement as it was more then, it had an energy and a hope one could personally and freely respond to. I first came into contact with Scientology through a family friend in 1956. Over time the energy and hope became force and franticness. One no longer responded freely and personally either as staff or public; the force and franticness pulled one in or spat one out. The Scientology world had changed completely over the years.

Jon's Scientology world

The picture Jon paints of the Scientology world he became a loyal member of, starting in 1974, is mostly negative, of course. This is, after all, an expose. And there is plenty to be negative about. The picture is entirely credible as well as pitiful. Just about everything that Jon says



about the Scientology world he experienced rings very true. For example:

1. Jon went to an official Scientology organization in the North of England to buy training courses so he could get a job at the Birmingham Mission. The registrar at the org was "insistent and belligerent". And, "he seemed to take an immediate dislike to me". I have come across such org welcomes myself.
2. A Saint Hill staff member who lived in the same house as Jon had done OT levels and claimed OT powers — such as being able to pick the winning horse (while living in poverty). Another ate only bananas because he had "heard" that L.Ron Hubbard was researching carbohydrate diets. These are behaviours characteristic of some Scientologists, as I have observed.
3. Due to a mix-up in court paperwork, Jon received a summons for non-payment of a court fine, a matter apparently easily resolved. He needed the Ethics Officer's permission to take time off his Saint Hill training course to go take care of it. The Ethics Officer, an "intense and overweight" woman, "wore knee-length boots with her disheveled Sea Org uniform". She told him she was removing him from the course because he was a "criminal" and explained that even for a parking ticket, she would bar the offender from Scientology courses

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until it was paid. I remember the person as Jon describes her. I can hear her voice and its tones. I can accept his account of her reaction to his request as authentic.

4. "At Saint Hill, the Ethics Officers were daunting, overworked, and unsmiling. Saint Hill registrars were a little too sugary and it was obvious they wanted money. The constant and unavoidable discussions with Sea Org recruiters at SH were wearing. Virtually everyone there was too busy trying to save the world to create any genuine friendships." All this is true.
5. Jon writes that he had "serious reservations about the increasingly high prices and the incompetence of the organization. I [Jon] simply could not understand how Hubbard's research into administration had created such a bumbling and autocratic bureaucracy. Although staff worked themselves to a frazzle, they seemed to achieve very little. Then there were the little Hitlers who used their positions to harass anyone who did not fit neatly into their picture of normality." The monthly price increases were an insanity that LRH originated all by himself. I don't think LRH had any idea of how bumbling and autocratic was the bureaucracy which infected the organizations; had he been on the site to experience it he would have exploded in fury and shaken everyone up very drastically. Yes, we did work ourselves to a frazzle and usually achieved very little. And Yes, "little Hitler" is a good name for such nuisances, of whom there were far too many.

LRH viewed as Source of All

Jon was not alone in not understanding how someone whom he accepted as being exceptional, LRH, could create such a bumbling, autocratic bureaucracy. It seems to have been a fairly common delusion that everything any staff member did was at the express instigation of LRH himself, and that LRH was aware of all that was being done all the time. The truth was that he had little awareness of what was being done in his name, and that staff had great freedom to impress on others that the source of their bumbling was LRH himself. From my per-

sonal experience of LRH in his dealings with subordinates on the ship, and earlier at SH, I am certain that had he been on the ground and seen for himself what people were doing in his name and claiming that he was responsible for he would have been unrestrainedly outraged. He would have torn into those bumlbers like a tornado; they wouldn't have known what had hit them. Unfortunately, he didn't go there and he didn't do that.

However, the bumbling was not altogether the bumlbers' fault. A great deal of LRH's 'research into administration' was valid and valuable. Some of it was nonsense. Likewise, some of his management style was valid and admirable, and some of it was nonsense. The nonsense enabled the bumbling and autocratic bureaucracy; it empowered the little Hitlers; it institutionalized the bureaucracy and the Hitlers; it gave them ammunition for self-protection.

[NB. Lest it appear that I lay all blame on LRH for the way in which his organizations developed — or deformed, one might say — I should clarify here my opinion that the evolution (or deformation) was a cooperative effort. The sanity in what LRH set out to do in itself triggered people; any nonsense in his behaviour would have triggered further material. The activity triggered people in the environment. People working closely trigger each other. These cross-currents and interactions triggered everybody, including LRH; he responded with some sanity and some further nonsense. And so it went, around and around, up and down, in and out, across, over, under, amongst, and through. He coined two words for it later: over-restimulation and cross-restimulation. The presence and influence of these two factors throughout Scientology — and throughout Planet Earth, indeed — affect all manifestations of sanity within Scientology (and over all of Planet Earth) but reduce or alter any underlying sanity only when we agree that they do. It is a great sadness that people like Jon Attack see something of the sanity within Scientology and then come to agree that the insanity within the subject utterly overrules the sanity.]

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Validity vs Nonsense

I can't undertake a review here of the policy he issued as to what is valid and what is nonsense, and I don't know that I would be qualified to do that anyway. But as a bumbling insider who had a position both central to but paradoxically mostly external to the nonsense I have opinions about what was the nonsense in LRH's management style and how the nonsense helped to pervert what was valid.

1. LRH seemed to know and trust no other organizational structure than that of the military model — with its rigid verticalities of authority and consequent horizontal in-fighting over practice and performance. At the top of the structure is the Commander-in-Chief whose word is law throughout the structure. The structure owes him instant and exact compliance, without exception. Any disagreement with, or opposition to, or non-compliance with, the Commander's word is treasonous.

LRH's words as commander were many — very many — but not well prioritized. He had a very bad habit of originating one high-priority project after another, so that few could come to completion — the resources allocated to the last urgent handling would soon be ripped off to man up the latest new one. Over the years, a new policy would contradict an older one that would remain in force but perhaps not actively. He created volumes of policy that anyone could explore; the bureaucrat could always find in those volumes a line or page or two that supported his/her position and attacked a rival's; bullying personalities could set themselves up as mirror-image copies of the commander and few would dare to give them the lie. The game in a bureaucracy becomes survival within the structure at others' expense and with minimal expenditure of energy in only the absolutely unavoidable change. The professionals working at the public level, those who knew their jobs and why they were doing them fought a losing battle with their own side.

The higher up, the more intense this confusion and the in-fighting which "resolves" it. At the Staff levels, close to the commander, the professionals had to do their jobs despite the elbowing for attention and favour, the jealousy, the manipulations and intrigues, the stabs in the back, the propitiation, of the dedicated courtiers. Perhaps this phenomenon took place at all levels, in parallel.

All the same, the core of professionals, the ones who had seen in Scientology something of real value to real life, wanted that real value to reach out into the world. They wanted that for the world's sake. They worked very, very hard to bring it about. Had LRH remained true to his earlier intentions, the result of their work would have been a proud and effective, helpful organization.

2. As he aged, LRH could not tolerate the idea that anyone else could do a good enough job to actually take over from him, despite the obvious fact that he could not go on forever. He overloaded himself in denying others responsible authority to act. He prevented the most able around him from developing into future leaders. He kept his management levels in constant frustration and turmoil. And he ruled them by fear of his wrath. He created incompetence around himself — as regards leadership; we all got very competent as courtiers and bureaucrats.
3. LRH always knew best, even when the size and scale of the organization removed him from contact with the realities of life in the organizations delivering to the public. The people on the front lines never knew what radical changes would hit them next. They were constantly ordered this way and that as though what they had been doing beforehand was wrong and their fault. He created incompetence in his remote offices and centers.
4. LRH encouraged staff, despite all the above, to feel that they were part of an elite group with an elite purpose. That the world they dedicated themselves to saving insisted on being uncooperative and ungrateful reinforced their self-perception as elites. It could not

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occur to them that the world had any right to not want to be saved, or need to be saved, or that they could do nothing to save it without developing real affinity, agreement, communication, and understanding with that world. As elite, they scorned any such affinity, agreement, communication, or understanding.

5. LRH shamelessly and shamefully pushed what he thought were panic buttons to hopefully get people to flood into the orgs to buy lots of services. First it was the Communists, then atomic war, then World War III. With regard to people's cases, it was the horrors of not getting to OT III and doing it right

6. His paranoia has often been remarked on, and sometimes documented. It coloured his view of the world as it related to himself and to the organization he created. He used the Guardian's Office to protect against his perceived attackers. He gave the GO seniority in the organization and its activities influenced every aspect of the organization's life; all staff and public Scientologists were subject to the movements and requirements of the GO. The paranoia and the supremacy of the GO had to be justified by the size and extent of dangers within and without the organization. LRH was at times obsessed with his perceived "opposition" — the SPs, PTSes, R/Sers, and, above all, the associated ogres of government and the psychs. To this extent he reacted with unnecessary force to real barriers, and unnecessarily created many enemies for himself and for Scientology — both within and without.

7. LRH treated his Sea Org followers as slaves for economic exploitation. He never paid anyone who joined him more than a pittance (exception: some forceful salespeople). From the 70s he demanded that his people work for money that could not house and feed them decently — let alone their families. For some, this was all part of the exciting game, a proof of an elitism whose rewards would come later. But it made others bitter and resentful because it abused them and they knew it.

8. LRH brought great confusion to the organization's major product delivery and income activity, the delivery of Scientology technology. There are arguments today that the

technology and its delivery are severely flawed at best. Some say it is all based on LRH's own case alone and has nothing to do with anyone else's. Be this as it may, I argue neither for nor against these points. Things change; technology good yesterday may not apply today. No matter what the reason, technology that doesn't help a person is not the right technology for the person, and that's that. Nonetheless, when someone complains that Scientology didn't or doesn't work, we don't know the truth of the matter until we know what was done, why it didn't work, and whether it was Scientology or something else.

Nonetheless, the technology was what it was and the organizations had to deliver it. In the late seventies, the philosophical and technical underpinnings of the State of Clear, the Excalibur by which Scientology lived or died, started to unravel. Hubbard issued more than one "clarification", each of which confused the issue further. Now the whole organization was operating over uncertainty as to its own integrity; I don't think it has ever regained its integrity. In losing its integrity, a group loses its soul.

Whose wants are we focusing on?

It was during the late seventies and early eighties that Jon Attack entered the quicksands of Scientology as practiced by its organizations as they existed then. In this period, all of the above nonsense factors were raging in full dramatization.

Into this mess came Jon. What did he want? For himself, he says: "What I wanted from Scientology was emotional equilibrium so I could win my girlfriend back, make a successful career in the Arts, and concentrate on achieving Enlightenment."

I don't see anything wrong or difficult or strange about this. I couldn't have guaranteed Jon that his ex-girl-friend would agree to be won back. But I could have happily committed to helping him to achieve emotional equilibrium, to make a successful career, and to achieve Enlightenment. So could any practicing Scientologist then who actually practiced Scientology — or does so today. So could have — and would have L. Ron Hubbard himself if Jon had asked him personally and directly.

 Regular Column — IVy on the Wall

We would all have said, or say today, "Sure, Jon, no problem! That's what we're here for! This is my fee. When do you want to start?" And we could be doing something for Jon whether using "standard" Scientology or something derived from it or from something else.

The Scientologists Jon involved himself with were too busy being good Scientologists to pay any attention to his real needs and wants. They made him cooperate with their needs and wants. That was their way of pleasing their bosses and the little Hitlers — and what they perceived LRH to be. Everyone leaned on everyone else to produce their "statistics". Jon was statistics fodder. His actual needs and wants were not important as long as he could be made to subjugate them "for the greatest good of the greatest number", a nebulous but vital component of Scientology life which manifests itself in "up statistics".

Who is Friend to Whom?

Unfortunately, Jon allowed himself to be swept up into the nonsense. LRH's self-promotion had dazzled him as it has so many. He compromised his own integrity enough to achieve disappointment and frustration but not enough to suppress his own feelings in the end. The Scientologists took him up the OT levels unprepared for any of them, and they took him for a lot of his money. It is no surprise he wrote his expose. In their own ethics terms, they were in Enemy to him and they created an enemy out of him. Worse, having invited him to trust them and then by behaving as enemy to him, they betrayed his trust: this they themselves call Treason.

What might have been...

Jon had felt that, as a therapy, Scientology might have a world-changing impact. So did we all! Even though we didn't regard it as a "therapy", I don't think Jon or we were wrong about its potential.

LRH, and we, all together, forced Scientology to become something other than it really is. Perhaps the Axioms of Scientology are the purest summation of what it really is.

We don't know what Scientology's impact would have been had we let Scientology agree with its own axioms.

That we couldn't let it be what it is, was probably inevitable. No single human intelligence could envision and design something as revolutionary as Scientology claimed to be [especially here on Planet Earth], and made serious attempts to be — without including fatal flaws in the vision and design.

Broken Tools

That a person on Earth, L.Ron Hubbard, conceived of the possibility of such a vision and such a design and did so much to make it a reality in spite of its and his own flaws is in itself a triumph, and a worthy one. He did his best to make it be real and he fell foul of his own imperfections. But he *tried*. He *tried*! His trying embraced things he was right to do, and things he should never have tried to do.

He tried, and he failed. He "failed" in that he didn't fully succeed. But in trying he achieved more than the victims of the failure will be able to understand — for a while. And in failing, he caused a lot of damage.

One day, at Saint Hill, in 1965, as he was C/Sing the first Power Processing sessions and training the Power auditors, he got up from his desk which was loaded with case folders. He had had a tough day: some auditors were misbehaving in the chair, some cases were being difficult. At that time many of the pcs receiving Power were executives from large Scientology organizations. He was learning things about the ways in which they regarded themselves and life. I had gone into his office to tell him it was time for his dinner. He seemed tired, almost dispirited. As I helped him on with his jacket, he looked at me wryly, and said quietly, with a little grin, "I am mending the world with broken tools".

Poor fellow; he could never publicly acknowledge that a part of himself was broken. Broken or not, he was never little or cowardly. His size and his courage lent terrible power to his weakness.

Has anyone come close to opening a door so wide, such as the one LRH opened for us in his strength and courage?

What does it take to heal the wounds he caused in his broken way of opening that door? ☐

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Campbell and Space-drives

by Terry Scott, England

JOHN W. CAMPBELL, Jnr., was midwife to Dianetics' birth through the pages of the May 1950 *Astounding Science Fiction*. He edited *ASF*, surely the world's premier science-fiction magazine, from 1937 to 1971 — by the way, its name was changed in 1960 to *Analog*, which is still published every month.

Dianetics might have benefited greatly if Campbell and L. Ron Hubbard had remained on friendly terms. Campbell's interests were broad, and he was no stick-in-the-mud. In the mid-1950s, he interested his readers in psionics (see IVy 51). As the next decade opened, he pursued another hot topic: the need for an alternative to rocketry, if economical space flight for everyone was to be accomplished.

Antigravity

Antigravity perhaps? Campbell preferred to use the term space-drive. This would be a breakthrough principle of lift. While some of his authors, both fact and fiction sides, did speculate on specifics, Campbell deliberately did not get too detailed.

Why spend a fortune on expensive rockets if one could, say, flick a switch and nullify gravity? Or use some other civilised method?

Back in the 19th century, a science-fiction tale featured a craft with shutters that shielded it against the pull of the Earth, allowing the vessel to float free. In the late 1940s and early '50s, Flying Saucer reports, then readily carried by newspapers, indicated a form of propulsion that was, literally, not of this world. Evidently, no turbojets nor rockets. Remarkable speed and acceleration, with no noise. A civilised way to go.

LRH, too, hinted at antigravity in the early Scientology publication, *What To Audit*, which is

better-known by its later title, *A History of Man*. He made this comment in the Foreword:

"...the best argument which can be advanced for 'whole track' is that it is factual. By using this knowledge, more is obtained than auditing results. A preclear suddenly recovers the ability, carefully learned eighty years ago, to play a piano; an electronics engineer, doing poorly before, suddenly wraps up formulae that would puzzle Einstein and which may get Man off Earth; and a thousand details in a hundred sciences become clear."

Several members of HASI¹ in England were fascinated by antigravity, myself included. It would have been fun to have cracked that puzzle, and I think that LRH, whom we all called "Ron" in those days, would have been delighted.

Prior to Campbell's first editorial about the space-drive concept, stories incorporating the idea had already appeared in *ASF*. (There had been the same pattern regarding psi powers and psionics.) Thus, in some tales, space vessels quietly came down through alien skies, and landed gently on the strange world, or hovered over it. No rocket blasts.

First editorial

The key editorial was titled The Space-drive Problem, and it appeared in *ASF*'s October 1960 edition (British reprint — the American edition came out some months earlier).

Campbell defined a space-drive as "...a mechanism, or principle, by which a vehicle can be propelled in free space — a device not a rocket, but something acting on the level of force fields, that does not have to carry reaction-mass to throw away..."

1 Hubbard Association of Scientologists, International, the official Scientology organisation. London was the only one in Europe at that time. *Ed.*

He felt that rocket designs, however far they might be developed in times to come, would in no way match the benefits of a true space-drive. He differentiated a space-drive from anti-gravity, calling the latter "simply something that takes off the parking brake, so to speak."

To him, a space-drive would, in some way, "negate the Newtonian laws of motion." He cited the laws of conservation of momentum and of energy. "Relativity," he added, "is based solidly on the conservation of momentum, mass-energy, and electric charge. Any true space-drive throws two of the three into doubt."

Campbell, as usual, knew his science. And, as usual, he was looking beyond the orthodox.

"A space-drive does things we can't achieve at all any other way," he wrote. "No rocket can carry reaction-mass enough to maintain a one-gee acceleration all the way from here to Mars — or from here to Neptune."

Now, that was an interesting thought: a one-gravity acceleration all the time. Comfortable! In a rocket takeoff, the crew is subject to g-forces of several times that of Earth-normal, one-gee. Then they are in free fall until they approach their destination.

"In flight," suggested Campbell, "the ship would simply...rise vertically, maintaining a constant 1,000 cms/sec/sec drive. Halfway to [its destination], it would loop its course, and decelerate the rest of the way at the same rate. To the passengers, and to the equipment aboard, there would be no free-[fall] problems."

Expanded

Campbell expanded on this in an article called *The Size of the Solar System*. He again mentioned space-drive as the answer to real space flight — then gave a table of trips from Earth to several planets, assuming a space-drive vehicle does each journey at a constant one-gee. The vessel would accelerate to a halfway point, then be turned, then decelerate at one gee for the remaining distance to the destination.

Journey times would be remarkably short. From Earth to the Moon, it would take a mere 3.8 hours, comprising acceleration from Earth to turnover point, 1.9 hours, plus deceleration to the Moon, another 1.9 hours. By the same principles, a journey from Earth to Mars (at its

nearest point) would take 1.63 days; to Mars (around the other side of the Sun), 4.5 days; Venus, 1.46 day; Asteroids, 4.6 days; Jupiter, 6.2 days; Neptune, 16.3 days.

Incidentally, the table gives "velocity at turnover" as well, and the vehicle would have reached as much as 7080 km/sec on the Neptune run, as little as 63 km/sec en route to the Moon.

"I think it's clear..." Campbell pointed out, "that it's inappropriate to think of the Solar System in linear terms; it's a logarithmic, an exponential system, and should be mapped that way. It's about three times from Earth to Neptune as from Earth to Mars...using a true space-drive of any kind at all!"

Yet — if someone today came up with a workable space-drive or anti-gravity gadget, would that involve a massive program, involving trillions of dollars? Not necessarily. In 1960, Campbell realised that a then-new form of undersea vessel might be adapted to space flight remarkably easily. On the front cover of the magazine was an artist's impression of a nuclear submarine, hovering above Mars.

Nuclear power

"Our cover shows what could...be done..." Campbell remarked. "A modern nuclear-powered submarine needs only relatively minor adaptations to make an ideal spaceship; it has everything needed, save for the space-drive."

"...nuclear submarines have already been tested with full crews for thirty continuous days out of contact with Earth's atmosphere; their air-cycling equipment is already in place, and functions perfectly. What difference if the 'out of contact' situation involves submersion in water, instead of in space? The modern nuclear submarine is, in fact, a fully competent space vehicle...lacking only [a space] drive."

Even today, the idea has merit. Add a few port-holes, maybe. Campbell again emphasized the value of a space-drive that could provide a one-gee acceleration. "Since that...is being generated by engines capable of continuous operations for months — if not years — at a time, the acceleration can simply be maintained for the entire run; there would be no period of free-fall for the ship or crew. Therefore the present ship

structure, equipment, and auxiliary designs would be entirely satisfactory... Also, a sub has various plumbing devices with built-in locks so the equipment can be used under conditions where the external pressure is widely different from the internal."

Back to the main space-drive idea. In introducing an article by G. Harry Stine in the May 1961 *ASF*, Campbell commented: "Stine suggests here a very sound test for the practicability of any transport system: Is it suitable for an aged

grandmother visiting her grandchildren? Applied to spaceflight, that's a rugged, but reliable test!" Grandma tolerates one gee every day on Earth.

Here we are, forty years on. Is the space-drive concept pie-in-the-sky? Don't we know better now, scientifically? Perhaps not. Campbell again, in 1960:

"The essence of the situation is — whether modern orthodox physics likes it or not — that our Laws of Conservation of Energy and Momentum

are, in fact, very special cases of much more general realities. Newton we already know was fundamentally in error; it is essential, in cosmological physics, to consider more than one frame of reference. Einstein demonstrated that.

"But since our laws of conservation stem from Newtonian concepts — they are suspect anyway..."

As in my previous articles about Campbell, my underlying point is that L. Ron Hubbard lost a brilliant colleague. I have shown only a little of Campbell's intelligence and humor, and recommend that he be read in the original, in secondhand copies of *ASF* — if you can find them. His editorials touching on the philosophy and politics of science are especially worth reading.

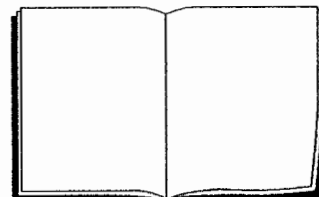
John W. Campbell, Jr., was willing to speculate boldly and often, to come up with really new ways of looking at problems. Who knows what he would have done for Dianetics! ☐



Book News:

How to Swish Away Your Bad Habits

By Declan Twohig, reviewed by Peter Graham, Australia



THE FOLLOWING IS a post copied from another mailing list on Internet. The Swish technique is also described in Bandler's book *Using Your Brain for a Change*. It is well worth reading and has a lot of parallels with Clearing plus some new viewpoints and methods.

The Rea Centre

<http://chetday.com/rea/reacentre.htm>

The exercise we call "Swish" is a procedure that gets your brain moving in a new direction. It doesn't tell you how to behave but points you in the direction of where you want to go.

To begin, a bit of background. Learning has several separate stages. When you first try something unfamiliar, you get nervous and make loads of mistakes, don't you? But with practice you also start to learn the beginning of competence and familiarity. Then things gradually become automated as habits, and you don't have to think consciously at all. But at first something new can seem uncomfortable, and sometimes you probably feel like you'll never get the hang of it.

Try this:

Put your hands together in the gesture of prayer and then intertwine your fingers so both hands are clenched together, but one thumb is neatly crossed on top of the other. Look down and note if the right thumb is over the left or vice versa.

Now unclench the hands, give them a shake, and re-clench with fingers intertwined, but this time, make sure the other thumb is on top.

How does it feel? Unfamiliar? Strange? Wrong?

Now flick the thumbs back and forth a couple of dozen times, still with fingers intertwined. Left thumb over right, right thumb over left, left thumb over right and so on. Do this very, very

quickly a couple of dozen times. Now, unclench, shake the hands, and re-clench. Doesn't matter which thumb is on top. Unclench, shake and repeat, but reversing the thumb position.

Does it still feel odd, strange, wrong or do you now notice that there is little difference in feeling, no matter which way you place your thumbs?

Guess what?

You've just learned how to Swish, how to do accelerated learning.

To illustrate the Swish in action a second time, let me share an example from a Richard Bandler workshop on Neurolinguistic Programming. Bandler asked a man named Jack, who chewed his fingernails without realizing it, to imagine that he was watching a movie, actually bringing one of his hands up as if he was going to bite his nails. Jack could see what his hand looked like and was asked to set the pictures aside for the time being.

Bandler next instructed Jack to visualize a more positive image of himself, as he would be if he no longer had the nail biting habit. This picture would show the advantages Jack would realize if he no longer bit his nails.

Then Bandler asked Jack to get the first picture of his hand coming up and make it really big and bright, and in the lower right hand corner of this picture to place a small dark image of how he would see himself differently if he no longer had the habit.

Then Bandler told Jack to Swish it.

This meant Jack had to have the small dark image explode upwards and outwards, getting bigger and brighter until it covered the first picture, which simultaneously got dim and small.

Bandler told Jack it was best to do this with the eyes closed. Jack did it fast, in under a second. Then he opened his eyes to "clear the screen," closed his eyes to have the big bright picture of his hand coming up and the small dark image in the right corner ready for another very fast Swish.

He did it, opened his eyes, closed them, and repeated the Swish five times, in this sequence of steps.

Then Bandler asked Jack to test and bring the big bright image back up and see what had happened.

Jack couldn't hold the old image because it faded out and the other image, the new one, came in to replace it. The Swish had redirected his brain, setting up a place for his mind to go. When Swish is effected, the behavior has a very strong tendency to go in the same direction.

When Bandler asked Jack to physically bring his hand up in the old gesture, his hand stopped before it reached his mouth, and Jack had the instant feeling that he wanted to put his hand down again (and not nibble).

The feelings Jack created with the new image are now automated, and they pull him in the opposite direction or a new direction — to a place he wants to be. Fingernails aside, this Swish technique may make life a whole lot nicer for people who have learned to feel bad about their tubby bodies.

Using Swish, you can learn something new and better in a matter of seconds, and the new learning will be another element helping to pull you towards the direction you want to go and the feelings you want to have.

So, to avoid confusion, I'm going to dip back into Bandler and use his instructions more or less as given so you have the separate steps down correctly. Then, go away and play! And give us some feedback on the "Slim without Diet Club" at <http://clubs.yahoo.com/clubs/slimwithout-dietsclub>.

First Step

Identify where you are stuck. For example, you may be stuck with nail biting or getting mad at your husband or eating something you consider to be inappropriate but that you can't stop con-

suming, like soft drinks versus wholesome water, feeling like a leper with a body that carries a lot of excess weight, picking your nose, you name it. Then figure out where or when you would like to respond differently to the way you respond now.

Second Step

Identify the cue picture. This means identify what you actually see in the situation you want to change just before you start doing the behavior you do not care for. (It helps to remove outside interference, so close your eyes.) Bandler suggests that as most people do the pattern on autopilot, it can help to actually do whatever has to precede the behavior so you can see what it looks like (like physically raising the hand towards the mouth to bite the nails). It's the cue for some unpleasantness associated with the picture and the more unpleasant, the better it will work.

Third Step

Create your outcome picture. This is the second picture of how you would see yourself differently if you had already made the desired change. Keep adjusting this picture until you have something that really draws you and puts a glow on your face. If you're concerned about weight and size, then have a ball, building the detail and the feelings you associate with the desired change.

Fourth Step

Swish. Begin with the first cue picture and visualize it big and bright; put a small dark picture of the outcome in the lower right corner and have it grow big and bright and cover the first picture, which gets simultaneously dim and shrinks away in a split second. Then clear the screen by opening your eyes and closing them again, and Swish a total of five times, blanking the screen in-between each Swish.

Fifth Step

Test it. Picture the first cue image. What happens? If the Swish is effective, it will be hard to picture the first cue image, and it will tend to fade away to be replaced by the picture of yourself as you want to be. Or you can create the situation in actuality, if it's someone yelling or offering you a cigarette or whatever and experience the new reaction operating.

What if it doesn't work? Then it's playtime. Back up and start to figure out what you left out in either picture or what else you could bring in that would make the pictures more effective. Once you've done that, repeat the Swish and test again.

You've just learned an ultra-simplified version of the Swish, so it's not difficult. You are not substituting a specific behavior but simply creating a new direction for the brain and using the very powerful motivator of "self image" to set that direction.

If, for instance, you are using the Swish to help the way you feel about being overweight or being a smoker or biting your nails, the technique doesn't get you to an end point but propels you in a specific direction, so it's important to work a bit on the images, and you must build in the triggers and feelings.

If you see the outcome as a person with different qualities, then that new person can start automatically to generate many new specific possibilities, and it will do this very quickly indeed. You can bring in the other elements apart from picture and feelings, sound, taste, smell, and produce an image of yourself as more competent, happier, more capable, liking yourself better, and, most important, able to believe that

you can quickly make changes in the way that you want to.

The Swish pattern gives you the ability to plan so that you are not compelled to do things that you don't want to do or don't like doing. Without planning actively, your brain simply automates so you become compelled to do the things you don't want to do. In other words, you end up showing yourself old memories that have you feeling bad about them, doing things that destroy your body, yelling at people you love, acting like a wimp when you are angry, feeling that you don't deserve, feeling that you are simply not good enough and so on until you hammer yourself half to death.

Well, Swish can help you quickly overcome ingrained patterns that are making you unhappy. The technique is simple and safe, and anyone can quickly pick it up and use it competently without lots of training. It just needs a little playing with to get right.

The brain learns to go in directions, and if you use the Swish pattern, you can set your own new directions to replace the old ones.

So, relax and Swish away old patterns that have outlived their usefulness. ☐

From page 10.

At the same time, your editor, an old man with contacts to many elderly who feel they are past the age for investigating computers, assures you that the printed *IVy* will continue.

The future

It is now nearly 20 years since the great spilt, or departure from official Scientology. Much has happened in that time, including the publication of at least seven major books clarifying, simplifying, recalling, and expanding Scientology (I'm thinking of the four L. Kin books, Filberts book, and the two Pilot books — perhaps there are more which one of our readers would care to review for us). Things are *not* like they were 20 or ten years ago. We enter the second *IVy* decade with the intention of meeting the needs for that decade.

Of course, another aspect of this is what (in Denmark, anyway) is called generation shift. Some of the old hands (like me) are getting really old. New blood is needed to continue our work (what ever we find out our work is). New people are joining the list of subscribers to *IVy*, some of who have been in and turned their back on the Church of Scientology, some of who have never been near it. But I suspect that more new blood is needed. So you are also hereby encouraged to contact new people of similar mind and inclinations. Remember, we willingly send a free copy of *IVy* to those interested.

We are working, with your help, to improve the coming decade. ☐

*Havingness Series*¹: 1

The Concept of Repairing Havingness and Some Tools and Usefulness of Repairing Havingness

by Bob Ross, USA

IN THIS ESSAY I want to cover several things. One of them is my promise to provide a way to quickly repair havingness to a degree sufficient to enable a client to willingly let go of a major piece of charge on a problem or problems, or other unwanted conditions.

It turns out, that though a person is quite obviously both saying and dramatizing the idea of not wanting some problem or condition, that the very things that person is doing, in his efforts to not have that problem or condition, invariably turn out to be exactly the things that have been, and are, pulling it or them into self or holding it in place.

For example, I have found that I could get a potential client immediately and deeply into session by asking for (as closely as I could manage) the exact opposite of what he was complaining of. Thus, one time a potential client I was asked to demo on, said that he wanted contact with god. I asked him "How could you keep from contacting god?" his immediate response to that question was, "That's a good question".

Prior confusion

Similarly we can say that anything a person has is the result of attempting to solve a prior confusion or condition. *Havingness* enters into the situation as follows. The client craved some-

thing. That craving implies low subjective havingness on that something. So, we end up with the situation of an individual *having* what he doesn't want and *not having* what he does want. If we somehow satiate these cravings the client is able to let go not only of the masses but also the considerations, beliefs, efforts, and postulates connected with those masses.

This was clearly demonstrated and talked about by Ron circa 1957, possibly on the 18th ACC, certainly on the HCA² course I took prior to taking that ACC. I learned several very interesting facts by taking the 18th ACC immediately after taking the 1957 HCA course. Ron tried to dissuade me, but didn't tell me the one fact which would have done so, namely that the 18th ACC (the one I took) consisted of exactly the same drills and most of the same data I had just completed studying on that 1957 HCA course with a very few even newer bits of data. This taught me two things. One, ACCs were intended to bring graduates of Old HCA courses up to date. Two, HCA courses far from being fixed bodies of data were continually changing as Ron got fresh ideas. When enough new ideas had accumulated, Ron offered a new ACC to bring graduates of prior HCA courses up to date.

- 1 Editorial Note. It seems that we have not in IVy looked much at the subject of Havingness which has been quite an important subject in Scientology. Thus we begin a series on it, though it is uncertain whether more will follow. One object in having a series on one subject is that one can look the whole series up easily in the total list of articles in IVy (available updated on our home page, see the address on page 2) and there is also a DOS computer programme available from IVy's head office. *Ed.*
- 2 HCA = Hubbard Certified Auditor, the lowest level of professional auditor at the time. In England certified was a colloquial term for insane, so the same level was called Hubbard Professional Auditor (HPA). ACC stood for Advanced Clinical Course, the highest course in the 50's, these were six week courses held in different locations, usually with Ron Hubbard running them. In the early 60s they were replaced by the Saint Hill Briefing Course, held in England, and again at that time run by Ron, but (as some will ruefully tell you) with no time limit. *Ed.*

Data on the process, "Problems of Comparable Magnitude" is mainly to be found on tapes, prior to 1957. Which ones, I can't at this moment say. However, very likely a bit of research into tape titles in the *Red Volumes*¹ might reveal that data. My familiarity with the "Problems of Comparable Magnitude" process enabled me to search the index and find the following mentions of that process. Read Ron's own words in the *Red Volumes*.

One thing in particular has come clearer to me as I read over the references listed below. That is, that Ron stated key thoughts strongly, as though they were true, when they were only hypotheses he was testing. I first became aware of this about 1985, when, as I listened to some early ACC lecture tapes, I heard Ron state, after clearing his throat that something was true, which I knew beyond doubt to have been proven false, during my 18 months training at Saint Hill. I then began to pay particular attention as I listened to tapes for moments when Ron cleared his throat, in lectures. I shortly came to the conclusion that at those moments Ron was preparing himself to state a *hypothesis* as truth, that he wished the students to test. In reading the pages that I list below, in full I noticed a related thing. Ron states again and again, his hypotheses of the moment as though they were absolute truths.

Negative gain

Personally, I have come to realize, as a result of reviewing my experience and learned data about "Problems of Comparable Magnitude" what I now see as a very important datum. Namely that "Problems of Comparable Magnitude" is not a Negative Gain Process. I knew that mock up processing was considered positive gain processing, but I had never quite understood that Problems of Comparable magnitude is a Positive Gain Mocking Up type of process.

In fact, I thought until this moment that the concept of Negative Gain Processing was fairly

recent, but on looking the term up in the Tech dictionary I see that it dates back to at least 1953 (I p393²). Negative gain techniques include reduction of engrams and locks. *Negative gain* processes are limited gain techniques, because they cannot be run with gain forever. The earliest Negative Gain Processes Ron taught was engram running, which results in a loss of the mass one is running out, and hence also a loss of havingness. Quite obviously one cannot run an engram past erasure with benefit.

Ron claimed in one lecture that I have heard, that as compared with older subjects, he had been telling us properly what was important and what was unimportant in the subject. I find however, that this was a boast, that was only true, for a very brief time, if ever. Our efforts and in particular my own effort for years has been to find the real importances of the subject of the mind. Today, I see the concept of *havingness* as being of crucial importance, whereas I used to pretty much ignore the subject and practice, as something I really didn't see the need for.

Problems of Comparable Magnitude hereafter **PoCM**, is a havingness repair process. See: II p295² for an early version of PoCM. "Could you ---", See II p414 for a discussion of create processes, in general. See II p447-8 for when to go on. See III p10-11 for how to run PoCM, and one criterion for when to end that process. See III p114-15 for a general discussion. See III p122 par 1 & par 3 for one criterion for when not to run PoCM. See III p164-167 for considerable discussion of PoCM and related topics. See III p196 for a important detailed discussion of PoCM. See III p229 & p254 for other ways to run PoCM. See III p316 for how to "completely flatten any problem". On III p325, we see a comparison with Locational as a method for handling problems. See III p303, for a limited discussion of the difference between a condition and a problem. PoCM is to be used to

1 *Red Volumes*. Official title: *The Technical Bulletins of Dianetics and Scientology* by L. Ron Hubbard. Ten, later 12 volumes, bound in red and with most of their contents printed red ink on white paper. These represented the technical writings of L. Ron Hubbard, from 1950 to 1979. On my shelves they take up 55 centimetres. *Ed.*

2 These and following references are to volume and page in the *Red Volumes*, editions of 1970s and early 80s. There have been later revised editions. *Ed.*

handle problems not conditions per Ron at this point. (I do not understand his distinction).

So, I think I need to clarify this for me as well as for you. A condition may or may not be a problem. Actually a condition such as an illness can be a solution, as for example the problem of a nasty teacher. That is to say, what is being complained about may not be the actual underlying condition creating the surface problem.

On the other hand a problem may or may not be a condition, for mainly, as I see it, a problem is a frame or state of mind. Ron defined problem as postulate counter postulate, terminal counter terminal, force counter force. i.e. one thing versus another thing; two forces or even two ideas, implying that mass need not be involved. The importance was that two somethings are conflicting and of comparable magnitude to each other. As a result, the mass of the problem and the attention of the client stops right there. It's not going anywhere.

When you get two things stuck one against the other you get a sort of subjective timelessness, a no-motion condition. It tends to float in time. However, from a human viewpoint, the major characteristic that makes a problem a problem is indecision. "Should I do this? No! I'll do that." Another word often used in connection with problems is the word *worry*. It can also be said, that a problem is the apparent conflict arising from two opposing intentions.

Thus, I can create a problem for you or you can create a problem for me by having an intention opposed to my intention. If I give up or alter my intention or you give up or alter your intention so that our intentions cease to clash, that problem disappears. Normally, or subjectively we think of goals and problems in terms of striving against barriers or obstacles, and that is similar to problems but at a higher tone level.

We can theorize about this endlessly, unless we use a scientific approach of performing some experiments and noticing what happens.

Rabbi

This brings to my mind the story of the Polish Rabbi who solved the problem of a peasant's lack of space in his small hut for him, his wife, and his children. At their first meeting the rabbi told the peasant to bring his cow into the house.

At their next meeting the peasant complained that things were even worse. So the Rabbi advised the peasant to bring the pig into the house. The peasant came back frantic saying things were worse than ever. So the rabbi told the peasants to bring the chickens into the house as well. Next time the peasant came to the rabbi, he told the Rabbi, that things were now absolutely impossible.

So the Rabbi advised the peasant to take the chickens out of the house. The peasant now said, that things were better. So the Rabbi told the peasant to take the pig out of the house. Again things improved. At the peasant's next visit for advice, the Rabbi told the peasant to take the cow out of the house. When the peasant had done so, he came to the rabbi, with tears of gratitude in his eyes and said, "Rabbi you are a miracle worker. I don't know how you did it, but our hut now has plenty of room for the whole family."

Experiment

Here is the experiment: Ask a client or potential client to state a problem, any problem he has in life. And then having stated the problem say how far away it is. Next, have the client give you several possible solutions to that problem, one after the other. After that ask, how far away that problem seems to him now. Usually it will seem closer. Continue creating solutions, until the problem is very close indeed.

At this point reverse the flow. Tell the client to "Invent a problem comparable to that problem as it seems now," or to "Invent a problem of comparable magnitude to that problem." After he has done this a couple of times, ask how far away the problem seems. The client will notice and report that the mass of the problem moves further and further away. If done long enough, the problem will eventually disappear unless recreated.

Next, find a client, with an overwhelmingly big problem. That client may not be able to tell you a distance or size of his problem, because he is *in* the problem. His molehill, seems like a mountain. So, you tell the client to "Invent a Problem of Comparable Magnitude to that Problem", and guide him into doing so. You tell him again and again to invent a problem of Comparable Magnitude to *that* problem intend-

ing him or her to invent a problem comparable to the last one invented. From time to time you check on where the original problem seems to be *now*. You will find that the original problem moves further and further away until it seems completely unimportant or is not visible as a problem.

This scientific experiment tends to prove the hypothesis that people seem to need havingness. People don't seem to care or notice what kind of havingness they are using to satisfy their craving for havingness. But, if you help a person to have a non-aberrated havingness, that person can then let go of an aberrated havingness.

At this time, having gotten this far, I have suddenly become aware that neither I nor any one else I knew, including Ron used the Havingness processes of each grade properly. The havingness process of the grades should have been run after reaching EP [End Phenomenon, End Point] on *each* separate grade process, and then again after the entire grade was completed.

Now back to "Procedure for running Problems of Comparable Magnitude" (PoCM), to use in making the above mentioned experiments.

First of all, I consider PoCM today as mainly a research and demonstration tool, for several years ago I developed a much faster procedure, which I will tell you about in due course. I developed that newer procedure by combining what I knew of PoCM, with what I knew about Acceptance Level Processing, which I first heard about in New York City, from a field practitioner about 1954.

This field practitioner told me that he had how he had succeeded in getting his client to see her own mock ups, by use of the principles of Acceptance Level. See the definition of Acceptance Level in the *Tech Dictionary*. His client, a woman, was not getting pictures, of the items he asked her to mock up. So, he invented more and more degraded pictures for her to mock up. But, it was not until he had asked her to mock up "lying in the mud in the middle of a street with a man shitting on top of her" that she finally was able to get a visible picture. When he asked her that time, if she had gotten that picture, her reply was, "How could anyone not get such a picture."

There are two benefits to running PoCM. One is that PoCM works slowly enough that both guide and client can see it working, as it is working. A

second benefit of running PoCM is that though fast as compared with almost any modern attempts at psychotherapy (psychoanalysis for example), the phenomena accompanying PoCM occur slowly enough that they make sessions seem scientific and understandable, rather than magical, or mysterious.

Run PoCM as described below for a while, asking from time to time, how far away the problem seems and how big it seems. When the problem is far away, ask the client to think of solutions to that problem, as it seems now. The problem will move closer. Have the client again invent problems comparable to *that* problem and it moves away again. Continue until the client fully recognizes the mechanism and can take some degree of responsibility for how far away that problem is for him or her. And perhaps even use it in life.

PROCEDURE FOR PoCM.

1. "Tell me a problem you have."
2. "How far away is it, how big is it?" or "Where is it?"
3. "Invent a Problem of Comparable Magnitude to *that* Problem (meaning the last problem one looked at or described which in this case will be the original "real" problem you got in step 1).
4. "Invent a problem of Comparable Magnitude to *that* Problem." This time meaning the last invented problem, but always meaning the last problem looked at, whether real or invented.
5. Now have the client figure on the problem under your specific directions, until you are satisfied that the client can figure on a problem knowingly and responsibly.

The way you do this is as follows: After the initial statement of the problem have the client make the problem bigger and smaller as you direct. A problem can be made bigger, more complicated, and more entrapping of attention units, by 1. thinking of a solution to part of it, and 2. then inventing a barrier to that solution, continuing 1,2,1,2,1,2, etc. inventing partial solutions, and then creating barriers to those solutions.

6. **Example:** Real problem = "My wife wants a divorce".

First Invented Problem: "Baby is deathly sick."

Make the problem bigger: "Baby is sick with diphtheria".

Make the problem bigger: "Baby has a high temperature."

Make the problem bigger: "We need to take baby's temperature but clumsy _____ dropped thermometer and it broke (or no thermometer)".

Invent a solution to that last barrier: "Buy a new thermometer".

Invent a Barrier to that solution: "It's Saturday night and all the stores are closed."

Solution: "There must be an all night pharmacy someplace."

Problem: "Don't know where one is open."

Solution: "Information has the number of an all-night pharmacy."

Problem: "It's all the way across town." Bigger: "We need gas." Bigger: "Gas stations are closed."

Solution: "Call on the phone to find an open gas station." Etc., etc., etc., etc., problem. - solution - barrier - solution - barrier, etc.

7. When client has become able to knowingly and consciously figure on a problem on his own talking out loud, as you listen, let him do so for a while. Check after every five to ten invented problems as to where the original problem seems to be. (It may vanish with or without VGIs [Very Good Indicators]).
8. After looking at the original problem, start a new cycle of "Invent a Problem of Comparable Magnitude to *that* problem! (Meaning as usual the last one viewed or created).
9. Continue adding problems comparable to the last problem and figuring on the problems, the original problem is a good distance away or has completely vanished.
10. As you had to look at the original problem each time to find out how far away it was, start again to make another chain of invented problems. Repeat this in the hope that the client has forgotten the first problems he invented so that he will not instantly as-is the whole thing he created.
11. Find out if there are any other problems in the guy's life and do the same for them Continue to VVGIs.

Synopsis: create problems or make them worse by inventing solutions and barriers to those solutions.

Talking to much

When asking a client for a problem to work on, I have found that most of them have been trained or at least encouraged to talk about the details of their problems. Why clients do this is not really important to discuss, it is enough to know that clients have a tendency to describe their experiences in detail hoping that their guide or therapist will gain enough clues from that description of their experience to be able to help them.

I have reached a point in my understanding of the mind, where I do not need long descriptions of experiences or feelings in order to help a client handle those conditions or experiences. I will go into that in more detail later. Right now, all we want to do is to demonstrate what happens when we get a client to invent problems and to solve problems. So that both you as a guide and the client as client get a reality on the fact that inventing problems causes the present time problem to move further and further away. And thinking up solutions to problems causes problems to move in closer and closer.

When setting up a demonstration whether public or private, it will be quite easy to tell a client that it is only a demonstration and that therefore we do not need details of the problem, only a label and the very briefest description, i.e. one or two words. e.g. wife, divorce, accident, business, cancer, children, etc., or even "the problem of last Tuesday".

You need a label so that you can ask from time to time, "How far away does that problem of 'wife' seem to you now?"

Run PoCM moving the mass of the selected problem in and out until the client has full reality on the phenomenon.

If you have demonstrated before a group, have the members of the groups run this on each other until everyone in the groups has a personal reality on the phenomena.

In the next part of this series, I will describe my improved method of using havingness to get at core issues quickly and easily, with the client wide awake and not particularly subject to upsets.

□

Eileen Wimbush

by Bernie Wimbush, Australia

Eileen died on the 11th. February 2001.

My earliest recollection of my mother was at age 2 and I was facing up to being told off for wandering away all day (watching model aircraft with much curiosity).

My last recollection was sitting by the sea watching sailing boats and having coffee with her.

A lifetime has passed and hers has been a very full and productive one. She raised four sons and had 7 grandchildren and 1 great grandchild.

She was originally poorly educated living in the outback of Australia too far from school, but she was determined to learn and eventually educated herself to a level to become a trained nurse. Not content to stop there she saved up to travel to the other side of Australia to gain the top qualifications she could as a nurse.

Her life was dedicated to the service of others.

She was running a nursing home for the elderly when she came across Scientology in 1957.

Here her love of learning and service to others came to the fore again. She and her husband (my father) went to Saint Hill in 1965 to do the SHSBC. Her husband passed away there.



She returned to Saint Hill a few years later to follow her dedication and worked in the technical area as auditor, C/S and in Qual in the many various posts that were part of being on staff in the 70's.

Times were tough but she was determined and she wanted to learn all she could. Any course that came out she did. She was a Power auditor, Class VIII C/S, OEC grad and I am sure I could not remember the names of all the courses I know she did.

She went to USA in the late 70's to work at Stevens' Creek Mission and was at the infamous Missionholder conference [a major event in the big split from the church in 1982, Ed.]. She was declared (we think) and her wicked crime was probably simply being there.

She returned to Australia and continued helping people with her skills and knowledge of life built from a lifetime of being involved in life.

At 91 years young she was still keen to learn and was looking forward to continuing her swimming lessons that she had just started. She was beginning to come to grips with the internet, and while she didn't tell me too much of her plans, she was determined to be back and with a younger body...who knows what she will achieve.

She was bright and cheerful and made a difference to the people around her. She was laughing and joking with the policeman who got himself locked in the hostel where she lived on the evening before she died. She put herself to bed and simply didn't wake up.

She touched so many lives and those that knew her will miss her. ☐

Pilot's Progress

by Ken Ogger (formerly The Pilot), USA

In the last issue of IVy which was due out in March, we carried the Pilot's resignation letter, dated Nov. 29th 2000. So it was somewhat stale when you got it. I asked Ken if he would like to write an update for IVy and he produced the following.

ANTONY ASKED ME if I could say something about how I was doing now (Feb. 16th. 2001) and my answer is that I am doing a bit better than before.

It helped significantly to resign from the Pilot identity (at least temporarily) because it removed a lot of the pressure. Deep down I felt that I had to find a real solution or else I would be letting everybody down, and that just made things worse by increasing the urgency.

Next I found an old overt where I had preached no-sex and abandoning desire as part of the way out, and it was wrong. In some way, my determination to find answers forced me into a situation where I would learn that that wouldn't work. In other words, I pulled in the

OSA attack to teach myself a lesson. This is a senior pull-in mechanism that goes beyond simple Overt / Motivator type karma. In fact, the entire O/M business might be seen as a specialized kind of lesson where one must learn how it feels to be on the receiving end of what one has done. But there are other lessons and they can hit one just as hard.

This is, of course, speculative, but what I can say for sure is that immediately after recognizing the lesson I was teaching myself, somebody did sleep with me and everything changed.

Up until that point, I was in a stuck, PTS condition where processing did not seem to work. I actually would make gains, but I had no perception of making any gains or anything changing and it all seemed hopeless.

Now I am making gains and having cognitions again like crazy and I have great hopes for the future.

Everything is still in a tremendous flux and turmoil, so I'm reluctant to be talking or giving advice yet and I can't even say for sure how it's all going to work out.

The year 2000 was by far the worst one of my entire life, but it did bring up a huge amount of material which I'm now sorting out, and as they say, "what doesn't kill you makes you stronger", so I'm expecting to learn a lot from this.

And in the meantime, I'm enjoying life again.

Best,

Ken

Formerly The Pilot

IN THIS SMALL BOX

we invite you to visualize...

Upper right corner, a plane flying around with the pilot looking down to earth,

Below, a nice empty beach (perhaps a solitary palm tree) with a girl leisurely taking off her clothes (you are allowed animation),

and at the bottom the caption (we will do this for you, but we had trouble with the rest):

Looking for a good landing strip

Postulates

*In his brief "life" the Pilot has written a vast amount of material, all of which is available for free via Internet at the site <http://fza.org>. We would like to include something valuable and inspiring from his works in each issue, but have some trouble in selecting. If you have a Pilot favourite you would suggest for inclusion, please let us know. This time we have chosen something from his book *Self Clearing*. It is from Chapter 47 on Postulates.*

47.5 More information

YOU CAN GO AROUND with a lighthearted attitude, just making postulates and seeing what happens.

It doesn't work to struggle with or force these things. Either they stick or they don't. It usually messes them up to keep fooling with them after you have made them and it rarely helps to do so, so you just project the intentions and let it be.

If something is important, you postulate it occasionally from different angles, never letting yourself become concerned about the ones which didn't stick.

You can also spot what considerations you have in an area. And you can spot counter intentions which prevent the postulate from sticking.

But this entire book could to some degree be thought of as the study of the considerations and counter intentions that are in one's way.

And so the factor of accessibility comes into play. You probably can't reach the deepest considerations which prevent you from casually and consistently violating physical universe laws. And yet you might occasionally let a postulate slip through anyway.

The easiest postulates to make stick are those which are made for the sake of others rather than yourself. Even the most selfish and cynical person will have deep (and possibly unreachable) considerations which block him from highly selfish postulates.

For your own greatest benefit, postulate things for others which also bring you what you need as a deserved side effect.

The way out is to some degree by holding hands rather than by each of us flailing about alone in the dark.

47.6 An Advanced Process

This one might be better left until the second time through the book.

You stop many of your own postulates by automatically mocking up a counter postulate.

So let's try mocking up opposing postulates and then relaxing them.

Pick some simple postulate such as reaching over and moving a pen or a pencil. First do this a few times, postulating moving the pen and moving it.

Now postulate moving it and immediately change your mind and postulate not moving it, leaving it where it is.

Now postulate both simultaneously, moving it and not moving it. Hold them for a moment and relax. As you hold the two postulates concurrently, you might feel a bit of mass or solidity which goes away when you relax the two thoughts.

Practice this until you feel really good about being able to relax two postulates that you are holding in opposition.

Then you might see if you can find some postulates that are currently (and perpetually) in suspension like this, spot what they are, and relax them. □

Uses of Hell

By Ken Ogger, USA

When life seems not to go so well,
Just take yourself off down to hell,
And see how much worse it can get,
Till little things you cease to fret. □

The Cycle

by Richard J. Brzostek, USA

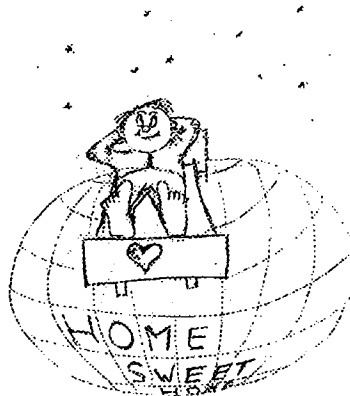
I begin at home
The familiar place
The only place I know
Everything here is what I am used to.

A change makes that all go away
I forget that I've lived another life
My new life becomes all I know.

The days come and go
Years go by
In the blink of an eye.

Then in a flash I return
And wonder if I was ever gone
My life is as it always was
My time away — a glimmer in eternity.

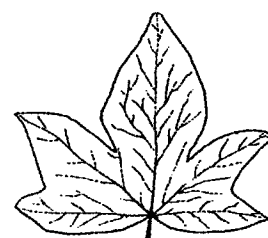
□



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International Viewpoints

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