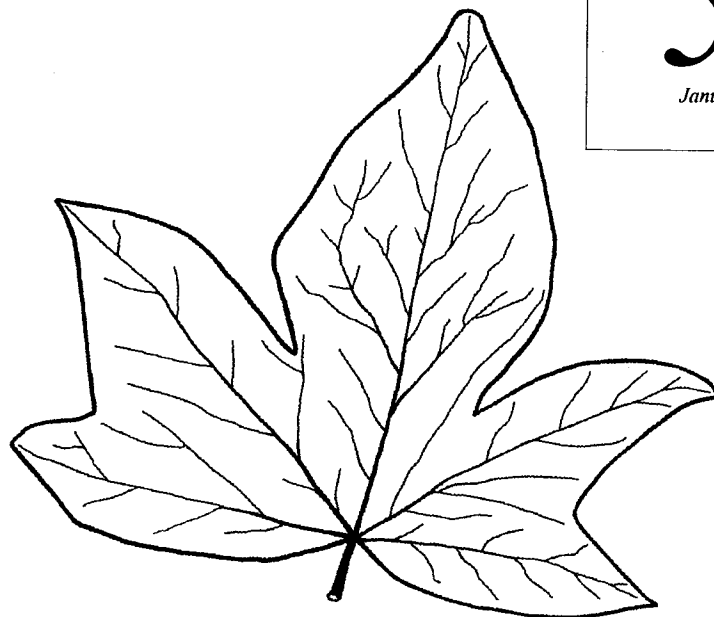
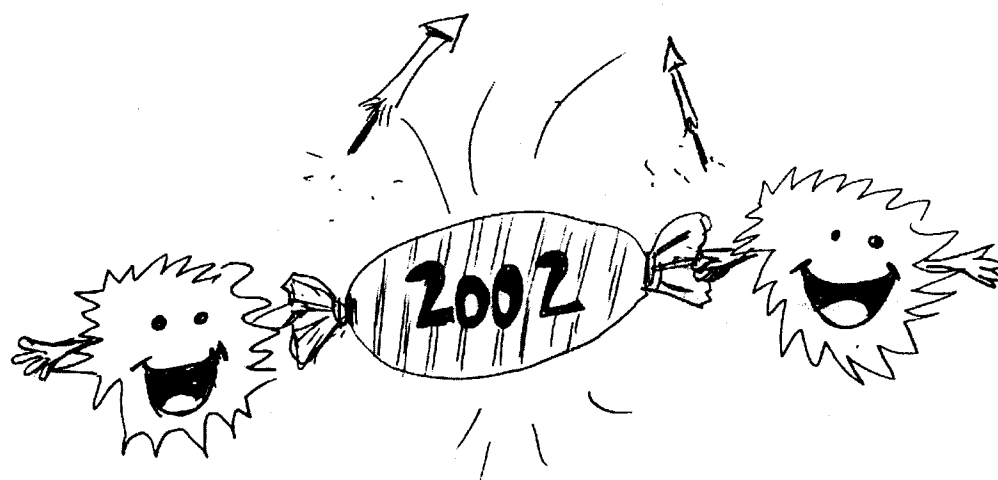


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January 2002



International Viewpoints [L yngby]

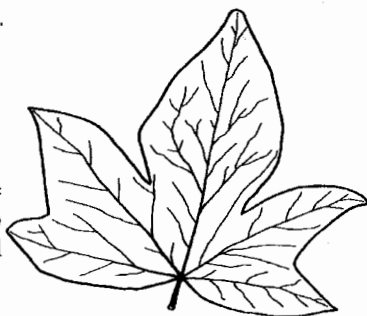


ISSN 0905-9725

*International
Viewpoint.
(Lyngby)*

Number 55
Jan. 2002

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



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

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



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Materialism & Other -isms	
by Todde Salén, Sweden	
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http://home8.inet.tele.dk/ivy/supplement/55/	

Happy New Year

Contents © 2002 *International Viewpoints* (Lyngby)

IVy

Let's Be Creative

by Jim Burtles, UK

HAVING SPENT a great deal of time looking at the subject of creativity, I think you will agree, we must move on to the beingness of creativity. We are left with the question "How can we begin to actually BE creative and get to be more creative?" This last article in the series is intended as both a summary and a game plan. It is a summary of what we have learned and a plan for putting that learning into practice.

The Lessons

Looking back to the beginning of this quest I now recognise my own personal hidden agenda. My original purpose was "What is the stuff (or make up) of genius? For that is what I want to be."

My conclusion is that genius is a special category of creativity for it goes beyond the capability to be original. Genius comes from a constant search for fresh angles and new ideas together with a regular review process to improve and extend these findings followed by the capability and wisdom to selectively publish the significant outcomes. Of course you may have a different impression and another definition. But I am happy to recognise that creativity is only one attribute of genius and there is a lot more to it.

Now that I have asked lots of questions and have had the time to develop and digest the answers I am of the firm opinion that anyone can be creative. It is just a matter of aligning and re-aligning data. The trick is to select and publish the good ideas or outcomes. Selection needs to be based on the right criteria and I would suggest that aesthetics and ethics should be the foundation of any selection process.

At the end of the day it all comes down to a matter of postulates — you are what you believe you are, you can be whatever you believe you can be. This attitude applies to creativity as much as to any other dimension of our lives or capabilities.

There is a danger in spending too much time figuring about it rather than doing something.

We can analyse anything ad infinitum and make no progress at all. Science seeks to explain what it is aware of and to expand its awareness. It works on the assumption that explanation leads to understanding, but an ill-founded explanation can lead to misunderstanding and prevent further investigation. Too much abstract thinking can suppress or distort the proper understanding that leads to sound practice. In simple terms, we may get lost if we do too much wandering and we might get confused if we do too much wondering.

Putting it all into Practice

One of the biggest challenges with creativity is stepping back. How far away should we move to take stock of what is developing? As I see it there are 3 areas or conditions from which we can view (and review) our embryonic ideas.

- * Must Have gives us no space or distance and so we are unable to get any perspective at all. If we can get away from our Must Have position then we are free to step back towards the more comfortable Can Have.
- * Can Have allows us to look closely but with enough space and distance to gain a realistic perspective.
- * Could, Would or Should Have allow us to let other ideas recede into the background so that our foreground remains relatively uncluttered.

There is also the even more distant region of Did, May or Will Have that is the vast land of memory and hope but it is not where we are at the present moment. Sometimes it is difficult to realise or acknowledge and accept that we are not in such a distant place. We may have all sorts of attachments to this other tantalising world and find it difficult to operate in this present world. But then that is what processing is for.

The Creative State

Personal experience has led me to conclude that there is a special creative mood or state. Others have described this phenomenon in various ways, which leads me to assume it to be a common if not a universal occurrence. This creative mood has some of the characteristics of a trance. One becomes slightly detached from the body's immediate surroundings and gets to be focussed on the subject of one's attention. Indeed it is a matter of being able to focus attention in a controlled knowing manner. Once the subject is in full focus, all other considerations slip out of focus so they no longer intrude to interrupt the creative process that is the core of the mood. Unfortunately it takes some while to fully settle into this special condition and any interruption breaks the mood totally. The ideal is to find a safe space where one can rise higher and higher up into the creative mood for a full session rather than try to snatch urgent moments between disturbances.

Having found the right place, how do we get into the right mood? Well it doesn't start with a bang and a sudden breakthrough. Simply making a start, any kind of a start, opens up the process. The initial reflection is often quite mundane, something like "Now I have time and space in which to think. What was the question?" It is the first step on a voyage of discovery. All we need to know at the beginning is that we are going to somewhere different. Columbus, Cooke, Livingston and all the other discoverers, every one of them started out by taking the same first step. Something they had done thousands of times before. They walked out of the door and into the street. They left their home; they met up with others; they prepared for sea; they set out on a voyage; they got lost; they found their way; they reached a new fresh destination. Step by step they got closer and closer to their discovery by moving further and further away from their starting point. Gradually getting into the less and less familiar but more and more exotic.

Mentally we have to take the same steps. We can only find our new destinations by moving out of our normal comfort zone into unknown territories without being called back to deal with mundane issues. Columbus would not have reached America if he had been expected to be

back at home with his wife for the weekend. Creativity is the product of sustained focus. For some of us the focus might need to be maintained for a very long time and for others it might appear to be almost instantaneous. It all depends on the person, their needs, their problems, their resources and their environment.

Instructions

If you were able to buy a packet of Creativity, what would the instructions say? I imagine there would have to be a warning on the package. "This product is *not* guaranteed to produce any specific or general results unless applied in accordance with the instructions. Unauthorised usage invalidates the guarantee."

The instructions themselves could be:

1. Decide whether you really do want to be more creative.
2. Decide that you are willing and keen to be creative.
3. Work out which area you want to be creative in. In the absence of preset ideas, rely on good indicators. What brings a smile is worth a trial.
4. Become familiar with the ways in which one can be creative. Details of various methods may be found in this series. (See article in IVy 54 "Let's Look at the Creative Method")
5. Find a suitable time and place in which to be creative.
6. Be there, be confident and be creative. Have an open mind, be receptive and look at whatever you see.
* You may be able to 'see' more with your eyes closed. Give the inner eye a chance to overcome the external images.
7. Continue until satisfied or exhausted.
* If you have inspiration be thankful, if not be patient and persistent.

Further Considerations

Our creativity is enhanced (i.e. more effective) when we select the correct medium (or media). We need to match the creative style or method with the subject area and the mode of expression. It is easier, therefore more productive and pleasurable, when there is a comfortable fit. But struggling with an uncomfortable fit can occasionally give rise to a special effect. For

example, someone with a musical talent may get very frustrated trying to express his or her talent in a mathematical or scientific field. However the result of such a struggle could perhaps be a major breakthrough that others might recognize as the stuff of genius.

Although the instruction on the packet might say, "continue until satisfied", I have found that creativity is never satisfied. I have lots of pleasure moments and quite a few cognitions, but I never feel satisfied. There is always another corner to explore.

It seems to me that there is always a bigger teddy-bear waiting for a cuddle somewhere out there. I can almost smell him now — must go.

Acknowledgements

I have been inspired, prompted and assisted by a number of patient people who were kind enough to visit my ideas and comment on them over the past couple of years in which this series of articles were created. Thanks to them I have succeeded in being creative in this endeavor and now it is time for me to move on to something else. In particular I wish to thank Antony Phillips for providing an outlet, Todde Salén for positive feedback, Terry Scott for exchanging ideas and my wife for more support than I have the time and space to describe.

Hopefully, these articles have informed the IVy readership and perhaps inspired or encouraged them. I would be very interested to hear your views on the subject, especially if you disagree or feel I have left something out. ☐

Have you friends, or acquaintances, who may have struggled for spiritual freedom? Maybe lost hope?

... don't they deserve some IVy theta too?

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Science and the Humanities

by John Mace, Australia

TODAY, THE MATERIAL sciences have broken technical barriers that would have had people from the 19th century gasping in disbelief. The speed of evolution in the material sciences even leaves today's elderly struggling to cope with the changes in their lives, so rapid is scientific advancement.

One hundred years ago man was not even flying in heavier than air machines, yet today, individual planes are each flying with hundreds of passengers and with some planes exceeding the speed of sound. We have even left the confines of earth's gravity and have people working on platforms in space. In a little over one hundred years we have progressed from Marconi's first wireless communication to the computer chip, TV, satellite navigation and guided missiles with their frightening accuracy and power. The awesome power of the first atomic bomb has been the subject of history lessons in our schools for decades.

Along with these advances, the medical world has made tremendous strides in the care of our bodies, prolonging useful life spans, with X-rays, ultra-sound, keyhole surgery and organ transplants, to name a few.

Progress in humanities

But what of the Humanities, by which is meant the study of the human species and not our physical environment or our bodies? How far has man's understanding of himself advanced? How far have the subjects of philosophy and psychology advanced? Those questions may seem rhetorical, but they are not, for the material sciences have left the humanities far in their wake and the questions need to be addressed.

In the midst of the myriad of scientific achievements, turbulent marriage breakdowns, horrendous crimes and incredible anti-social behaviour are the norm in today's society. Stress, depression, compulsive behaviour and

addictions to various substances, are an accepted part of life. Unfortunately, so, too, are the chemical compounds which are being increasingly prescribed for these personal maladies, for they are being spewed out in an endless and horrifically expensive stream. In coping with trauma and stress in the short term, sedatives and, to a lesser extent, anti-depressants, are valuable commodities, but when they become the only and permanent solution, that is another matter entirely. We put men on the moon many years ago but a search for a cure for depression, for example, has been largely abandoned and replaced with chemical solutions to handle depression's dramatisations and by suggesting behavioural regimens to cope. Even children are being prescribed drugs for perceived emotional problems!

The reality is that conventional wisdom does not have the answers to emotional problems, otherwise there would not be the proliferation of medicinal drugs. The medicinal drug solution addresses the manifestations of emotional problems, but not their cause.

The alternative health industry is flourishing because of this shortcoming and the very proliferation of alternative counselling practices is testament to this, but unfortunately even they are largely only addressing the manifestations.

It is under the teachings of present day psychology and psychiatry that an understanding of our true nature has faltered, although it may be more correct to say that these two fields of endeavour are the result of this lack of understanding of our true nature as spiritual beings.

Wisdom

Wisdom is inherently aligned to an understanding of ourselves, of mankind as a whole, which automatically separates it from the scientific knowledge of the material sciences, So what has happened to the Humanities, what

has happened to goal of wisdom, the goal of a true understanding of ourselves.

Somewhere along the line the Humanities have been derailed. There are reports that in some universities philosophy has disappeared from the curriculum and in newer universities has never even appeared, yet the word philosophy means love of knowledge, love of wisdom, the very thing for which universities were originally founded.

Province of religion?

In today's society, happiness is pursued via the accumulation of material wealth and the mad scramble to achieve it is generally paramount over any and all considerations. Today, only in the field of religion is the human spirit afforded any great importance, but even so, the answers do not lie in religious practices either — the answers lie in a deeper understanding of the human psyche, devoid of religious connotations. It is arguable that because the spiritual component of mankind has been assigned as the province of religion, any genuine scientific study of this spiritual component has been non-existent, and tragically, by aligning spirituality with religion, any attempt to discard religion brings with it the shunning of spiritual values and at worst, the doctrine of atheism.

To find answers to the obvious questions posed we need to go back to the middle of the 19th century and the original meaning of the word Psychology. The word has its root in the Greek word Psyche or Spirit and that is what it meant until the mid to late 19th century — a study and understanding of the human spirit. That is the logical meaning of the word!

In the latter part of the 19th century a new definition emerged as a result of the work of Wilhelm Wundt, a graduate of medicine from Heidelberg university, where he remained after graduation to teach psychology. At that time psychology was still known by its original definition until it changed when Wundt pioneered experimental psychology. One of Wundt's students, James Mark Baldwin is credited with introducing the changed definition to what it is now known as "a study of the mind". (See *The Leipzig Connection*. Paolo Lionni & Lance J. Klass. Heron books. Portland. 1980.)

The World Book Dictionary gives 17 definitions of the mind. 1. *That which thinks, feels, and wills, as in a human or other conscious being.* 2. *The intellect or understanding as contrasted with the faculties of feeling or willing; intelligence.* 16. *Psychology; the organised total of all conscious experience of the individual.*

No matter what dictionary or reference you use the mind is described similarly and that is the root of the problem in all branches of psychology for the mind is not what we have all been taught.

What is the mind?

The mind has none of the abilities previously attributed to it. The mind has no ability to think, store knowledge, compute or evaluate. Its sole and only ability is to create a mental image of what the individual has its attention on. Everything ever written about the mind is based upon a false premise as to its true nature. All the work done in psychology is based upon this false premise and if you start with a false premise you cannot possibly arrive at correct answers.

You are probably now asking, "Who is making this outlandish claim?", "Who is this guy?", "Where was he trained?", "What are his credentials?"

Well the answer is that this guy's credentials in the humanities are a deep seated love of knowledge plus perseverance, the same credentials as enjoyed by Marconi, who had no formal training in electronics. He even failed his entrance examination to university, but despite his lack of tertiary education he is acclaimed for his work in developing wireless communication.

My own education did not include formal education in the humanities, otherwise I may have followed the conventional route. Fortunately, the ability to read, coupled with a thirst for knowledge and the deep and abiding interest in the spiritual component of mankind, shorn of any religious considerations, has stood me in good stead. My interest goes back over forty years, but for the last eighteen years I have been engaged full-time in self-funded research into emotional problems. The momentous discoveries which have been unearthed are published in book form; *How to turn Upsets into Energy*. Brolga Publishing, Melbourne. 2000.

Mind, Body & Spirit.

To return to the true nature of the mind. If the mind's only role is to create mental images, it means that the expression "Mental Illness" is a misnomer and we must look elsewhere within the triumvirate, Mind, Body & Spirit, to seek the source of these maladies. Today's researchers, in ignoring the spiritual component of this triumvirate and unable to find answers within the mind, are now postulating that the body is the source of these maladies, but they are intriguingly still referred to as mental illness. What they overlook is that the body is only feeling and dramatising the effects of energy, in the same manner as a TV manifests with a picture, the energy from a TV station transmitted through the ether. If the energy impinging on the body is negative, the body responds with say grief and subsequently tears, but if the energy is positive the body will respond with say, laughter. The energy's frequency governs the mood level it creates — the higher the frequency, the higher the mood level.

All positive energies emanate from the spirit, for spiritual beings are naturally optimistic, but negative energies emanate from unknowingly created negative Alter Egos, or substitute selves — in Identiks they are referred to as Identities. (see *How to Turn Upsets into Energy*). These unknowingly created alter egos are the source of all unwanted emotional problems.

MIP

The new understanding of the true relationship between Spirit and Mind has ushered in a new technology, Mental Imagery Procedures (MIP) which eliminates emotional problems with truly remarkable speed. MIP, using the mind's ability to turn a concept into a mental image, locates these negative energy fields and turns the negative energy into positive energy, hence the name of the book: *How to turn Upsets into Energy*. In hindsight, the book's name should have been *How to turn Upsets into Positive Energy*.

The proof that the claims are far more than theory and are not unsubstantiated pipe dreams, has been established by hundreds of case histories, not only from my own clinical work but also by others whom I have trained. Trainees are now using MIP in England, Europe and America, as well as Australia. As a result of

word of mouth, my numerous writings, plus my book, inquiries for training are coming in from as far afield as Russia and Moldova.

Finally, here is a typical e-mail from a happy distant phone client, but there are many more on file:

The other developments are also interesting. I'm still testing out my 'new skin', as it were. I feel quite different and it's still hard to describe. It's as if I have fewer limitations all of a sudden. Missing is the sense of despair and foreboding — I no longer wake with the feeling that I want to 'end it all'. The benefits of this change are huge. I'm able to focus on the practical aspects of my life without anxiety and fear, and don't see every obstacle as insurmountable, as I did before. I have 'courage', something I've not had in a long, long time. There had been aspects of my life I previously avoided addressing because they caused so much pain. To be able to look at these issues dispassionately, and begin dealing with them is an empowering feeling. I'm stunned that 2 half-hour sessions have had so much impact!

Mental Imagery Procedures have truly brought the Humanities into the 21st century along side the material sciences. □

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Electra

In the last IVy (page 43) we mentioned Electra, who has written some 60 essays concerning Scientology, many of them with processes. We got one enquiry about Electra, who has not been mentioned before in IVy. So here is how you get to know Electra's work. You need to be on Internet. There is an archive with the essays, which is not in IVy's area but we have a link to it. Therefore:

- A. Go to IVy's Home Page
- B. Go to Links
- C. Go to Homer's Archive Browser.
- D. Go to Electra — follow instructions there

The Masters III

by Alan Ambrose, GB

THIS IS MY THIRD and last article to *International Viewpoints*¹. You may recall that my last article spoke of the Law of Threes, that splendid axiom that describe the elements necessary to manifestation in the physical world. Knowledge. Responsibility and Control; Affinity, Reality and Communication; God the Father, God the Son and God the Holy Spirit. I have been recently compiling a little book of other examples and now have around fifty. Among the more useful is: "How to achieve success with people; Inspire them, inform them and involve them". Even sciences go in threes. Take for example the natural sciences biology, physics and chemistry. And more in our own line, you have the three flows You to Another, Another to You and Another to Another. But my favourite one of all is from the words of James Bond in one of his films; "If it happens once, it's normal, twice it's a coincidence but my God, if it happens thrice, it's enemy action".

Whether this article is enemy action, you alone can decide. My previous articles tried to convey a very subtle point and the readers may well read all three to get what it is, but coincidentally the article by Sehlene LeCornu touched on the subject in issue 53. She is speaking about ethics and her method of instructing her kids. By all accounts she has achieved a remarkable success by using a process based on the concentric circles that make up the Eight Dynamics. My point is that some few people somewhere probably operate faultlessly across the dynamics and may be called Masters. How many are there world wide? According to one of them, Meher Baba², born in India of Iranian parents in 1894 and translated³ in 1969, there are but five active and 50 hidden in any one time and

another who descends directly from God called the Avatar. They answer to thirty-two criteria and cannot be mistaken. There are of course, many others, and here I can honestly add ourselves, who operate beyond the human level but who have varying degrees of work to accomplish before achieving Mastership.

Criteria

Some of the 32 criteria of the Master are:

1. Never disparages anyone.
2. Is always an initiate of a long line of authentic Masters who have tried them to their limits. My Master has a lineage of more than 900 former Masters.
3. The mere presence of a Master can cause a discharge of mental mass, often for hours, leaving the person incapable of bodily control.
4. Unless granted permission, the mere touching a Master can result in electrocution.

On leaving the Church in 1968 I set myself the task of locating the five Masters and the Avatar, insofar as (Universal) Mind would allow such a quest, and to ascertain what their role in universal affairs was. In 2001 I have, to my own satisfaction, located but three of them and remain in confusion about the Avatar.

Identification

One of the pitfalls is that of identification (if that is the right word) and for one reason or another I had to exclude many doubtlessly holy people who I somehow intuited were not to be on the list. I also discovered some very strange matters along the way, one of them that in India whole Avataric families exist who are

1 See IVy 45 page 21 and IVy 48, page 21. *Ed.*

2 Information on Meher Baba may be obtained from Meher Baba Fellowship, 228 Hammersmith Grove, London W6 7HG UK

3 translate; 5. to take to heaven without death, *World Book Dictionary. Ed.*

actually only a group of professionals doing a job like any other. Mother Meera, who lives in Germany, has such a background I am told. I further discovered one past Master, who translated in 1971 and two present Masters, passed through Scientology and that one reader of *International Viewpoints* had known both of them. An article about another has appeared in the August/September issue of the *Nexus* magazine.

In every case of Mastership, the tales of events that surround them make absolutely astonishing reading, not least Meher Baba's book *God Speaks* which I have to say, leaves one gasping even more than LRH's more outlandish writing like *A History of Man*.

Who are they?

I have tried on numerous occasions to write down a list of names and have never been able to put this list into the public realm. It seems you cannot just write up a list and publish it; maybe Masters don't like their names coupled and this brings about enormous charge. I do introduce them all in my course, but this is only after considerable preparation of the course member. One OTHI did this course and I have no objection to doing one for the readers. That said, I may tell you the name of my Master and it is Sri Harold Klemp of ECKANKAR. Of course, being the modern age there is a website: <http://www.eckankar.org>. This article and the list above are my own work and have nothing to do with ECKANKAR.

The eight dynamics

And what has all this to do with you, and how does it relate to the eight dynamics? In my first article I used the example of a piece of paper that had become screwed up and then written upon. The paper by its own efforts can never regain its original pristine state, no matter how many imperfect solutions are applied to it by others, who like itself are screwed up and written upon. The paper would have to be reduced to its pre-atomic state and reformed from the start. This could only be achieved by a Master who was entirely conversant with that state and being in it. He could be the agent of transformation in the most fundamental way possible, that of Reality.

The readers of *International Viewpoints* seem to be in the position of desiring a return to perfec-

tion, but relying upon themselves or upon others who are not perfect. And so we have an ever-growing list of tech-breakthroughs and solutions, which are designed to crack cases. The cases remain uncracked and I have yet to hear of anyone successfully attaining Masterhood by these tactics. Have you?

God?

We and the CofS seem very reluctant to refer to the eighth circle as God, even though it contains all the others and is responsible for them. This seems to be because we do not recognise Him as the Prime Mover of all souls, i.e., He moved and they followed Him. He is responsible therefore for the flows across all dynamics. Insect to insect, animal to animal, human to human. Even atom to atom. He simply made over to us the matter of choice, whether to allow the flows or block them. For some twenty years I have been giving courses in Serbia, sometimes to thirty or forty people. Once one is accepted in Serbia, whatever the ruler or politics of the day, be they communist, dictatorship or democracy, one can rely upon a collective feeling of love and acceptingness that I have never experienced elsewhere. One can get away with running group processes that I feel would be impossible in Britain or the USA. The reason is the Serb has no conflict with the notion of God and allow Him to be included in the process. Having conducted courses in the West I have found that people are not any longer comfortable with the idea of God, and excluding Him, love goes out of the window and all becomes a mind game.

Not that Sehlene is doing that. Her article is full of compassion and love. And her kids to judge by the visit to old peoples' home are not short on love either. I'd agree with her that the Circle of the eight dynamics is gold. It can be used with any religious group without offence. In the Serbs' case, they are mostly Orthodox Christians and their Church can be very stuffy, having 1400 years of unbroken authority behind it. But I've done it many times with them and added Exchange by Dynamics and the Conditions Formula to it. It's all so simple and self explanatory that even the most rigidly religious begin to see their exact relationship to the Whole.

Operating procedure

My favourite way of operating is to begin with the first circle by asking "What do you give to

yourself" and "What does yourself give to you?"; then onto the second circle "What do you give to your husband?" and so on through a fair number of family members. On the third circle I ask "What do you give your job?" and "What does your job give you?" and so on through the groups they belong to. The fourth circle in the Balkans always gets a few hot spots, so we get "What do Albanians give to you?" and "What do you give the Albanians?" Then "What does NATO give to you?" and "What do you give NATO?" This done on all the circles, we can use the Condition Formulas and let the person see where they are on each dynamic. Great is the surprise of most of us when we see where and who we really are in relation to Him, having completed the eight dynamics.

On arrival at the eighth circle, the process takes an extraordinary twist and comes back to the centre of the first circle. The question is "What do you give to God?" and "What does God give to you?" All of theology and philosophy seem to re-

solve for most people at this point, which is of course End of Session. Honestly answered, there can be but one answer to the first question "I give myself to God" and the second answer naturally follows "God gives me Me".

If one could answer the eight circles at Power Change¹, every day at all times one would presumably be the Master. In practise, most of us fall well short of this and on a couple of occasions I caused the group to take on the identity of Mankind and answer each of the questions in that capacity. The state of Mankind on both occasions was as you can imagine well short of Master and mostly deep into the red zone². It is a way of waking people up to the true state of affairs on this planet.

I was in Scientology for ten years and after a period of deep searching, joined a Master and have at last begun to understand what spirituality really is. Fifteen years have now past and the transition was hard — but worth it. □

1 One of the Scientology conditions where one leaves (changes) one's job when one is in a condition of power. One of the advised actions is not to disconnect. *Ed.*

2 In Knowledgism, "accident prone", unfortunate, wrong place at wrong time.. *Ed.*

Desiderata (from Terry Scott, who says "I've heard this came from an inscription on a gravestone in New England, USA.")

GO PLACIDLY amid the noise and haste, and remember what peace there may be in silence.

As far as possible, without surrender, be on good terms with all persons.

Speak your truth quietly and clearly, and listen to others, even the dull and ignorant persons: They, too, have their story. Avoid loud and aggressive persons: they are vexations to the spirit.

If you compare yourself with others, you may become vain and bitter, for always there will be greater and lesser persons than yourself.

Enjoy your achievements as well as your plans. Keep interested in your own career. However humble, it is a real possession in the changing fortunes of time.

Exercise caution in your business affairs, for the world is full of trickery. But let this not blind you to what virtue there is. Many persons strive for high ideals, and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection, neither be cynical about love. For, in the face of all aridity and disenchantment, it is as perennial as the grass.

Take kindly the counsel of the years, gracefully surrendering the things of youth.

Nurture strength of spirit to shield you in sudden misfortunes. But do not distress your-

self with imaginings: many fears are born of fatigue and loneliness; beyond a wholesome discipline, be gentle with yourself.

You are a child of the universe. No less than the trees and the grass, you have a right to be here.

And, whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore, be at peace with God, whatever you conceive him to be.

And, whatever your labors and aspirations in the noisy confusion of life, keep peace with your soul.

With all its sham, drudgery and broken dreams, it is still a beautiful world.

Be careful. Strive to be happy.

Anon.

An Encounter

by A. Jonicur, Australia

JUST BEFORE CHRISTMAS, last year, while sitting in front of my work place, about 6.40 A.M., I became aware of a presence. I looked into the area of the source and perceived a human being very hard at some physical work, harder than what I would ever do. It received my perception and opinion and replied; "I have to do this, the men I work with are OK and besides, I always look forward to the coffee break. That keeps me going."

I saw a picture of the coffee break area. and it appeared in a rough country area, perhaps in a mountain area.

"I have to be very strong and I will be a tough strong six foot two inch man who will be able to handle things".

I realised it was Ron in a new body, maybe (and I am only guessing) about fifteen years of age.



He continued: "I am getting a new game going and I will be contacting all of you regarding the setting up of the New Game".

He told me I was a great telepath and a good Auditor, and I could do that in the New Game. That Satisfied me

I asked him regarding the C. of S. and he replied:

"Those in the C. of S. are playing what they think is the best game. They will play it forever, no matter what, but if we give them a better alternate game to play etc."

He joked: "One day I might go to the C. of S. and stay awhile and then walk out and a mass of people will follow".

He reiterated: "Give them alternate games to play. New Games! New Games! New Games! better ones!"

He was also referring to that which existed outside of the C. of S. e.g. Street gangs, Terrorists, etc.

I asked him: "What do you think of Scientology?"

"Too many words — but that was the nature of research — one didn't know where one was going, and an enormous amount of data was collected, most of which today is superfluous, and is one of the reasons the subject bogged down. too much data. Who really wants to go through all that, all that incredibly time consuming effort and for what?"

"No! All the useless information has to be culled out of it and reduced to the very simple, powerful means by which the bulk of humanity can get themselves out. Perhaps one book with a blank cover (mystery) and written in gold the words 'THE WAY OUT'. (More mystery) However the book will contain all the data (applicable) to do just what it says. Perhaps an anonymous author". □

Class VI and Superman¹

by Jack Horner²

SOMEONE SAID THEY wanted to hear about Class VI and Superman. I have to comm lag a bit on that. I can tell you about Class VI, but I'm not sure about Superman!

You know, most people who come into Scientology and Dianetics aren't really so much interested in getting clear, or becoming "an OT", as they're more interested in reaching a sigh of relief. And when we can give him a sigh of relief, then we can go on to get him clear. But it's the initial sigh of relief we have to reach.

Well, all right, I'll try and tell you some things about Class VI and Superman.

I have a problem being the first Class VI auditor, and that is everyone expects me to make things move at a distance, and levitate, and not need microphones, and you know, appear bright and shiny, and never have a communication lag, and *know all*, and so on. Well, I'm a Class VI auditor. I'm not a Class VI OT. (That was a joke). I am really not a Class VI OT, but about Class 1/2, I think, on that. Half an OT, that's better than none.

But I will try to tell you some things about the direction we're working in.

Grim auditing

Auditing used to be a grim and serious proposition. There's an old timer in the audience. (There are a lot of old timers in the audience, a

lot of "OTs".) And his name's Dick Saunders, and Dick was one of those of us who were in Elizabeth many, many years ago. And really, sometimes auditing can be grim. I remember auditing a preclear named Lane Miller, and I ran her on an engram which I later discovered I had, too, I mean practically the same content. And when I was running her on this engram I was busy doubling over in the auditing chair, saying, (in pain) "Give me the next phrase". It hurt!

And in later years we used to have the experience of running a process on somebody, a repetitive process of some kind, and saying, "Do birds fly? Good". And hoping the preclear didn't come out of the dope off before you did. You know, and yawning quickly while the preclear looked around, or had his eyes down, and the preclear looking over and saying, "You sleepy?" And you say, "Oh, no, fine, just fine. Fine, fine. Here's the command. Do birds fly?" That's called auditing in the presence of bypassed charge. Well, Class VI involves not doing that.

Lower level auditing starts out, in a co-audit situation, with one person saying, "Tell me something, I'll listen". And the other guy says, "I've got this awful problem. I've got this terrible problem". And this other guy says, "Well, yeah, but what solutions have you had to it?" "I haven't had any solutions to it. If I had the solutions to it I wouldn't have the damned problem".

1 The "Class VI" referred to in this lecture constituted the original "R6" course, which was the final phase of LRH's researches into a thetan's actual GPMs (goals problems masses), as distinguished from implanted GPMs. Some small vestiges of the original Class VI were retained at the later Level VI (R6-EW), but most of the material has been held confidential after it was superseded by the unrelated "R6" Clearing Course and OT levels. After leaving Scientology in 1965, Jack continued to teach the original R6 materials in a somewhat more refined and complete form to his students in Dianology and Eductivism. *John Alexander*, article's editor.

It has gone unacknowledged that Deirdre and John Alexander have done a great service to IVy by getting Horner lectures transcribed, editing them, and getting permission to publish. Their work has both contributed greatly to IVy and lessened my burden. *Ed.*

2 lecture given August, 1964, Washington, D. C.

And the auditor says, "Yeah, I know but what have you done to try and solve the thing anyway? That's what I'm supposed to ask you". "Well all right, well if that's what you're supposed to ask me I suppose I can try and give you an answer. I tried, I tried to think about it. That's something I've done, you know". And it goes on, you know, a high degree of really "cheerful" processing.

And it was around the years in Scientology and Dianetics we found various things happening. There was a period called, I think it was called the ARC break period. It's called throwing the cans at the pc, ah, the auditor, both ways! At Level VI we never use heavy cans, by the way.

But there were periods where there was a lot of heaviness, a lot of grind. You know, the auditor says, "Aw, Christ, I've gotta run this guy for another 4 hours on this process. You know, the tone arm action hasn't flattened. What can I do to flatten the tone arm action? Oh, I know, I can start two other processes. At least get out of this one somehow."

Sec-checking

And there were periods called sec-checking. And that can be pretty grizzly. The auditor says. (I'll probably miss withholds on you on this one. I'll indicate it in advance.) "Did you ever rob a piggy bank?" And the guy says, "Hum?" The auditor says, "No, did you ever rob a piggy bank? You know, did you ever steal, take out of, without anybody's agreement, somebody else's piggy bank? You know, one of those little banks that people put money in. Did you ever do it?" "Me? Never. No. No, no, I haven't, I haven't done that." Auditor says, (grimly) "Good. I'll check it on the e-meter". Now whether the guy had stolen money from the piggy bank or not, by this point he was so anxious about the whole thing that the meter'd read on anxiety alone!

The auditor says, "Did you ever steal money from a piggy bank? That reads. What was it?" Now let's assume it read on anxiety. The guy is busy trying to find something that isn't there. And it's called cleaning a clean, and if there's one way to make a person depressed, unhappy, and sad, and protesting first, and then sad and unhappy and then finally just unconscious, which makes the auditor real sure he's got a missed withhold there, is to clean a clean. So

there was a period of auditing called clean cleans. Where the auditor was busy trying to clean the question and it was clean already.

There was a period of auditing where also the auditor would say, "Did you rob a piggy bank? That reads." And there was something there, and the guy would finally find it. "Oh, yeah, I did! You know, I did rob a piggy bank one time. I'll be darned. I forgot all about that." And get a case gain. But there were some things we didn't know about meters.

Cheerful auditing

Well there were times. I know one person here who was run on a process called "Give me that hand." Fortunately he still has the hand. It got about this big, very big. Something was wrong with the communication cycle. There'd be a good chance there's bypassed charge on something like that. So there were a lot of periods of auditing where, shall we say, it wasn't all done at the highest point of serenity.

Class VI auditing is done cheerfully. As a preclear and as an auditor. I mean you won't believe this, I know you won't, but if you were to go to Saint Hill and watch a Class VI co-audit, you'd walk down the row of people co-auditing and you would see the auditors smiling and the preclears smiling. Preclears cogniting, sometimes the auditors cogniting. Nice needles on the preclears, they're all cheerful, they're all happy, they're all making gains, and they're busy. And they go into session, and they come out of session, they look like they've been on the beach for two weeks. That's Class VI. I don't know about Superman.

But you've got to have a high degree of cause because at Level VI the preclear is as responsible for the auditing session as the auditor is. It's up to the preclear to keep his good indicators in and keep smiling. (Laughter). I'm not kidding! I mean sometimes the auditor notices first, and he says, "Hey, what's going on there? Your good indicators are out. What's the matter with you?" The preclear says, "Oh, hey yeah, they are. I'm not as cheerful. Humm, oh, yeah, yeah, on that other item, I kind of invalidated it. Oh, yeah." Bang! Off we go! Preclear cheerful, smiling. Smiling. If he isn't smiling it's wrong. But that's Class VI auditing.

Well I had a terrible time at the Academy today. I did try to impress the students with the sincere observation and belief of mine that the better auditing is, the less serious and gloomy and depressing it is. I mean auditing doesn't have to be serious, and terribly grim. And I realize this is quite an unreality, but it doesn't have to be grim and serious. It doesn't have to be grim for the auditor whether it is for the preclear or not. I mean you don't have to suffer with the preclear, really.

Negative gain

So Level VI auditing goes along very smoothly, very quietly, very quickly, and produces change at such a fabulous rate that sometimes people aren't recognizable a week later. I don't mean necessarily physically; you can say, "I know that's the same guy, physically, but he is quite a different guy as himself". There's much more presence. There's much less in the road. This junk isn't in the way anymore. It's mostly negative gain, and that negative gain then makes possible the expression of things that he couldn't express before because of the junk that was in the way. So you don't gain new abilities; you just become able to express things you were incapable of expressing before. This is what Level VI and OT is all about.

I know that a lot of us say, "What the devil are we going to tell people when we get back, about what we've been running as preclears, that'll be real?" Because so much of it is negative gain. It's losing something that was bothering you that you didn't know was there and was bothering you, but it was. And because it was there you couldn't express an ability you had before. That's part of what Class VI auditing is.

Pushing buttons

Now, there isn't a person in this room who can't be restimulated. I'm taking a look around to be sure of that, and I'm a bit nearsighted, I can't quite see the ones back there. Probably spoiled it all for you — I'm still a bit nearsighted. Somebody said I still have a mole on my nose, so therefore I haven't made it yet. I like coffee, too. Even smoke. But there isn't a person here who can't be restimulated, who can't have his buttons pushed. There's a story about Wing Angell on that one by the way. He was in a group one time talking about pushing buttons and some guy in the audience, who was a good anger case,

said, "You can't push my buttons". And Wing said right back to him, right bang, he said, "You can't push my buttons. You can't push my buttons. You can't push my buttons". And that guy just stood up and he said, "Why you.....!". And Wing said, "Your buttons have been pushed. Sit down".

Well that's partly why auditing works. Because we can push buttons. The environment pushes buttons on you all the time. Well an auditor just specializes in it. And he does it selectively and pushes the buttons that you can confront to make it possible for you to no longer have them pushed. So the auditor by giving certain commands or asking certain questions, restimulates something.

The preclear has no control over that restimulation. None. I mean if a guy has a charge on the subject of pineapples, you can sit him down in front of an e-meter, without the e-meter for that matter, but it's better with the e-meter because it helps show it, and you can say to him, "Pineapples!" and the needle will go Clank! And you say, "Good. Pineapples!" And it goes clank. And you say "Pineapples", it doesn't do anything. And you say, "On pineapples are you suppressing anything?" Clank. "Aha, pineapples." Clank. And that is restimulatable, by the auditor or anybody else. The guy walks by a TV set and somebody says, "Buy Dole pineapple juice!" And he goes clank. Well we fortunately aren't all of us restimulatable on pineapples, but each of us have our own specialized little things like pineapples.

So an auditor can restimulate something. But he then does it with the deliberate intent of restimulating it in order to destimulate it. You see, really, when a person comes in for auditing in the first place, he's got so much in restimulation already we don't have to bother to restimulate anything. He's already got enough troubles. What we first have to do is destimulate enough so that we can get around and destimulate what he's got around. And resolve that bypassed charge. And when we've done that thoroughly enough, then we can deliberately restimulate things and restimulate and destimulate that. Because once it's been destimulated knowingly it's very hard, much harder, to restimulate it again. And eventually when you reach Class VI, it's erased, and it's no longer restimulatable by

anyone or anything. And I'll get a little more into that in just a moment.

But we have these things we can be restimulated on. Any one of you here could be restimulated in given areas. And, well, I don't know, let's not do it, that would be too mean, but I could get you restimulated, give you various somatics, and so on. I could give you a wrong goal. That would make you feel very unpleasant. If I did it with enough ARC, gave you a wrong goal, this could have some very undesirable effects. Most of us don't do this. It isn't polite. But the auditor's job is to destimulate what's present and then as he goes on, deliberately restimulate with the intention of getting a person aware of it, and then destimulating until he's no longer as easily restimulatable. Okay?

Erasing

Well, again, this major difference is that at Level VI, we're not destimulating, we're erasing. You can't run Level VI unless you have a sufficient amount of stuff destimulated. Because you won't be able to erase something if you've got too much in restimulation, you're just too overburdened. You can't see the forest for the trees. At Level VI you've got a helicopter. They call them disintegrators. Real Buck Rogers¹.

Lower level processing is relatively slow. It takes time. I've known people to take 50 or 75 hours to prepcheck something. You know? To just go down a list of buttons, you know, in this lifetime has anything been suppressed, in this lifetime has anything been etc. It takes a long time to destimulate some given things.

Well, Level VI, it's erased and it's gone, and as I was saying to the people earlier today, it's erased and gone so fast, that sometimes the auditor doesn't even see it. He's got to keep his eye on that e-meter every second. But there are also indicators other than the meter. There's the person himself. One of the things that happens at Level VI on erasure, erasure produces a tremendous amount of heat. And boy, it's hot! To the degree that the guy will start suppressing it, and one of the questions we have to ask a guy

periodically in auditing this stuff is, "Any heat been suppressed?" And the guy goes "Huhh! Did you have to ask that?!" Hot! Tremendous amount of heat comes off. High amount of cognition.

And we don't let the guy stop the session with cognitions. That's true. The guy goes on cogniting you say, "Shut up. Let's go on with the session". I did that with Alan (Walter). I was being audited by him one day, and I said, "All right, I'll shut up with my cognitions. I know you want to get on with the auditing". It's true, too. Because why waste time cogniting? You can do that later.

More presence

So this is part of what we're talking about at Level VI. Now what's this Superman thing? I haven't see anybody rise from the dead yet. I've seen some people who looked pretty dead. And get a lot more alive-looking. But as you make these negative gains, more of what happens is you have more presence, more aliveness.

For example, just in the Saint Hill course, the people on the co-audit are the ones who are running Level VI. You could put them all in a bunch and you could sort out which ones were in the co-audit and which weren't, just by their appearance. It'd be very easy to do, just by appearance alone. Those of us who were in it find it a little harder to see. You know like when you live with a kid or with a small animal that's growing, you're with them every day and you don't notice the changes. Person who comes in and sees them once a week notices the cat growing or something. The dog's bigger now, or the child's grown, or the girl's more pregnant.

Well, those of us on the co-audit were too close, so we didn't see so much of this. The people who weren't in the co-audit at the Saint Hill course were always saying, "My God!" Because just between the morning roll call and lunch time there were changes that were observable. Quite a difference.

1 Buck Rogers, bold science fiction charecter of the early part of last century. *Ed.*

Knowing Level VI

I'll tell you an advantage to Level VI. I know all the goals and the line plot and all of that, and so I can look around, I just listen to people talk and I know where they're stuck. And when I audit them I can pull that loose without their even knowing they've been audited on a goal, or that that's what's happened. My sense of perception and awareness of what I'm handling in auditing somebody is tremendously enhanced.

Level VI auditing requires a fantastic amount at first, especially, of concentration and attention on both the part of the preclear and the auditor. Boy that's a very precise bit of action. It's as precise as the reactive mind because you're duplicating and going back down exactly how it was built in the first place. Exactly. So it's very precise.

So when you get around to auditing at any lower levels, it's sort of a, (speaking very casually) "All right, well, is it all right with you if we start the session now? Okay, good. Start of session". That's the way it feels. It may look much more professional. Looks very, very sharp. But as far as doing any auditing is concerned, it's so easy. It's sort of, "Well, I think I'll mock up a science fiction book to read here while I'm doing this". Preclears don't like it if you do it really, you know. That's one of the oldest ARC breaks in Dianetics. Preclears used to dope off and the auditors used sit and read science fiction while they did. Not fair. You were supposed to just sit there and confront while the guy dopes off.

Well, this is part of Level VI. You have the advantage of knowing how the whole mind's put together, how it works, how it's structured. So when you audit somebody you can see, precisely, what's sitting in front of you, or the pieces of it, so you can pick them up one at a time and say, "Well, what about this?" Crash. "What about this?" Crash. "What about this?" Crash. So you can just say, "Ah, what we need to do is pull off and handle some bypassed charge here". But you know the questions, the really important ones to ask, to get that bypassed charge located and indicated quickly.

Structure of the mind

Now a skilled auditor, a good Level IV auditor knows how to do this. But a Level VI auditor has the advantage of having audited and been

audited on GPMs, and the exact structure of the mind, and has a greater degree of understanding himself, subjectively and objectively of the whole process. So your ability to understand and control your own mind is fantastically enhanced. I don't get restimulated. I can be, but I'm at the point now where even if I am I sort of can spot it and say, "Oh, that's what that was". And either destimulate it or erase it. That's an advantage.

Furthermore I can look around at anybody and communicate to them and just see what they're stuck in. And know how to handle it to destimulate it quickly, relative to that person. So my speed of auditing and my speed of handling people around me, if I want to utilize it, is tremendously increased and is very comfortable and very easy. I mean I enjoy auditing. It's a very, very great pleasure.

These are some of the things that we're dealing with at Class VI. It's just a degree of perception and awareness, and also just skill. Hard earned, damn tough work skill. I spent 30 weeks in the Saint Hill course. This involves over 2000 hours of work. Something over 100-odd tapes, 2 hours apiece each, at least, plus tests on them. So it involves some know how, some knowing what to do when and where. Those are hard earned skills. A lot of people here have learned them, or are learning them. They get better and better and better.

Handling people

When you get into Class VI you're dealing with the fundamentals. You're dealing with the most fundamental of the whole reactive mind. And you're dealing with it both in terms of handling your own and handling others. So that the symptoms that most people demonstrate are easily spottable and easily handlable compared to the way they were before. So that one's handling of life in general is enhanced, and handling of people around him. There's no effort to handle, you don't have to go around "handling" people. You know, "I'm going to control them now. They are going to do what I want them to." Why bother? You just sort of accomplish what you want to accomplish.

So when one is in communication with another human being he doesn't push the other human being's buttons, is what it boils down to. Or if he

does, he can quickly undo it. It's fantastic, some of the things we know. We see somebody looking sad and we go over and say, "Oh, did somebody tell you something that wasn't true?" And he says, "Huh, yeah!" Well, okay. And you can just indicate on a person, something's happened, and they go from gloomy to cheerful, without auditing, just by indication. Cause we're indicating bypassed charge.

These are some of the things I can tell you about. I hope they help. Okay? Good. Now I'll answer some questions. I saw a hand back there earlier.

Q: How old was your association with Scientology before you reached Level VI?

A: I've been in Scientology since prior to the publication of the first book in 1950.

Self-audit

Q: I'm sure there are some people here who have questions about self-audit at Level VI.

A: All right, let me give you a definition of what auditing is. Auditing is asking a question a person can understand and answer, getting an answer to that question and acknowledging the answer. That's auditing. It takes two. Until a person has reached a sufficient point of cause that he can ask a question of his bank and get an answer and acknowledge it and have that acknowledgment as-is the bank. So to answer your question simply, effective self-auditing by definition doesn't exist, initially. But there's a two-terminalness that by the time you've done enough Level VI, it's possible, using the bank as a mass, or terminal.

So that solo auditing becomes possible, but the curious part of it is, you can run GPMs on yourself, but you can't as easily run rudiments. It's damned hard to do a missed withhold check on yourself. If you have an ARC break with yourself, that's even rougher because you can't audit in the presence of an ARC break. You've got to get out an ARC break assessment and see what happens. It can get pretty entertaining. One hand electrode. If you have an ARC break with yourself, it's rough, you know. Did I indicate the wrong charge? Have I missed a withhold on me? Well, it reads eventually, and you get it, and it blows the ARC break. You can handle an ARC break with yourself. But it's difficult at lower

levels because one lacks the concentration if nothing else, to continue, to persist.

Try self-auditing sometime. I used to do it when I couldn't sleep at night. Best way I know to go to sleep. Just pick out an old help process, you know, and run it on myself and go to sleep. Some of you may have tried self-auditing. You start to ask yourself an auditing question and pretty soon you're thinking about something else entirely and an hour later you remembered you'd been auditing.

Usually, by the very nature of the reactive mind, the stuff that's most reactive, by the time it goes reactive, you are totally identified with it. And because you're identified with it, as soon as you restimulate it again, you become identified with it, and you can't be separate enough from it to realize that you're not it. So you become the thing you're trying to audit. You try to audit this thing, you become it and you don't realize that's what you're doing and you're now dramatizing the thing you're auditing yourself on. So it's difficult.

Self-auditing to this extent exists, people can run assists on themselves. We do, all of us who know about an assist do it. You know, a guy burns his hand, and he just runs it out as an old fashioned engram, or he goes and does a contact assist on himself. It works. But it's not as workable usually as to get somebody else to do it, by the very two-terminalness of this universe.

Some self-auditing is possible, but it isn't very workable until you have reached a sufficient degree of cause so that you can persist and have quite a handling of the bank. And it doesn't, and hasn't, in the past, brought about consistently good results. Other than the minor aspects of contact assists, Level VI is the only time I have seen effective "solo" auditing, as it's called, that works. Okay? I hope that covers the solo auditing business.

Axioms

Q: I'm interested in how the Axioms seem to you now?

A: How do the Axioms seem to me now? Well, if I may be humorous, I have no Axioms to grind. (Laughter and applause). Thank you. But they've seemed very real to me, anyway, mostly, for a long time. The only problem I ever had

with them was memorizing the damned things!¹ No, but they're quite the precise statement. And they still seem much more so now. To more fully answer your question, aside from humorously. Okay?

Exteriorisation

Q: I read a lot about exteriorization. Do you have any reality you can share with us on Class VI?

A: Class VI? Not really. I mean it comes into it, but nothing I can share with you. That's not avoiding your question. It's just that it's something I can't easily answer. It gets real. It gets more real. Look, I will say this, the amount and heaviness of the mass we deal with at Level VI is tremendous. And you darn well don't have that mass near the body. It's too much for a body to handle. That's the most direct answer I can give you at this time on that. Okay?

OT

Q: Can you tell me how many OT's there are at Saint Hill?

A: I haven't met any. That's right, none. As far as I'm aware, let me put it that way.

Q: At what point is an OT considered an OT?

A: I can't answer that one. There's been no objective set of criteria stated for OT as yet, okay?

Q: Did you reach a point on course or as you got into co-audit where food and sleep became less important?

A: Yes, food and sleep became less important. But they're still important. But as far as sleep requirements are concerned, well let's say it this way. I used to do something that was called sleep, but it really was I went unconscious. Now I sleep. It's more accurate. I eat less. Some people waited till I came back to see whether I'd gained any weight or not. That's their determiner as to whether this stuff really works or not. Well I haven't lost weight, but I've gained in presence. Now the people who were heavy, fat, have been losing weight and gaining

presence. So these things become less important and one doesn't tend to overeat.

Believe me, if for no other reason, being in England would keep one from overeating. Bob Ross and Maurey (LaRude) and I used to eat lunch at a place called The Corner House, and they have roast beef, roast pork, roast veal, and roast lamb. And the way we could tell the difference was by the sauces they served. Sure good to be back home.

Q: What case level or training level is required to go to Saint Hill?

A: A good case level or training level is required to go to Saint Hill. Get as much as you can here before you go. By the way, just for your information, I have an old HDA certificate from Elizabeth, New Jersey. It's a real masterpiece. It's a museum piece. This is part of an answer. It's signed by John Campbell, Joe Winter, and L. Ron Hubbard on the same piece of paper. So I know about training. I have the first D. Scn. I've got two of them, actually. One's earlier than the other. I'm not telling this to brag, particularly, but it's part of the point.

Mass location

Q: A little while ago you were talking about extreme masses of the bank and as far as I got it you even equaled it to like the masses of planets. If masses really do exist like that in present time, where is it? Where is all the mass?

A: Oh, you want its location in space! The only thing I can say on that to you right now, is get across from my e-meter with me, and I'll let you find out. No, it isn't a question that's answerable. "It's at Connecticut and Maine". I can't answer it. Like, "It's 4 parsecs from the moon". Where is it? It's relative to where the person is, you know.

Above VI

Q: [Questioner makes a number of comments, and has some back and forth interaction with Jack. Then he asks about preclear step above Level VI.]

¹ In 1956, when I took my HPA (Professional auditor in UK, equivalent then to HCA in USA) exam I was required to write the then 50 Scientology axioms from memory as part of the (written) exam, where the pass mark was 100%. *Ed.*

A: Oh, I see what you're getting at. Well, all right, I'll give it this way to you. GPMs is goals, problems, mass, is composed of terminals and opterms, by label. Each of these things have 18 of these, nine terminals, nine opterms. I've reached the point where an item doesn't get restimulated unless I restimulate it. The environment can't. Now, Ron has reached a point where a GPM doesn't get restimulated unless he restimulates the GPM. The next phase is a series of GPMs, 268 of them, doesn't get restimulated unless the individual restimulates them. And then the next step is no more GPMs.

Q: Would that be the Superman everyone's talking about?

A: I guess so! I mean, you know, what's this Superman bit? I mean, we'll have to find out. Let me make this point. I'm with you. It's a gradient, my friend. It's a gradient. Look, how

many of you had a concept of clear before you ran into Dianetics, or before you ran into this subject? As you've worked and progressed you've gained probably a greater concept or understanding of that state that you couldn't have had before. Same thing here. I'm just beginning to see some things I couldn't have possibly seen before. How can I make them real? I don't know.

Q: When do you stop becoming a preclear and become a pre-OT? Or do you become a post-clear? (Laughter).

A: I think your question is good enough! I think as long as we can find new frontiers about the mind to discover, we'll keep working on them. And I don't know, maybe when we get to OT we'll discover; well that's just the beginning. It may well be. You ought to try English telephones. If you can learn to talk on an English telephone you're well on your way to OT¹. ☐

1 Being English and working at Saint Hill in 1965, I can't recall anything peculiar about English telephones at that time! *Ed.*

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Comments on the "Dane Tops Letter"

by Hari Seldon, Trantor

I READ THE Dane Tops letter¹ in 1983, when it first came out. It was fantastic to read data that indicated correct BPC² and validated your own thoughts and feelings. The Dane Tops Letter pointed out the direction the suppression came from, but it did not really pin-point or locate the source of the suppression we experienced within the Church of Scientology at the time. It did however feel very good to get the direction pointed out and thus it was a relief to read it.

The main problem with the data in the Dane Tops letter was that it did not reach all the way. We never did find out where the suppression came from or who was responsible for it. Even today it is to some degree a mystery.

Since then efforts have been made to locate the who but it seems as if nobody ever came any closer than Dane Tops did. In his famous letter he indicated that "somebody very close to LRH" was the *who* and suggested that David Miscarriage or Pat Broker were not the "real *who*". The real *who* had been around since at least 1965 and always managed to get a witch-hunt started within the Church every other year or so. The only difference between 1965 and 1982 was the magnitude of the witch-hunt!

Who? Hubbard?

The Dane Tops letter suggests that we use communication to solve the mystery. However there cannot be any mystery if you do not agree with Dane Tops that LRH himself is beyond being

the *who*. The only human being that was "close to Ron" all the time from 1965 — 1982 is Ron Hubbard. So the Human answer to *who* is Ron Hubbard.

OT answer

The OT answer to *who* is more complex. Knowing about BTs and Targs³ we know that a human being is under the influence of many spiritual beings. This is of course also true about Ron Hubbard. As a matter of fact it could very well have been one LRH-being that wrote the Dane Tops letter. Another LRH-being could have started the witch-hunts (just read what LRH himself has to say about SPs using the Ethics system to start with-hunts on able persons in the HCOP/L "The Anti-Social Personality").

LRH himself was of course more restimulated in this area than maybe anybody else. He had played around and done research to find the "way out" and nobody ever became a good terminal for him to get his own case discharged. The lack of true friendship within the CofS is probably more than anything else the reason why LRH was more or less taken over by other beings and entities. A war between thetans and Targs/BTs took place within the 1st Dynamic of LRH. Because he had no true friends around, he lost. The tech-being⁴ behind LRH so far has not lost. Instead it/he/we have spread and are now continuing the war from many points. With true

1 Dane Tops Letter is the name of a 16 page typed letter which was circulated (by photocopies, which gradually got worse as copying continued) in 1983 (reached Denmark in June). We can provide copies to any one interested. It is called the Dane Tops letter, because the author's signature looked like Dane Tops. *Ed.*

2 BPC, mental charge that has been restimulated but not audited out (handled). *Ed.*

3 Asked for a definition of targs, Hari replied: "Slave beings; thetans used them as mental machines etc. (LRH tape of 1952 'Battle of the Universes')". BTs have been defined as being connected to a body but not in control. *Ed.*

4 Asked, "What do you mean by 'The tech-being behind LRH?'" Hari replied: "Each thetan uses many identities (or valences). LRH had one identity we could call 'Founder'. Another one wrote HCO Bulletins. Let us call the latter one the 'Tech Being(ness)' and yet another wrote HCO Policy Letters and could be called the 'Policy Beingness'." *Ed.*

friendship we can make a new attack on the targs/BTS and maybe win. It is up to us.

Work together

It is good to know your enemy. In all wars it has been one of the most important pieces of knowledge — to Know your enemy! We do not know our enemy well enough to be certain of winning today, but the experiences from the Cof\$ tells us that we must “Learn to work together and organize”, just as the old man (LRH) informed us. If a human being tries to face this enemy without true friends, who can back him up, he is stupid, for sure.

Let's build true groups composed of true friends where we can work together to expand our true group and improve our true friendship. Only then can we grow strong enough to beat our enemy the next time he tries to attack us. He obviously could not attack the Scientology group as long as the members of it were all trained in the philosophy of SCN (the 50s and early 60s) and assisted each other in the endeavour to “Clear the Planet”.

Hari Seldon

PS. I do not believe at all that the who is the human LRH. ☐

Comment on Dane Tops Comment

by Hubert Spencer, England

I HAVE BEEN allowed to see an advanced copy of Hari Seldon's article, and have a few comments I would like to add to it.

Now and again Hubbard makes exclusive statements which tend to stop one looking in other directions. A Classic example is the Black Panther Mechanism, amply covered by Da Professor in IVy 1. It would seem to me that Hari here has fallen into the same trap, assuming that there is one single cause, a person designated Suppressive, who is the cause of all the ills and woes and wrongnesses that have befallen the once so noble and invigorating body (or bodies), official Scientology.

Further, it seems that Hari is unaware of the mass of material which has slowly come to light about Hubbard the man, and activities in the Church. There are many contributory causes to the sourness of the Church of Scn. In truth it is an ongoing study for anyone, and there is far too much to say on it here. Already close to the beginning it seems that Hubbard displayed a difficulty with working with equals, and the partnership with Campbell and Doctor Winter fell apart. But search the Internet, read earlier IVys, including the Reminiscences of Ron series.

In his far off planet, Hari maybe has not heard of that (perhaps as a result of Da Professor's

article which appeared also in The Heretic, and The Free Spirit) some areas of MetaScientology prefer to talk about Spiritual Teammates rather than targs and BTs.

Hari's article does smack rather too much of polarisation, us and them, fighting an enemy, rather than going into ARC with all possible to work towards common goals. I certainly agree with Hari about building true groups composed of true friends. These true groups need a goals finder or two who will give them goals worth uniting with all possible to achieve, for I don't believe we have now sufficiently clear and agreed-upon goals, and very worthwhile goals and futures are available to postulate and achieve.

PS: Hari's PS caused me to raise an eyebrow (or two). Was it then the inhuman LRH? Descriptions of some of the inhumanities which took place on the ship, could well confirm the suspicion. ☐

“All truth passes through three stages:

First — it is ridiculed.

Second — it is violently opposed.

Third — it is accepted as being self-evident.”

Arthur Schopenhauer.

Regular Columns

A World of IVy

by a Pelican, Antarctica.

Accentuate the Positive

THERE WAS A SONG in my childhood which began "Accentuate the positive, Eliminate the negative..." The rest of the words I have forgotten, and it is only 60 years later that I have thought at all about the meaning of the words (the melody and rhythm kept it alive in my memory all these years).

It ties in to some degree with that motto, what you put your attention on you get.

I had the experience recently of, week after week, looking for bad characteristics and running them out. Produced a nice E.P. (End Point) each time. But a few days later something new negative had taken my despondent attention and became the next thing to be run.

New Wind

Then a new wind blew. I got positive things run on myself. While doing so some significant negative experiences (charged, and lowering my livingness) came to light, which had not appeared when running out unwanted characteristics. Afterward new negative characteristics did not seem to turn up after a few days to make me a little despondent, as had happened before.

Suggestion

Here is a suggestion. Early on every day, ask yourself: "What things would I really like to do today?" No doubt a few negative things will come to light. As an example, you would really like to make pancakes for the children, but you



would have to do the unpleasant thing of cleaning the kitchen. Your accent is on what you really want, what would be fun and desirable --- all in your universe (not the things Grandma, or the society would really like you to do.

But try it. It is based on an old Scientology principle. □

Since IVy 36, in April 1998, this Column has been written by "A Pelican" --- different anonymous writers. The aim has been to have a short column one could easily turn to, with the aim of extroverting the reader a little, and perhaps lifting the reader a little bit up tone; just the job when the children have been a bit too rowdy, some set-back in business has occurred, a personal relationship has gone a little awry, general dullness, etc. A sort of antidote to the depressing things that can happen, or just a general short tone raiser. *You* are invited to send a contribution. It needs to be short!. Ed.

Regular Column

IVy Looking Forward

by Peter Graham, Australia

Some Useful Clearing Tools

THIS ARTICLE DESCRIBES some simple but effective clearing techniques that can be used to help resolve or reduce something that a client is currently experiencing in his/her life or that surfaces during a session. These methods are mostly fairly "light and quick" and are relatively easy to learn and easy to do. They are mostly concerned with what the person is experiencing in the present (rather than what he/she may have experienced in the past).

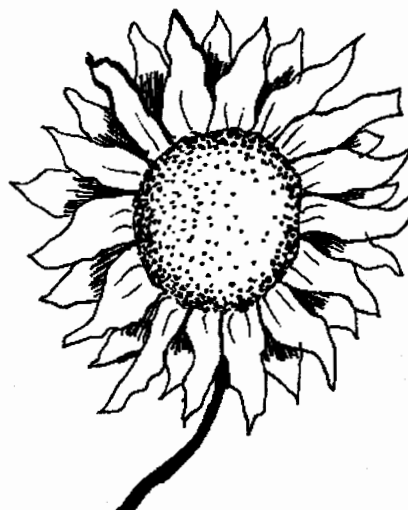
These techniques can be used in an interactive way, which also makes them suitable for "coffee-shop sessions". You can start with one technique, branch over to another where appropriate, and so on. Eductive Communication (also known as Two Way Communication) is the glue that makes these methods hang together, so you begin with it to get things going and to follow up with it (after using one or more of the other methods have been done) to see how the problem seems to the client now.

Together, these methods comprise an integrated set of useful clearing tools that can be used individually or together to help resolve or at least reduce the intensity of almost any upset, problem or experience. Let's have a look at each one of them.

Eductive Communication

Eductive Communication (two-way communication) is a light, general purpose handling for just about anything that may be encountered. It gets the person looking at and talking about the problem or experience being addressed and invites him/her to review his/her ideas, beliefs and viewpoints about it. It can also be used to gather information about the client's problem or to monitor progress.

Ask questions such as:



*"Tell me about that" and
"Tell me more about that (the topic or an aspect thereof)" and
"Is there anything (else) you would like to say about that?" and
"What **thoughts** or **ideas** do you have about that (person, thing or experience)?"*

and so on, using similar questions if more are required.

Get all the available answers to each question, without pushing too hard. Where appropriate, you can also ask for his/her *beliefs, considerations, observations, conclusions, decisions, assertions, expectations or assumptions* (or similar) in relation to the current problem or experience.

Be safe to talk to. Listen attentively without interrupting to "educate" (draw out) communication. Receive and acknowledge (with an "OK" or "alright" or "thank you") what he/she is saying. Sense when to shut up and say nothing or to gently encourage more communication. Do not attempt to do the client's evaluating for him/her or express your own opinions or evaluations. Do not try to lead him/her to any particular realization, conclusion or solution. Do not correct, belittle or invalidate the person's viewpoints or

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data. Stay on the chosen topic until an end point¹ (result) has been reached and smoothly guide the person back onto the topic if he/she strays.

Now and again, or immediately after doing one of the other handlings, or if a success has occurred and the person appears to be more present (more in touch with the here and now), ask:

"How does that seem (to you) now?" or "How do you feel about that (now)?"

The client's answer to these questions may lead to or open the next "round" of educating questions or may indicate that another clearing method would be suitable at this point. If excellent progress is being made with Educative Communication, then just carry on with that.

If it becomes obvious at a certain point (sooner or later) that one of the other handlings would now be appropriate, branch over to it and work with that. When completed, come back to Educative Communication and see how things are now in the area concerned by asking: *"How does that seem (to you) now?"* or *"How do you feel about (the problem) now?"* or *"How are you going with this?"* or similar. This cycle may repeat a number of times, where you move over to another handling and then return again each time to Educative Communication.

Reminders

The Remind Questions are a general purpose technique that can be used with just about anything that is currently holding the person's attention or that he/she is resisting. They are also useful when something has been triggered or stirred up. The Remind Questions are:

"Does that remind you of something?" and
"Does that remind you of anything else?"

until there are no more answers. Receive and acknowledge each answer. You are looking for what was triggered or reactivated, so you can alternatively ask *"Did that trigger something?"*

or *"Is there an earlier incident that was similar to that?"* if that seems more appropriate.

The idea is to get the person to simply spot (become aware of) anything and everything that he/she was reminded of. You are not asking the client to go into or return to any of these incidents at this stage, just to spot them. Explain this to the client if needed. When the person becomes conscious of these (previously subconscious) connections, this tends to deactivate the earlier incidents.

When working with a particular problem, the usual action is to simply ask what it reminds him/her of. If needed (to dig a little deeper), get an answer to *"What are you resisting?"* or *"What are you protesting?"* or *"What are you not accepting?"* (in relation to the problem) and then ask what that reminds him/her of. You can ask the *"Resisting?"* (or other) question a number of times, getting what it reminds him/her of spotted each time, unless the main thing has obviously been located.

It is not usually necessary to take up or deal with past unresolved experiences other than recognizing (making conscious) their connections with the current problem (which often deactivates it or them).

However, if the person does hang up in a particular incident, person or thing while doing this (and it can happen) and it needs further handling, find out *"When?"* and *"Where?"* it occurred and establish what triggered it by asking:

"What was it about (the current or recent thing, person or incident) that reminded you of that (the earlier incident, person or thing)?"

and

"Was there anything else about (the current or recent thing, person or incident) that reminded you of that (the earlier incident, person or thing)?" (or a similar wording so it makes sense).

¹ For a discussion on end points, see Peter's article in IVy 45 (Jan. 2000). Ed.

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If the person is still hung up in it or is still stirred up by it, handle by asking what is "Similar?", "Different?" and "Exactly the same?" about the current/recent incident, person or thing compared to the earlier one until a shift or separation occurs. Get all the available answers to each question. If the person is still emotional or distressed about it, use the Describing technique or EFT to reduce it.

Describing

The Describing Technique can be used to effectively reduce the intensity of a *right-now* physical feeling, sensation, energy or discomfort that is associated with the client's problem or upset. The aim is to get the energy, feeling or sensation fully viewed and experienced (without resistance) by getting it described "exactly as it is right now" by asking questions such as:

"Describe what you are feeling (or experiencing) right now" and/or
 "Tell me what it feels like (right now)" and/or
 "What are your perceptions of that?" and/or
 "Describe that sensation (or feeling) exactly as it is (right now)" (or similar).

Get it described "in as much detail as possible". Also get its *intensity* (on a scale of 1 to 10), exactly *where* it is, its *size*, *shape* (in detail), *consistency*, *colour* (if any), any *moods* frozen in it, or similar. Keep the person looking at "what is" right now. Now and then, ask "How are you going with this?" or "Has anything changed or shifted?" and, if so, get the change described and start anew with the (new or changed) feeling.

Keep the person describing it (as it is right now) while it is changing. It may change and change (in size, intensity, shape and position, etc.) until it has completely vanished. If there is more than one feeling or sensation, work with the most dominant or attention grabbing one at any point in time.

Emotional Freedom Technique

The Emotional Freedom Technique (EFT) is a general purpose technique that can be used to reduce the intensity of negative emotions and feelings. You can use it to dissolve any that are present or come up when working with the client's problem. The Describing Technique can

be used instead of EFT or in addition to it to clean up any residual negative energy.

For information on how to do EFT, go to the web (Internet) site

<http://www.emofree.com>

and download the full EFT manual which is available at no charge¹. It is a simple technique that involves tapping or rubbing on "acupressure points" while focusing on an active emotion, feeling or problem. It can be learnt fairly quickly. PEAT (the Psychic Energy Aura Technique), developed by Zivorad Mihajlovic Slavinski, is a similar method and is reportedly just as, if not more, effective.

Beliefs

There are a number of effective clearing tools for working with *beliefs* and *viewpoints*. The method below can be used to help a person review a belief or viewpoint that is fixed, unworkable or faulty in some way or that is simply long overdue for a review (and is found to be contributing to the person's problem).

The first action is to locate or select a suitable belief (or viewpoint) to work with and to confirm with the client that it is worded accurately. The belief may have come up while doing one of the other clearing techniques described herein or in answer to "What beliefs do you have concerning (the problem)?" Asking "What would you have to believe (about yourself or about another or others) to be having this problem (or experience)?" is a quick way to zero in on the core belief(s).

Establish how long the person has operated on that belief and then ask the "Influence Questions":

"How has (the selected belief) influenced your life?" (Past).

"How is (the selected belief) influencing your life?" (Present).

"How might (the selected belief) continue to influence your life if you retain it (as a belief)?" (Future).

Ask each question until there are no more answers or a realization occurs or there is a successful re-evaluation. If that occurs, ask: "How does (the selected belief or viewpoint) seem (to you) now?" or "How do you feel about (the selected belief or viewpoint) now?"

¹ See also the last IVy, IVy 54, page 22, Clearing and EFT, by Peter Graham. Ed.

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If some further handling is required, you can use Eductive Communication on the belief itself and/or find the energy, sensation or discomfort connected with the belief and get it described and/or do EFT on any emotions that are present or connected with it.

End off this belief clearing exercise on a successful re-evaluation of the belief and return to Eductive Communication to check how the original problem or experience is now. It may have changed and may well be fully resolved.

Undelivered Communication

To further resolve a problem or upset (past or present), you can identify the main person or persons involved. And then, get the client to talk directly to each main person involved as if that person was here in the room *right now*. Ask the client:

"If (the person) were here right now, what would you like to say to him/her about that?" (or a similarly worded question)

and

"OK, if (the person) were here right now, is there anything else you would like to say to him/her about that?" until the person's mood changes positively or there is a sense of completion or achievement.

It is best to use the *"about that"* in the above questions to keep the person on the particular problem or incident being addressed. If you don't do that, the client may wander all over the place and stir things up. Get him/her to say it as he/she would if the person was *really* here right now. Make sure that the person is satisfied that he/she has said all he/she would like to say.

Doing this exercise can sometimes bring some negative emotions or feelings to the surface. If this occurs and it does not easily resolve by continuing the communication process or it is fairly powerful, let him/her talk about it (Eductive Communication) or get the right now feeling or sensation described or do EFT on it. End on a good point.

This communication exercise is an effective way of completing things that have been left unsaid or unfinished for years (even when the person concerned is no longer alive or is uncontactable).

Application Guidelines

Always start with Eductive Communication unless another handling is obviously more appropriate. Eductive Communication gets the

person looking at the problem and reviewing his/her ideas about it and, used skilfully, may even resolve the problem all by itself. It also gives you more information about the problem and may bring key aspects of the problem to the surface that can then be resolved with one or more of the other clearing methods.

Doing one of these methods may bring something into view that would be best handled by another method. For example, you may start with Eductive Communication and then do some work with a negative belief that surfaced. While doing this, you may branch over to the Describing Technique to reduce an unpleasant sensation connected with the belief. Handle the sensation and then return to the belief. If or when the belief is resolved, return to the problem to see how it is now. And then, carry on from there based on what now comes up. It is an interactive style, but is nonetheless quite orderly and still requires that you complete each process to its respective end point.

Overall, continue working with the same problem or experience until the person has a good success or it is adequately resolved for the person at this point or he/she feels better about it and some definite progress has been made. Watch out for the point when the client's attention extroverts and he/she becomes more present and moves to a position of greater cause.

If you are trained in some more powerful or deeper clearing techniques or processes then, of course, use them to full effect. The above set of clearing methods are mostly designed to deactivate things that are currently stirred up and to dissolve or reduce "what is" (his/her problem and possibly some aspects thereof as well). Sometimes, that is exactly what you wish to accomplish. □

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Regular Column

IVy on the Wall

by Ken Urquhart, USA

Visibility: Poor

Chapter Eight In a Consideration of A Piece of Blue Sky By Jon Attack.

We proceed to Part 4 of this book, "The Sea Organization 1966-1976". Its six chapters are: Scientology at Sea; Heavy Ethics; The Empire Strikes Back; The Death of Susan Meister; Hubbard's Travels; The Flag Land Base.

In a number of places in this part our author, Jon Attack, includes or introduces a number of factual discrepancies that I am going to correct — trusting to my memory, let it be admitted beforehand. And let the reader also be forewarned that some of the discrepancies are hardly important — but I believe that it is not unimportant to have a true record of fact or at least of report. Having said my say on that subject, I will then explore an aspect of Hubbard's work that Jon highlights with obvious contempt — Hubbard's system of Ethics.

Fog warnings and hornings

1. On p.166 Jon refers to references to the accounts for the Hickstead Garage, a local business in which one of the companies in the Saint Hill corporate structure invested. The accounts were evidently suspicious. Jon's inference is that LRH made them so. The opposite is true. The garage was under the direct supervision of an executive working at SH. My personal and direct observation is that in 1964, that executive, Peter Hemery, took his annual summer vacation. Mary Sue Hubbard covered his duties. I saw MSH on several different days on her hands and knees on his office floor, with stacks of invoices spread out before her. She had found some discrepancy and was auditing the books. LRH himself told me a few days later that she had discovered that the manager of the garage had been cooking the books under the nose of the executive he



was hoodwinking. They were both fired. Shortly after that the garage was sold. Far from being another example of LRH's dishonesty, it was actually a case of his distancing himself from another's dishonesty.

2. On the same page, Jon has LRH welcomed at London Airport on his return from South Africa, where he had been kicked out of Rhodesia, by hundreds of cheering Scientologists. I was one of them; we were not more than 40 in number.
3. p.168. Jon asserts that LRH took information from a 1950's book by a psychologist on the Anti-Social Personality to write material he (LRH) presented as his own original work on the subject. This is a possibility; the existence of the earlier work does not prove that it caused the later. Jon's inference is not a fact; it requires verification.
4. p.171. Jon says that the reported expenditure for one year of 70,000 pounds sterling on sending mailings to the US Mailing List is "astonishing". A large part of the prosperity at SH came from the mailings of *The Auditor* magazine over the world, mostly to the USA. The magazine went to around 70,000 addresses in the US alone. I know. I was Director of Communications SH for a while and had to get the thing out to the post office. These were huge mailings. What exactly astonishes Jon is not clear — but it evidently is something in his own head, not something in the facts of the matter.

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Landlubber

5. p.180. Jon shows his ignorance of ships more than once. He says here that the chain locker is in the "bowels" of the ship, that it is cold, wet, and has rats, is unlit, and that access is by way of a tiny manhole. The chain in question is the chain attached to a ship's anchor; an anchor is always located at the bow and possibly also at the stern; the *Royal Scotsman* had two bow anchors, as most large ships do, and a stern anchor. The locker that stores the anchor's chain is directly below the opening on the deck through which the chain runs to let the anchor out or bring it in. There is not very much ship below the bows and the chain locker is hardly anywhere near the ship's bowels. I once inspected one of the bow chain lockers; I looked in through a large opening and found it flooded with daylight, dry, and not a rat in sight.
- 6 p.180. Jon tells how the first person to be thrown overboard hit the rubbing strake as he fell, with a horrendously loud crash. Jon explains to us that the rubbing strake is a ledge jutting out from the ship beneath the waterline to keep other ships at bay in a collision. This is twaddle. The rubbing strake runs most of the length of the ship on each side and its purpose is to keep the ship from rubbing or banging its hull against jetties and piers. It is placed a few feet above the water line; below the water it would seriously impede control of the ship. Such a thing would be completely useless in the event of a collision. If a man were to fall on the rubbing strake from a height high enough that the meeting of the two would create a very loud noise, he would have been seriously injured. I believe that Jon has swallowed an old salt's tall story told (and relayed) for effect, not truth.
7. p.181. Jon asserts that "Scientologists were used to Hubbard's auditing techniques, where they did not question the reasoning behind a set of commands, but simply answered or carried them out". He is saying that this is the reason why we all obeyed (or tried to obey) Hubbard so compliantly and robotically. Here he compresses reality down to an unimaginably stupid simplicity that has little or no connection with the actuality of what was going on. Firstly, most people on the ship had had no or very little auditing. Secondly, few on the ship had regular auditing, most of the time. Thirdly, no auditor with any self-respect would ever permit a preclear to run a process not fully understood by the preclear. Fourthly, if a preclear did not question the reasoning behind a process, the auditor ran the process in such a way that the preclear would come to understand it. This certainly was the ideal, at any rate, and certainly was no less than what LRH himself demanded strenuously from auditors around him who would not dare try to deceive him. Here Jon reveals his inability to conceive of the actuality of what auditing could be. Discussion of whether or not anyone should audit another on Hubbard's processes is a different argument altogether
8. p.181. Jon states that most Sea Org members accepted the bizarre ethics practices out of devotion to LRH. This is largely correct; one could add that most of us answered a call we heard to do something effective about the state of Planet Earth. Whether we should have heard it, or, having heard it should have answered it, is again a separate argument. It was not devotion to the person of LRH alone that motivated us.
9. p.181. Jon: "It is impossible to add to these stark details [of Ethics practices on board] a convincing picture of Hubbard's charisma". It is impossible for Jon to see any convincing picture of Hubbard's charisma: that is the whole point of his whole book. That Jon cannot convince himself is a fact; that others around Hubbard actually experienced his charisma is as certain a fact.
10. p.181. "Hubbard released religious and military fervors in his disciples". Military, yes. Religious, hardly.
- 11 p.187. Jon says that people were overboarded from the Prom Deck, 40 feet up from the water. I never saw such a thing or

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heard of it; I was called to the ship in November 1968, well after overboarding began. The claim needs verification by eyewitnesses before I will accept it. Jon also says that people were blindfolded and their feet and hands tied before they were thrown. This also I seriously doubt. He further says that they were hurled 15 feet from the quarterdeck. When I saw any overboarding, the quarterdeck gunwales were opened; I would guess the distance from the deck level to the water to be 9 to 10 feet. And he reports that people feared terribly that they would fall against the hull of the ship and have their flesh ripped open by barnacles. Some people may have had the fear; an inspection of the physical realities would have shown how ridiculous it was. Jon seems eager to listen to any story that sensationalizes his version of history.

Chaos, Horror, and Confusion

12. p.187. He says that students on the Class VIII course held on the ship wore a "noose of rope" around their necks. The term is "lanyard". I suppose that the word "lanyard" is not sensational enough and is too closely connected with the healthy innocence of the Boy Scouts.
13. p.188. Jon seems to be saying that I had said that OT III and the Sea Org had transformed Hubbard into a screamingly angry madman. I have never intended such an interpretation of anything I might have said on the subject, not having meant to convey the meaning Jon chooses to see in it.
14. p.191. According to Jon, the Greek Government received "many complaints" about the ship and therefore took action to send the ship away. He doesn't specify what is the number, who reported, and what was reported, and when. I cannot accept as a fact that the Greek Government received "many complaints" until the report is reliably verified. The phrase is an embroidery; the important fact is that the Greek Government demanded that Hubbard and his ship leave Corfu.
15. p.194. Jon says that John McMaster left the C of S because he "probably feared for his own safety". Let's remember that "probably" is an expression of an opinion. In justification of his opinion, Jon goes on to say that John Mac "had been overboarded several times, and the last time was left struggling in the water for three hours with a broken collarbone". That Jon should give credence to such melodrama stretches my credence. John Mac might have gone overboard as many as several times before I got to the ship, but certainly wasn't after I had arrived there. That he or anyone else would have been left in the water for three hours is not credible to me. That he swam for three hours with a broken collarbone and was left neglected in the water all that time is plain silly.
16. p.196. Jon refers to "several years of chain-locker punishments and overboarding". This is his imagination at work. *The Royal Scotsman* was a Sea Org vessel from late 1967. She left Corfu in March 1969. This is a period of about 17 months. After she left Corfu, overboarding ceased. And, since she was so often moving about, and using her anchors, so did imprisonment in the chain locker. Jon did not check his facts.
17. p.196. The "kitchen" staff (the seagoing term is "galley") worked disgraceful hours in the heat and stench of the kitchens. So? We all worked disgraceful hours. Many of us worked in the heat and stench below decks without benefit of doors and portholes for fresh air — as had the galley. In seeking sensationalism, Jon is willing to part from reality.
18. p.207. Jon raises the matter of the death of Susan Meister, and strongly suggests that foul play caused it. I never heard LRH mention foul play. By the time of this incident, we had GO people on the ship, and that office took charge of the investigation and handling of her terrible end. If they had proof of foul play it is conceivable that they would have withheld it— but not from MSH and I doubt extremely that she would have withheld it from LRH. It is possible that LRH would have withheld it from me.

I was involved unknowingly in Susan Meister's situation. A week or so before her

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death, she had written to LRH asking his permission for her to leave the ship and return home. At that time, his policy on such was to refuse (it varied). I composed a reply to this effect and included it in his mail for signature. He signed it. He was considerably put out when I reminded him of this — he had signed the reply without reading it or its original request (and this was not unusual practice for him — I should have known better). From then on, I put a warning note on any similar reply composed for him to sign.

Further, on Susan Meister: Jon quotes some letters she wrote home in high enthusiasm about Scientology and what she took to be the mission of the Sea Org. He quotes them as examples of how gullible SO members were. We had a number of people on the ship who came without a great deal of education but with at least some experience of street drugs (I don't know if Susan had a drug history or not; she was certainly not well educated). Finding themselves on the ship, and sometimes with menial jobs and very unattractive berthing, some of them let their imaginations run wild, and their false enthusiasms flap. Many of them graduated through that phase to some maturity and, in some cases, great ability. I believe that Susan Meister was unable to face the growth that staying on the ship challenged her to encompass; I will always deeply regret that her cry came through me, and I chose to adhere to the current policy rather than to hear her, listen to her, and help her in compassion and good sense.

Sundry Notes

19. p.203. Jon states that officials in Morocco in 1972 gave Hubbard 24 hours to leave the country. I did not hear that. He showed up unexpectedly in Lisbon from Tangier where he had been staying, and he came without MSH. Had there been any 24-hour order to leave he would have brought her. My understanding of his move was that he had to leave Morocco and Lisbon to avoid being extradited to stand trial in Paris. I arranged a flight for him and two attendants to New York; we booked him through to Chicago as a red herring. I believe that the order to leave Morocco was issued to others after he had left.
20. p.204. Jon again brings up that LRH "continued to insist" in 1972 that he did not benefit financially from Scientology, not being paid for his lectures nor having collected royalties on his books. Strange as it is, I can confirm that LRH was telling the truth. Up until LRH appointed Vicki Polimeni to be his personal LRH Accounts (I think that was in 1973), I oversaw the disposition of his income. His income consisted of his weekly paycheck (about \$80, if I remember aright) and his monthly VA checks (\$84, I think). These I put in his safe. There were years of VA checks and paypackets in the safe. On the other hand, his personal expenses were paid through ship and corporate accounts. Up until 1972, I did not see any conspicuous consumption at all, but of course only the accounts themselves will tell. After 1973 he began to get very interested in money for himself, but I was not privy to what went on between him and LRH Accounts or anyone else on the subject. He certainly did control the large corporate accounts. I do not know that he used them for direct personal benefit. I do remember him voicing frequently, in 1972 or 3, the complaint that he had no money at his disposal for purely personal purposes.
21. p.205. Jon claims that during a refit, the crew climbed into the ventilation shafts and cleaned them with toothbrushes. He omits to mention that in the cleaning of the shafts the crew in them used bigger brushes, sponges, and cleaning cloths. Toothbrushes we used for details. The whole crew was involved in cleaning the ship. The larger members of the crew were not called on to squeeze themselves into ventilation shafts.
22. p.205. Jon reports LRH's motorbike accident in the hills of Tenerife, and says that he walked back to the ship after it. I am almost certain that he not only walked back

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to the ship but walked back with his bike as well, and perhaps on the bike.

RPF

23. p.206. The RPF¹ was introduced by me, not by LRH. I designed it all by myself, in response to an order from him to do something about the people on board who were not, in his view, pulling their weight — but had time to complain loudly. Jon says that the RPF was equivalent to imprisonment; it was only slightly more so than being on the ship in the first place. A person in the RPF could have left if he/she had tried hard enough, just like anyone else on board; the RPF member would probably have had to work at it a bit harder.

There are a few things about the original design of the RPF that I now certainly think were wrong, and wish I had done otherwise; in practice, on the ship at least, these things worked themselves out well and eased my conscience. The principal one I have in mind is that the RPF should be fed on the remains of the food given to the general crew. This requirement was well within the traditions of the Sea Org but nonetheless was wrong and unworkable. People have to have decent food and enough of it. I also demanded that RPF people not speak to any crew unless spoken to first. On the ship, this gave way to the practical needs of working together, and nobody made any fuss about it.

Off the ship, others set up RPFs. By all accounts, some of these became sadly distorted. By that time, the Byzantine² politics of the organization made my intervention pointless.

Whatever else one reads into the documents that set up and formed the RPF on the ship, I don't see how one can miss that the RPF (a) took people out of a highly enturbulated environment, (b) gave them physical tasks

to do that they could complete, task by task, (c) encouraged them to do very good jobs of what they were doing, (d) gave them plenty of time in which to study and deliver auditing sessions of each other, (e) was intended to help them recover their own morale (or, in some cases, find it for the first time), (f) returned them to the regular crew.

That Jon can say that they spent all their time "revealing their evil purposes" is ranting nonsense. In session, they were given all the rights of preclears everywhere. If there were evil purposes demanding handling they were addressed. There were technical fads from time to time that might have included checking for evil purposes. RPF members received tough Ethics handlings, yes. That was expected and accepted.

I saw a lot of people improve their own conditions markedly by working through the RPF on the ship. If some had a hard time because of incorrect ethics or technical handling I hope they have had or will have the opportunity to repair the damage completely.

24. p.206. Jon says of the RPF: "This careful imitation of techniques long-used by the military to obtain unquestioning obedience and immediate compliance to orders, or more simply to break men's spirits, was all part of a ritual of humiliation for the Sea Org member." Here is another careful mix of fact and opinion according to a recipe that tries to make a souffle out of bad eggs. That the RPF was made by some an instrument of humiliation is not questioned. Those doing so did it out of their own urges, not mine, and not for long on the ship if I came to hear about it.

I do not believe that the RPF, even when so used, broke anybody's spirit. The freedom of

1 Rehabilitation Project Force. *Ed.*

2 Byzantine, 5 resembling or suggesting the politics of ancient Byzantium; characterized by much scheming and intrigue. *World Book Dictionary.*

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the street, the means of escape, the opportunity to speak up and demand that one leave, were always to hand. I can not accept that anyone was "imprisoned" against his or her own real will. I can accept that some were so weak that they had not will enough to fight for their freedom, and I regret that there was no one near who listened, understood, and addressed with compassion and common sense.

At no time was the RPF ever intended by me to break men's spirits — quite the reverse. If another or others used it for such a purpose, then let it be on their consciences; their doing so was a violation of the documents on which the RPF was based. Again, if it was so, I regret it.

The RPF was very easily used by some as a personnel pool to fill holes that the regular channels of the organization had failed to recruit people for. A delicate balancing act was required. There were functions that the RPF was ideal to fulfill and their fulfilling them provided a real and valuable service to the organization, as in food service and in cleaning. There were activities so large, and so chaotically and stressfully organized that the RPF involvement in them destroyed the purpose of the RPF, as in the renovations of the Cedars Hospital buildings in Los Angeles. In the latter case, the pressure on those assigned responsibility to complete the renovations was so great, and the RPF by its design so vulnerable to exploitation (if not carefully shielded by senior management) that extremely unacceptable abuse of its members definitely occurred. In my view, unpardonably so. As I have said above, I do not think that any permanent harm was done to anyone. I do not see that anyone's spirit can have been broken without the person's deliberate submission to the process.

As to obtaining "unquestioning obedience and immediate compliance to orders": this

was to some extent part and parcel of the approach which infused the entire Sea Organization. However, the approach was naval rather than military, and had more to do with the sea than with the Navy as such. Hubbard's idea was that he would discipline people to work together to manage a ship. As he said, the sea is a very hard taskmaster indeed. The sea punishes sailors' mistakes by wrecking them and drowning them, both very uncomfortable fates. There are right ways to manage ships in different conditions, and wrong ways. Sailors have to learn the right ways and to execute them correctly and at little or no warning. It was the spirit of the sailors that LRH wanted to inculcate into Sea Org people, originally — the spirit of having expertise at one's total command, the ability to think quickly and sensibly on one's feet, the speed to move and to change, courage to face difficulty, resourcefulness and initiative with the willingness to give up individuality for the sake of the group when the group needs it, and to fulfil the needs of the group without hesitation when the group demands it. This is a spirit that leaders have needed, wanted, and looked for, since the beginning of groups.

LRH achieved a significant degree of success, but his partial success led to the failure of the whole endeavour. I suspect that the simple reason he failed is that he didn't run the process on the group (a) with the correct and relevant leadership technology, and (b) to full end result. He allowed himself to be sidetracked by his own internal issues. Instead of a shining and supportive force, he saddled himself with a bureaucratic and fanatic mess.

Madeira

25. p.207. Madeira¹ and the rock-throwing: Jon says it started with a taxi load of people and stones. Not so. The taxi came later. He im-

¹ In October 1974, when the ship was at Madeira, some locals worked themselves up into a passion about the Apollo. They came to the dock, made nuisances of themselves, and the affair soon evolved into a battle.

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plies that Capt. Bill Robertson turned the fire hoses on a small, defenseless, and passive group. Not so. He says some crew threw back some stone and bottles. I did not see this. He says that "the Commodore marched up and down in his battle fatigues yelling orders". A complete fabrication.

I first became aware of the "invasion" when I heard the noise of a small band of people, about 30 persons at a guess, marching towards the dock. They arrived at the dock where the ship moored at the time. Either at once or at some point, one of them approached the end of the gangway still reaching from the ship to the dock. I don't know if he was going to manhandle the gangway or come aboard. As he was about to put his hands on the gangway rails, Bill Robertson ordered the firehose turned on him. I saw this with my own eyes from the Prom Deck. I thought Bill R was a bit too hasty, myself. Anyway, the fireworks then started — a hail of stones hitting all over the ship from the dock. LRH and MSH stood together on the port Prom Deck on the side away from the dock. LRH dressed in his ordinary every-day gear. He stayed where he was, later moving into the landing at the top of the internal stairs up to the Prom Deck, in front of the door to his office. He did not yell anything at all at any time to anyone. If he issued any orders to anyone he did so very quietly and through his messengers. But I don't think he sent any orders down to Bill Robertson by way of his messengers; to get there they would have had to expose themselves to the rock-throwers. I was outside on the Prom Deck when I heard a scream from a female crew member who had unwisely exposed her face. She had been hit on the jaw by a rock. Together we scuttled on our haunches towards the nearest opening to the ship's interior. We passed LRH and MSH, who said nothing. I had someone take the woman down to the Medi-

cal Officer — I don't know how they got there, but they did, without further injury. The woman's jaw was found to be broken. In the general chaos, the fight went on, but the protesters gained no foothold on the ship. A fairly good account of the event, its evolution, and its culmination is in R. Miller's *Bare-Faced Messiah*. Jon seems not to have read it or not to believe it.

Leaving the Mediterranean

26. p.208. Jon thinks that LRH decided to leave the east Atlantic for the west because the Spanish and Portuguese governments were against him. At no time during that period did I hear or sense that he was under any pressure from outside the ship to cross the Atlantic. Had there been such pressure MSH would have been very busy on the subject, and she was fairly relaxed at the time. In fact, it seemed to me that the sole pressure Hubbard was under to cross the Atlantic was from his own wife, MSH. She spoke about it rather frequently as a personal desire.
27. p.208. According to Jon, Hubbard, while crossing the Atlantic, got word somehow that waiting at the dock to greet him at Charleston was a large party of Federal agents. That word actually came over the ship's radio-telephone and it came directly from Jane Kember, the Guardian WW, to LRH and MSH.
28. p.209. Jon fancies that LRH chose the Fort Harrison in Clearwater to move ashore into because of the town's name. This is nonsense. We had been looking intensively for somewhere to move to. He had rejected a number of properties, and time was running short. The building in Clearwater seemed by far the best available so far, and Hubbard more-or-less fell into it by default. The name of the town had nothing at all to do with it. I don't think it hurt. At the time, I didn't particularly take note of the signifi-

The youths on the dock threw stones, and the ship's crew soaked them with the firehoses. *Authors Note.*

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cance of the name of the town, and I didn't hear anyone else aboard talking about it either.

29. p.212. We moved into the Fort Harrison Hotel in Clearwater under the auspices of United Churches, a front created by Hubbard. Jon reports that at some point a spokesman for the Church announced that the purchaser was the C of S. Jon omits that a reporter had discovered that for himself and either was on the point of publishing it or had just done so.

I was responsible for the discovery. When we arrived, I was asked how the mimeo'd orders were to be signed. Hitherto they had been signed on the authority of the C of S. I had this continue. One day, when some journalists were on a tour of the building, one came across one of these mimeo'd orders in somebody's in-basket, stole it, and published it. Had I had more sense, the United Churches deception might have lasted a lot longer.

30. p.212. Jon points to LRH's "increasingly poor health and appearance", and to the "large pointed lump on his forehead". LRH was not in tip-top health. To think of him as an invalid is to go too far. He was a quite active man in his sixties, with a deep reservoir of energy. His appearance was not that of a man broken by illness, at all. His general image was less bright than it had been earlier, true. He did not have a pointed lump on his forehead. He did have an oval lump on his head just above the hairline at the middle of the front. It was not unsightly. As his hair thinned it became more obvious. He had talked of having it removed. I thought it tended to lend him a certain distinction. I am biased, of course.

- p. 213. LRH's dynastic hopes were pinned on Quentin, says Jon. LRH had put out lists from time to time showing who was to succeed him on his demise. He not once showed any signs of handing any power over to anyone. His relations with Quentin were not good. Quentin was showing no signs of any interest in preparing to take over the organization. Everybody accepted

that in LRH's absence power was and always would be invested in MSH. Nobody thought further than that, that I know of.

Jon also states that Quentin was homosexual. Looking back, I think this is a possibility. But I think Quentin had not reached an age at which he could have made his own decision on that subject. As a teenager, of course, he was making discoveries about sexuality. I myself do not see Quentin as a latent homosexual. I see him more as a teenager becoming aware of his different options, and perhaps going through a stage of homoeroticism, such as many boys do experience as they mature into manhood. However, I am not an expert on any of this; I simply have my observations and experience and out of them I do not conclude, as Jon does, that Quentin was in fact homosexual. Jon's mention of it is to point up LRH's presumed (and wished-for) discomfiture at his own son being so inclined.

Jon also reports Serge Gerbode's claim that Quentin had attempted suicide before. As Jon doesn't mention Serge's source, I think this must remain unverified gossip until proven otherwise. I vaguely remember a rumour to that effect on the ship. Its source led me to take no notice of it. If it did happen, the circumstances of the attempt were not serious enough to raise any observable ripples around his parents; those who were close to the parents were very sensitive to all the ripples.

Having said my say on all the alleged discrepancies I wished to have my say about, I have run out of space in which to add comments about Hubbard and Ethics. With my editor's permission, I will address this in my next article.

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The Power of Choice procedure for Handling EXPERIENCES

by Bob Ross, USA

MY POC EXP (Power Of Choice EXPerience handling procedure) despite certain surface similarities to L. Ron Hubbard's R3R¹ procedure is as far ahead of R3R as R3R was ahead of *BOOK ONE / Dianetics Modern Science of Mental Health, DMSMH*) — Dianetic Incident Running Procedures. And, is as far ahead of *Book One* procedures as those procedures were ahead of Sigmund Freud's, psychoanalytic theories and methods, based as they were on Freud's theories of dream interpretation, and Freud's method of inviting talk by free association. I learned by direct experience, of a year of Freudian analysis, in 1948, that Freudian Analysts did not know what they were doing. I came to that conclusion two years before reading *DMSMH*. I realized then, from my own experience, that positive results, reported by Freudian analysts, resulted from their patients having spontaneously looked at and run out emotionally charged or painful incidents. Whereas, negative results, including suicides, resulted from the Analyst having done their thing, by misinterpreting a dream, instead of asking the patient to interpret his or her own dream.

Dream analysis by the Freudian Analysts, is almost by definition always extremely evaluative, and may often be invalidative as well. With dream interpretation, analysts told patients what to think about themselves, as a

result of their dreams. I learned this, when my analyst, who also lived in Haifa, Israel, where I got my sessions, in 1948, misinterpreted the following dream: "I've eaten lunch at my favorite restaurant. And having eaten I am cheerfully paying my bill". My analyst, interpreted that dream to me, as meaning that I was developing resistance to the analysis, and wanted to end it.

As a result, of that interpretation, I ended analysis with that doctor. A few weeks later, I decided that his interpretation was incorrect, and came back to see him hoping that he would agree to resume the analysis. When I got to his home and office, I found it empty for he had left the country to go back to England.

I then recognized that he was the one who had been developing resistance and wanting to end the analysis, not me.

Recently, i.e. only a couple of months ago, I suddenly had a revelation that incorrect dream analysis based upon Freud's sexual theories had been the direct cause of the deplorably high rate of suicides by Psycho-Analytic patients, prior to 1950, when I read about that fact. My recent realization is that the high rate of suicides was the direct result of interpreting certain kinds of dreams as meaning that the patients who recounted them, were latent homosexuals.

Ron, who claimed to be highly knowledgeable of psychoanalysis, seems to have recognized the pernicious effect of "evaluations" and "invalidations". For he certainly made "Do not evaluate", and "Do not invalidate," the top two rules of his "Auditor's Code". However, it was not until 1963

1 R3R: ROUTINE 3-R, 1. R3R *Engram Running by Chains* is designated "Routine 3-R" to fit in with other modern processes. (HCOB 24 Jun 63) 2. *Routine 3 Revised* (BTB 20 Aug 71R II) (From *Dianetics and Scientology Technical Dictionary*, 1975).

in the course of GPM research that Ron discovered: that WRONG ITEMS found and given to pcs, as a result of Listing and Nulling sessions, caused preclear's to dramatize those wrong items. And that the specific and only remedy for having been given a wrong item was to be told that one had been given a wrong item. And to then proceed to find the right item.

Similarities between R3R and POC EXP

I don't want you to indulge in IDENTITY THINKING (A=A=A) as a result of your seeing surface similarities between R3R and POC EXP. Identity thinking operates on the unstated assumption that similarity equals identity (i.e. A=A=A"). For, underlying the surface similarities between R3R and POC EXP procedures, are a number of fundamental and very important differences:

The major obvious DIFFERENCE between R3R and POC EXP at this time, consists of the fact that I have chosen to name the first two flows oppositely from the similar names used in R3R. I have chosen to call the "OVERT Flow," Flow One; and to call the "MOTIVATOR Flow," Flow Two. I continue to call the OBSERVER or WITNESS Flow, Flow Three; and to call the Flow from Self-to-Self, Flow Zero. Another difference is that I have in addition, also found it useful to add a Flow I have called "Flow O-A" which I define as the flow of another to him or herself. Flow O-A has a similarity to Flow Three in that, Flow O-A consists of observing another doing something to self. Both Flow three and Flow O-A may get their charge as a result of misownership, misconception, or possibly misduplication, and misunderstanding.

A second strong similarity, between R3R and POC EXP is that both procedures call for starting each 'FLOW' with a recent incident. A third similarity is that there is a guide and a client, or a listener and a searcher for truth in every session.

A fourth similarity is that I have chosen to copy Ron's use of the word BASIC as descriptive of the first or earliest INCIDENT on any chain of incidents.

Differences

(1) One difference between my Tech and Ron's Tech, is that I don't use a meter! And I recommend that other practitioners learn to get along

without use of a meter. On the positive side, ability to help without needing to use a meter enables one to help over the telephone (though some solo auditors have learned to use their solo meters to get reads on their pc's over the phone). Another reason for not using a meter, is that the day may come when our so, so protective government, forbids what we are doing for each other on the basis of whatever excuse they choose to use. And as use of a meter is prima facia evidence of having been giving or receiving a session, eventually use of or even possession of a meter could land one in jail or a concentration camp.

I do not forbid using a meter by someone who has become meter dependent as a result of CO\$ type training. I merely recommend that such a practitioner develop confidence in his/her ability to conduct sessions without a meter.

(2) A second major difference between R3R and POC EXP is that when using R3R, one runs individual incidents. Whereas when using POC EXP one has the client scan the chain, which takes only a few seconds, after which one guides the client into looking at the BASIC incident. In R3R on the other hand, one goes earlier and earlier, incident by incident for tens or hundreds of hours, until one has guided a pc to the BASIC incident on that chain.

Datum: One gets a client to scan a chain of incidents by asking the question, "How many times have you felt or experienced TOPIC?" A client's answer is most often a statement of feeling, such as; "lots of times", "millions", "too many", "always", etc.

Any chain of experiences, consists of individual pictures each of which contains a picture of a present time perceptual reminder of a portion of the basic incident, plus a copy of the charge of the basic incident with its postulate, plus a copy of the current lock incident. Thus a chain gets more and more massy as the mass of the basic incident is increased as the basic charge is re-copied at each key in, along with a picture of each moment of key in.

(3) With R3R one proceeds by working to ERASE the basic incident of the chain, by repeated recountings. With POC EXP on the other hand, one proceeds after finding the basic incident, by asking the client to look at and if possi-

ble to let go of the *basic postulate*, making it unnecessary to erase the entire incident. For once the client lets go of the postulate the charge of that chain vanishes.

People in good shape when asked to accept RESPONSIBILITY for the effects they have knowingly created will usually be willing to do so. People in very good shape, can be brought into even better shape by asking them to accept or take CREDIT for the effects created by themselves that were formerly blamed on others.

This is most easily understood in terms of children, for most BASIC incidents are found in childhood. Children almost universally blame others for MAKING them cry, when actually these children are using crying in an attempt to control others, and gain something from another or prevent a loss or threatened loss. Crying is a very successful mode of controlling others, especially parents. When looking back at a basic incident, lets say at age three, most adults will be able to confront and let go of the grief over having lost a favorite toy, a ball game, or thing deemed precious when a child, and will usually be quite willing to let go of the grief and flow of tears from that basic incident.

(4) Another difference between R3R and POC EXP is that when running R3R, basic comes up only after one has viewed all later incidents on the chain being run. Thus it may take many many hours or even intensives before basic is found. By contrast, when running POC EXP the basic incident is generally asked for and shows up within five to ten minutes of starting a chain. This makes POC EXP tens to hundreds of times faster than R3R. Early on, (i.e. 1950-54) Ron occasionally talked of getting basic incidents merely by asking for them, and I long wondered, just how he had done that? Now I think that Ron merely asked for the basic, but, didn't know how to get the client to let go of the basic postulate of that chain, other than by erasing incidents.

(5) An R3R expert focuses on running pictures, whereas an expert in running POC EXP focuses on running off energies.

(6) Running R3R requires that the auditor find a reading item, i.e. a named somatic for the chain, to be run. Whereas when running POC EXP there are times when the practitioner need

not even know the name of the charge, until basic has been found.

(7) R3R is limited to running four flows, whereas POC EXP includes an optional additional flow "Others to Themselves." which I call Flow 0-A.

(8) R3R is limited to running out only one half of the full energy and action of the flows involved in experiences. This is true whether the OVERT ACT has been given or received, i.e. outflowed or inflowed, by the client.

My POC EXP on the other hand, includes two possibilities, that Ron's R3R does not take into account. I have found two obvious types of opposite flow to the Overt flow. Let's call these Type A and Type B. Flow Type A comes AFTER the action of the overt act, and consists of blaming the other person, for the apparancy of injury to self, i.e. blaming others for the self created effect on self. Flow Type B on the other hand, comes before the obvious overt action, and consists of inviting the other person to commit that overt action. This then sets the stage for 'honestly' complaining of having been injured, and make a good case. Some children can be observed to do this quite often. They are in training as professional victims.

I discovered the existence of Invitation Flows with a client who was complaining of being rejected by people. I had asked him for a recent time he had been or had felt rejected. He responded by telling me of a time only a few hours earlier, in an elevator, in the building in which he lived. He had looked at a woman, sharing the elevator with him, also in the elevator. She had looked back at him, making a facial expression which to him meant rejection.

I asked him about his opposite flow to her, expecting some blame or other recrimination. But he could not find any back flow from him to her, following her rejection of him. But, as I was by that time, sure that there had to be a flow from him to her in addition to the flow from her to him. I persevered in trying to find the flow I thought had to exist, from him to her.

As I thought of this, I remembered that when I was a seven year-old child, in the second grade, some other child had pinned a sign to my backside, saying "Kick me" or "Kick me hard". Following that I recall attempting to pin such signs

on others. I told him about this childhood game and asked him whether in some way, he had been inviting rejection. He took a look and said, "Yes".

The existence of double flows rather than single flows for the OVERT, MOTIVATOR, OBSERVER, and SELF to SELF flows helps to explain the persistence of those flows, for what is resisted or opposed tends to persist.

(9) Standard R3R when run by the rules of "Standard Tech" must necessarily, be run with the aid and use of a meter. This requires that the auditor be skillful in use of a meter. On the other hand, when running POC EXP one is attempting only to handle easily available conscious surface charge, which the client knows about, and which can be run without a meter.

(10) In the course of running POC EXP, as charge comes off a chain or subject the client will often refer to the charge being run, by another name. At such moments, I ask the client if what he just said, was a more basic name for the charge being run? If the client says it is more basic. I shift to that new name. This cannot be done with R3R.

(11) POC EXP can be used to handle ARC Break Chains, as described in IVy 53. I know of no way to run ARC breaks by R3R, mainly because R3R requires auditing and in the presence of ARC breaks auditing can not occur.

(12) POC EXP can be used and is frequently used to run off MISOWNED chains of experience. R3R does not include that possibility. On the other hand, use of straight wire, if someone thought to use it, can blow misowned somatics, attitudes, emotions and pains. (See II-227 first Par.¹)

(13) R3R includes asking clients if they are willing to accept responsibility for the consequences of overts they have committed, but R3R does not have any analogous question for getting charge off motivator type incidents. POC EXP on the

other hand, permits us to ask via the client for the feelings and attitudes of others and to ask them to accept credit for having created effects on self in response to the overt flow from the client or another.

If you keep these differences in mind you should have no trouble mastering POC EXP and using it effectively.

Discussion of POC EXP procedure stepwise

As with R3R one starts with the flow the client has attention on.

But, as it is not possible for me to know which flow your client will choose to start with, I am herewith going to describe the procedure I have developed for Flows One, Two, and Three and Zero in that Order. Please also bear in mind, that Flow Zero (Self to Self) is usually run somewhat differently from the other three flows.

Preliminary step of POC Procedures.

Want's handled? Can be determined by use of L&N, can be discovered by use of a repetitive question process, or can be determined by asking, "What do you want handled?" or "What's bothering you?" This works an itsa² style two-way comm type of questioning. See also the "Repair of Havinginess, TOPIC finding rundown" in IVy 54 immediately before this one. Some clients come in having considered what they want handled and having come to a firm conclusion as to what they want handled. They state it briefly and clearly in their first session with you; often without having to be asked. But they may not have considered whether their TOPIC needs to be run by EXP (experience) or BLF (belief) procedures, or both. So, when a client tells you what they want to handle, the next step is to ask them, whether their stated TOPIC has resulted mainly from their experiences, or mainly from their beliefs; or has developed from both experiences and beliefs.

If a client tells you BOTH. You then ask, "Which do you FEEL should be run first? If they say

1 reference to Tech Volumes in the earlier editions, in this case volume II page 227. Ed.

2 ITSA, 1. The action of the pc saying "It's a this or it's a that" (HCOB 6 Nov 64. 2. Letting the pc say what's there that was put there to hold back a confusion or problem. (HCOB 1 Oct 63) (from *Dianetics and Scientology Technical Dictionary*, 1975)

EXPERIENCE you continue as described below. Unfortunately, for such a client, if he happens to come to a church trained auditor, whether in the church or in the field, that auditor will almost certainly, still be limited by having to use a meter. But, the meter may not read, because the client was and is talking about known charge, not about unknown and by-passed charge. Therefore what the client says, may not read when stated. That client has looked at the area, and thought about it, thus blowing the surface charge. A church trained auditor, unless retrained, does not dare to run something that s/he hasn't seen read, or that some other auditor has not recorded on a session worksheet, as having read. Such auditors are still meter dependent and will not want to run an UNREADING TOPIC.

A church trained auditor, now an independent practitioner, using a non-church developed procedure, needs to know, that TOPICS like items, can often be gotten to read, by checking such questions as: "Has (TOPIC) (repeat the name as it was given to you) been suppressed?", "Has the (TOPIC) been invalidated?", "Is (TOPIC) known?" or, other question.

The TOPIC is almost certainly what the client says it is, but does not read, because of the simple fact that the charge is known. If you fish and fumble long enough you can waste a lot of time, eventually causing the TOPIC to read, on 'doubted', 'suppressed', or 'invalidated'.

However, as I have said, I validated my own ability to sense truth and charge directly, as a result of successfully handling a supposedly 'unhandleable', "High TA No Gain Case" pc. I did this by accepting each statement that I perceived to be a truthful statement. Each time I recognized that what he was telling me truth about had actually happened to him, and said, "Charge was by-passed on that", without having seen it read on the meter, he would heave a big sigh of relief and the TA would blow down a bit. After about an hour, the TA came down below 4.0 and the meter also read in agreement with my own perceptions. I did this because I saw absolutely no reason why he would want to lie about what had happened to him, and his degree of upset seemed commensurate with what he was describing. i.e. his mission had been ripped off; his ability to earn a living had been

destroyed; and, his belief in the tech, in the church, and in Ron had been badly invalidated. I was successful with this being, because I had ceased to blind myself to Org Overts, to Org betrayals, etc., by considering the CO\$ to be perfect, by considering that staff members could do no wrong, and were incapable of committing overts, on students, pc's or public. As he told me in detail what had happened to him, I was quite sure that it would have upset me if it had happened to me. And would therefore constitute BPC, until acknowledged and gotten off his case.

What was it that made me different from most auditor's at that time? Among other things, the fact that I had successfully done and received thousands of hours of non-metered auditing between 1950 and 1957. That is, from having read DMSMH in mid 1950, until I got my first professional training, an HCA/HPA course at the Founding Church, in Washington, D.C. in 1957. Also, I had both given and received many hundreds of hours of successfully run non-metered CCHs, and non-metered "Book and Bottle" with great gains on both. As a result of my personal experiences, I no longer had a strong internal barrier saying, "I must see something read before indicating BPC or running a process."

About 1990, for the first time, I suddenly recognized that the word my current client had just used, about what he wanted to handle, he had already used at least five times before. I immediately, asked him if that TOPIC word was a satisfactory label for the charge he wanted to handle. Since then, I have been able to recognize when someone has named a highly charged TOPIC, sometimes, the very first time I hear it named. Whether, I hear it named in answer to the question, "What do you want to handle?" or sometimes to the question, "What is in the way of letting go of (whatever it is the guy has been complaining of)?"

Another way I have gone about finding a TOPIC to run, is described in IVy 54,

A third way, I have used is narrowing down from a general area to a specific runnable TOPIC by asking what the client wanted handled, and hearing the client name successively more potent words for what the client wanted

handled or thought of as in the way of a target or goal.

A client's initial statement of interest could be with a very general term such as FAMILY, CHILDREN, JOB, GOVERNMENT, COUNTRY, SELF, OTHERS, ETC. I pick up on the first word I recognize as charged, and ask the client to talk more about that. In the course of doing so, the client names a portion of the total subject, which shows up to me as being more highly charged.

This can clearly *not* be done by someone less than clear, for such people tend to hear items and select items that exist on their own case, rather than on the case of the guy, they are supposedly trying to help. Only a meter and strict training will work for such people, and Ron's genius was totally proven by the fact that he was able to get people who were not clear themselves, to clear each other. When working this way, I do not hesitate to narrow a client's search area by directing the client to, "Tell me more about ____." Or, "Tell me about ____" the last word the client had used as he or she said "it'sa" this "it'sa" that. Within a fairly short time, I would have directed the client to a highly charged TOPIC, which that client would be able to tell me had resulted from Experiences or Beliefs. Thus in the course of a half hour or less a client would, for example, start by naming, WORK, then BOSS, or BOSSES, then FELLOW EMPLOYEES, then SEX, and finally we hit the jackpot with the TOPIC "FRUSTRATION".

At any time, I hear a charged word or term I check it out and either run it then or keep it on a list to be run at a later time. Also I check with the client instantly I hear what could be a more basic word for the TOPIC we are running, i.e. as to whether that word or term is a better name for the charge we are running off.

At some point, I will ask if the client is satisfied that the word or phrase we are using as a TOPIC name has really pinpointed a runnable area of charge. At that point I ask, whether that TOPIC has mainly resulted from EXPERIENCES or from BELIEFS, or has resulted from BOTH. If BOTH, I ask which should be run first. Having recognized a client's current TOPIC, one then has to determine whether the charge on that TOPIC resulted from EXPerience or (BLF) belief or both. The procedure I am

describing here, is to be used when the client says that the TOPIC resulted from EXPeriences, or if the client says that the TOPIC has resulted from both EXPeriences and BeLieFs, but also says that EXPeriences needs to be run first

Exact wordings for the steps of the POC EXPerience handling process

Wording for overt flow: Flow One:

Flow One, in R3R was historically speaking the flow described in *DMSMH* and R3R, which had to do with what had been done TO you.

I have come to the conclusion that helping an individual to a higher sense of personal causativeness, is better done by starting with the running off of OVERTS, rather than motivators, though it is clearly easier to get most lower toned people talking by asking about what others have done to them, as is done in R3R and by most psychologically oriented therapists. My method of running overt flows, and in fact all EXPerience flows serves to avoid, and prevent all discussion of adult life activities which are classifiable as crimes for which they could still be prosecuted or punished. As well, by avoiding discussion of adult life, we necessarily avoid, all talk of present time activities between sessions, which materially reduces session time. Doing things this way, also almost totally avoids missed withhold charge, because you do not permit the client to tell you about socially reprehensible or prosecutable offenses, for that could result in their wondering what you know or have guessed about them.

Even so, when starting new UNclear clients, it may be easier to get them talking about what has been done to them. Once they discover that you don't want them talking about details of what they have done, they will be quite willing to run Overt Chains.

Ron had first described in *DMSMH* which he called the Poor Mans' psychoanalysis a method for getting people to describe the events that seemed to directly be the source of their current condition and difficulties. Running motivators, was the first way that Ron had found to erase the effects of experience. In fact Ron said very clearly in *DMSMH* that you are what you are because of what has been done to you.

It only becomes obvious in retrospect, by means of our famous 20-20 hind sight that the earliest forms of single flow R3R did not run only motivator flow, but ran any and all flows, though usually only one flow at a time, because in running R3R one asked for Earlier Similar Incidents. So whatever flow one started on, one usually continued with, to basic.

Ron's book, *Dianetics Today* [1975] is a staff compilation and documentation of the development of R3R into a Four-Flow process. I remember on the 21st ACC¹, when Ron proved that running OVERTS was necessary for full case gain. Later discoveries proved that some people got well only after they also ran what Others had done to Others. And finally, it was found that other people did not get well, until they ran what they had done to themselves.

What I have found, is that it is easy for a client to view his own overts, and to ask, in the course of the session, whether the 'victim' or recipient of his overt flows was willing to accept credit for his or her own condition at the conclusion of the experience. Then, having had in the course of running the OVERT flow, experienced the recipient of his outflow, whatever it was, accepting credit for own feelings or injuries, the client when run on Motivator flow, finds it much easier to accept credit for his own hurt feelings and injuries.

Several years ago, when I first developed my POC EXP, I started with Motivator Flow as Flow One. At that time, I discovered that my clients quite often could not or would not accept credit for their feeling or injury or for their injuries when running the Motivator Flow as Flow One.

But, when running the Overt Flow they could imagine the person they had injured or hurt accepting credit for the creation of their own hurts. And, after completing the Overt flow to its basic, with the victim again accepting credit for his own hurts, I would direct the client's attention to the completed motivator flow, asking if the client could now accept credit for

his own hurts as an apparent result of the actions of another or others. And of course asking the apparent victim if he or she was willing to accept credit for the results of the actions of Flow Three and Flow Zero also takes place.

As I have remembered it, Ron defined responsibility as being willing and knowing cause on all dynamics. But, I can't find a reference for that. However he has an adequate definition of RESPONSIBILITY. What the Tech dictionary does not have is a definition of CREDIT.

So, I now hereby define CREDIT as accepting and being willing and knowing effect of another's cause. This was discussed in other terms on the 18th ACC lectures².

Discussion of POC EXP procedures

Step A, Flow One: Starting a chain, by spotting a recent time when client caused someone to feel or experience TOPIC! The client may have named his TOPIC as being "FEAR", "FEARS", "PAIN," or perhaps a specific FEAR or PAIN e.g. "A PAIN IN THE ZORCH".

Step B, Flow One: Having spotted a recent time, when the client caused another TOPIC, have the client be aware of the person or persons the client did it to, and,

Step C, Flow One: Ask specifically for what was outflowed by the client and what was backflowed from the apparent victim. For example, we find that client hit neighbor or younger brother, angrily with his fists. His VICTIM responded to what was done by blaming the client and making the client guilty in other's eyes and in his own eyes as well. Typical verbiage would be saying tearfully, "Johnny did it", Or "You did it.", "It's all your fault", "You should be ashamed of yourself", etc.

Step D, Flow ONE Client recalls causing PAIN to another, by having punched a classmate in the nose. Punching the classmate in the nose is the client's OUTFLOW. Therefore, being punched in the nose, is necessarily the classmate's INFLOW. But simultaneously the class-

1 Jan. to Feb. 1959, Washington DC, "Approx. 108 auditors" according to the *Tech Volumes*. Ed.

2 8th July to August 16th. 1957 in Washington D.C. Ed.

mate OUTFLOWS, BLAME for his bloody nose, etc.

Step D+. On the other hand, the classmate may have INVITED the bloody nose by saying, "I dare you to do that", or by use of any other kind of invitation or incitement. And, may flow additional blame after being struck.

That is to say the outflow of the obvious VICTIM generally consists of either an INVITATION, before the overt action: or a MAKE GUILTY, following the overt action. Details will vary and should be determined by asking for them. Ask for what you suspect, you might be picking it up telepathically.

When running **Flow Two** the exactly opposite situation is found. The client experienced PAIN apparently caused by another. (Sometimes, the client will tell you of an incident where his inflow was an outflow from the environment he was in, e.g. slipped on some ice, or a banana peel, rained on, fell down the side of a mountain, or drowned in an ocean or lake, etc. This however might well run as a Flow Zero incident).

Flow Three consists of having observed, directly or indirectly, another causing PAIN to another. And **Flow Zero** will be times when the client caused self to experience PAIN. (By indirectly we mean, from gossip, from newspapers, from radio, from TV. etc.) Whichever category or FLOW the client is running, whether OVERTS, MOTIVATORS, WITNESSED, or DONE TO SELF there is usually an obvious "done to" and an "equally obvious done by". To put that in other words, there is almost always an obvious or apparent VICTIM and an equally apparent BULLY or committer of an overt act.

When an incident is examined in detail it can turn out that the person struck, either invited being punched in the nose, as by daring the client to fight, or after the fact of being gratuitously punched in the nose without having obviously invited it, runs away crying, and by so doing makes the client GUILTY or makes the client appear GUILTY, of committing an Overt Act. There are numerous other possible variations as well.

Having established a scenario or story, and having also both spotted the Inflow and Outflow from EACH viewpoint, one next asks: whether

the recipient of the action can take credit for the feeling, e.g. the Pain of a bloody or broken nose, leg, or other, that was experienced.

Having established the circumstances, and the perception, one then asks whether the client can now take credit for having caused the Attitude, Emotion, Sensation, or Pain, etc, experienced by self. Whether the client can or cannot accept credit at this point; go on! The client may be able to accept credit later. See below.

The next action on **Flow One** is to ask how many times the CLIENT has committed that action on another. Or, on **Flow Two**, how many times the CLIENT has received that kind of inflow. On **Flow Three**, one asks for how many times that action was observed directly or indirectly, that is, seen, heard about, or read about of others doing things to others. And lastly on **Flow Zero**, how many times one had CAUSED that kind of flow to self. (IMPORTANT: Please notice that CAUSED to self, is NOT identical to DONE to self).

Having gotten the details of interaction, including the outflow from each participant, and inflow to each participant, one next asks how many times that type of thing had been experienced, i.e. "How many times have YOU caused someone to experience TOPIC? \ been caused by someone to feel TOPIC (e.g. PAIN)?" \ observed others cause other to experience TOPIC? \ caused self to experience TOPIC? The answer to these questions will only occasionally be a real number, i.e. a specific countable number of times. (This is not Date-Locate procedure) More commonly we get an answer like, "too many", "I can't count that high", "millions", "it seems to go on forever", and so on. Realize that I am talking here of the fact that most clients, most of the time give general answers like the above, and seldom give numerical values, for actual numbers of incidents. But, even when you get actual numbers for answers, treat the chain the same way as for non-numerical answers.

Then depending upon the specific **Flow** one is working on with a client, one asks for the EARLIEST AVAILABLE incident of THAT type whether named, described, or just thought of by the client. Use the TOPIC word or phrase, if you already have it. And insists on an immediate flash answer! IMPORTANT: Do not permit the client to look, look, look for an answer. Rather

insists on an immediate, instant, or "flash answer". If necessary use a finger snap as in original *DMSMH* procedure, to cut short internal evaluation and possibly discarding the answer that immediately came to mind.

As soon as the client SPOTS an incident, ask when it was, and also, if the client has not prior to this point, named the nature of the charge of this chain, and of the PT incident that the client first looked at, ask for that information now, and note it down.

Asking for a flash answer, rather than a considered answer, prevents the client from invalidating that answer before voicing it.

Also, do not ask for, the *earliest time*, ask for the earliest available time, for the earliest time, may not at this moment be available. As a result, one may initially get the second or third incident from the beginning of this chain.

Next, one continues by asking the client with respect to the incident the client is now looking at, "What happened?" Then, having given that experience that much attention, ask if an earlier incident is now available.

Each time the client says that an earlier incident is available, one asks the client for that earlier incident, and gets the client to look at it briefly. And then after looking at it briefly, to describe it to you. One continues asking, until the client has found an incident on that chain which has nothing earlier.

When you are satisfied that the client has contacted the earliest incident of that chain, you will know that the client has reached the BASIC incident of that chain. At that point, if the client has not spontaneously already told you the nature, or name of the chain, ask what it is, i.e. what the TOPIC of the chain or the close to p.t. incident was. Then return the client's attention to that basic incident and get enough details of to enable you to judge whether the client, in that BASIC incident, was feeling the emotion named by the TOPIC. i.e. FEAR, ANGER, TERROR, PAIN, DISGUST, etc? If the client in that incident is not feeling the AESP [attitudes, emotions, sensations, pain] named by the TOPIC, check if someone else in that earliest incident is experiencing that TOPIC. If that turns out to be the case, then it is clear that the client had

picked up, i.e. had misowned, the feeling of the TOPIC at that time.

Should this prove to be the case, then to fully run out that TOPIC may well require running that chain back to an earlier misowned basic. Contacting and letting go of that misowned basic should, I think, blow the entire TOPIC without having to run Flows Two, Three and Zero. Misownership, however, could also take place in Flow Three or Flow O-A. At this point, the possibility of needing to handle a MISOWNED TOPIC when running POC EXP, is theoretical, as prior to this time, I have only encountered this situation when running off chains of ARC-breaks.

After having the client tell you briefly the details of the earliest incident contacted, ask the client if the victim of his overt action can or is willing to accept CREDIT for the EFFECTS in that incident. Usually the client will be able and willing to do so.

NOTE: Early on, I ran MOTIVATOR FLOW first. When doing that, I discovered that quite often a client who had when running MOTIVATOR flow, been initially unable to take CREDIT for the effects created on him/her in the course of the motivator incidents. That is, still needed to blame the other guy for his or her emotional response to the overt actions of the incidents, i.e. feeling of pain, etc. Yet, the client, when running the OVERT Flow could easily get a YES answer, when I asked whether the *victim* in that experience was willing to take CREDIT for the apparent effects of the experience, as that tended to lessen or cause to vanish, his own feelings of guilt for having injured the other person.

Following this, the example of his victim having accepted credit for the effects apparently created on him or her by the overt action, I was immediately able put the client's attention back to the MOTIVATOR chain at which time, the client was able to accept credit for his own VICTIM response to the other's overt action against him.

Patter for the steps of POC EXP.

Patter for flows one (two, & three)

1. "Locate!" i.e. "Locate an incident when you caused another to experience TOPIC". (F2 =

- "another caused you") (F3 = "another caused another") (F0 = "You caused yourself")
2. "When?" i.e. "When was that?" (Calendar time, clock time, or time when some other event occurred)
 3. "W/H?" "What happened?" (Do not let client use more than a few seconds telling about this experience. One minute is far more than enough to determine that the incident conforms to the TOPIC you requested the client to find an example of, e.g. (F2 "Lady rejected me in elevator" TOPIC "rejection".)
 4. "Xs?" "How many times have 'you caused another' TOPIC?" (F2 "Another caused you") (F3 "Another caused another?") (F0 "You caused yourself?")
 5. "E/?" "Spot the Earliest AVAILABLE time when you caused another TOPIC"
 6. "W/H?" "What happened?" You want a brief answer at this time, i.e. just enough of a description to show that the client experienced TOPIC and therefore the incident is on the chain. When you know that is so, give a good acknowledgement and go on.
 7. E/S? Is there an Earlier Similar incident? (containing TOPIC). If the answer to 7 is "NO" jump to question 10.
 8. If "Yes", ask the client to "Look at the E/S incident." Find out whether the client experienced TOPIC in this earlier incident. If "Yes", repeat 7, go to still earlier. If "No" or "Not" go on to 9.
 9. Ask the client to describe this earliest so far found incident, to find "who?" in that incident experienced or was experiencing TOPIC. Some one had to be experiencing TOPIC in this incident for otherwise the incident would not have come up. We did ask for the incident containing TOPIC, not for an incident in which the client experienced TOPIC. That being the case, this incident is now identified as an incident in which the client 'misowned' another's TOPIC.
 10. "Credit?" "Can you as 'victim' accept CREDIT for having experienced TOPIC?" (F2: "Can you accept credit for having experienced TOPIC?" F3: "Can you allow victim to accept credit for having experienced TOPIC?" F0: "Can you accept credit for having caused or experienced TOPIC")

Flow Zero Patter

1. "Locate an incident of you causing yourself TOPIC."
2. "When was it?" (possibly "where" as well)
3. "Tell me about it."
4. "What thought did you have before that?"
Continue to ask for prior thoughts *in that one incident*. Do not permit client to go to other incidents on this question. Continue until no more prior thoughts can be found.
5. "Can you accept credit for experiencing (or feeling, having, creating, or misowning) TOPIC?" (As the case may be.)
6. "How many times have you caused yourself to experience TOPIC?"
7. Locate (by flash answer if necessary) the earliest available time you experienced TOPIC.
8. Have client look at incident briefly to get a little charge off, and then check: "Is there an E/S incident available?" If so go earlier and repeat 7 & 8 till you have found an experience with no earlier available.
9. Run this earliest (Basic) incident by repeating steps 1-5 on that earliest incident.
10. Go on to either opposite procedure or to Ending Procedure. (By opposite I mean BLF if you have been running EXP, and EXP if you have been running BLF).

I have mainly found the Flow Zero is basic, but it is certainly possible that some other flow will have the basic for the TOPIC. Or the basic Charge is not on EXP but on BLFs. and vice versa if you have been running BLFs.

End of EXP handling procedure

POC ending procedure

I recommend using this ending procedure, or a short version of it, to establish terminated handling of any charged TOPIC, or ITEM. I use some form of this procedure after running out any charge or TOPIC, to establish the next TOPIC to be handled, or to establish that nothing more seems to need handling, at least at this time.

ENDING PROCEDURE is used after either EXP or BLF handling. But is only used if client has indicated that the charge which was just run, was only BLF or only EXP type charge. It is

of course also used, if both procedures were needed and had both been completed on the TOPIC just completed.

Completion Step

1. CONT? What would happen if you continued to (have, use, believe in, resist, expect, experience, etc.) TOPIC? If in any doubt, check "What is the *worst* that could happen?" and, "What is the *best* that could happen?" And then ask again.
2. LET GO? "What would happen if you let go of TOPIC, or ceased to (believe in, use, expect, experience) TOPIC?" Best? Worst?
3. WILLING? "Are you willing to LET GO of TOPIC?" This step sometimes requires considerable creativity or ingenuity for I at least am not trying or in favor of trying to get a client to give up ALL FEAR, or ALL ANGER, or ALL of any other useful AESP. I try therefore to word my CONTINUE question in terms of automaticities. I only ask my clients if they are willing to give up automaticities, not basic feelings or abilities. Thus, I would not ask: "Are you willing to give up FEAR?" Rather I would ask, "Are you willing to let go of all 'automatically restimulated' FEAR?" Et al?
4. CAN YOU? (now, at this time) "Can you let go of TOPIC?"
5. "In the way?" If client answers No! or Not, ask: "What is in the way of letting go of TOPIC?" The answer to this important question gives you the next TOPIC to run, if one exists. If something is in the way, leave this ending procedure, and either end session or begin to handle the new TOPIC that is in the way of letting go of the previous TOPIC.

If the answer to Q4. is "Yes!", but you see no indication such as GIs or VGIs that would indicate that the client has already let go of TOPIC, say: "I invite you to let go of TOPIC."

6. If client is willing to let go, and wants to let go, but says spontaneously or when asked, that he or she doesn't know how to let go; suggest that the client say after you; "I used to experience (have, etc.) TOPIC". I call this procedure "AS WASING" and it is one of my most brilliant discoveries, one that can be

sometimes be used in lieu of hours of processing.

I call this "As Wasing." For the TOPIC no longer exists in present time. Saying that the condition WAS becomes a fully TRUTHFUL statement, and as truth as-is, the condition may vanish. As Wasing, is quite different from "Not Ising" which causes persistence.

7. When client, says, "I used to ____" and you see the client brighten up, acknowledge the win by *saying*, loudly and with strong intention, "CONGRATULATIONS!"

End of Ending Procedure

NOTE: "As Wasing" can be used in casual conversation, as a helpful suggestion. "As Wasing" can be suggested all by itself without any other attempt to help, by merely suggesting that the individual say, as an affirmation: "I used to be, do or have ____" as appropriate. Or there is a distinct even a fairly high probability that, if you say to someone, "YOU USED TO FEEL ____!" or "BE ____!" with lots of intention. They will instantly recover. Your statement is TRUE whether they recover or not. But, as it IS true, denying nothing, it will often be accepted and the person recovers, i.e. "You used to be a drunkard." "You used to be addicted to ____!" Etc. It can be helpful, however, to go through some Mumbo Jumbo to give the recipient of your assertion something other than you to credit for getting better.

Getting a reputation as a miracle worker has not always been desirable.

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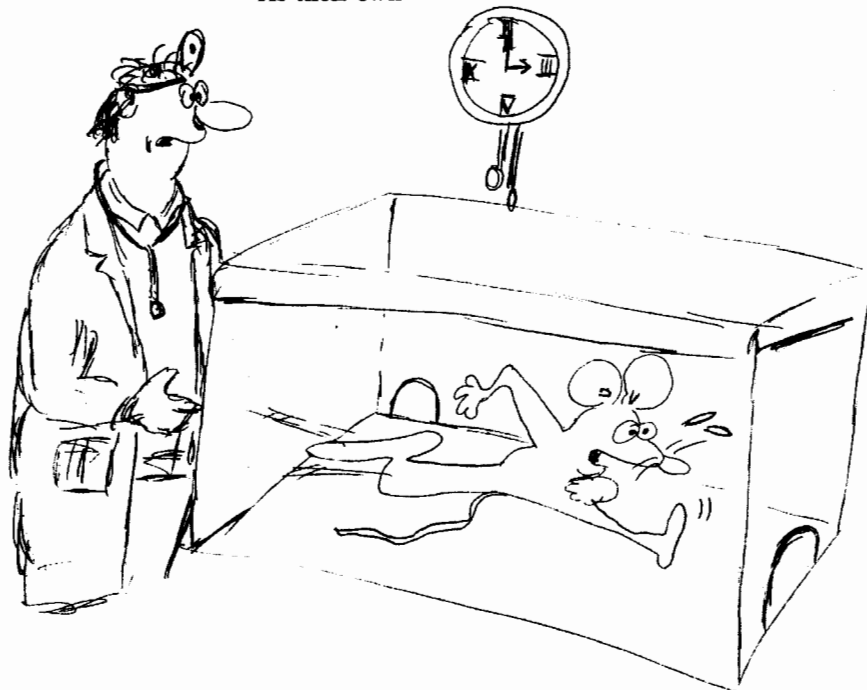
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Three Lab Mice

By Richard J. Brzostek, USA

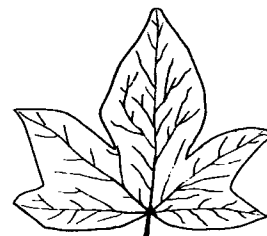
Three lab mice
Three lab mice
See how they run
See how they run
They run thru the maze
With a dopey glaze
Timed by the clock
To avoid the shock
To get the food
As the Psychs guess its mood
Measure its brain
And think it's the same
As their own
As their own



B

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