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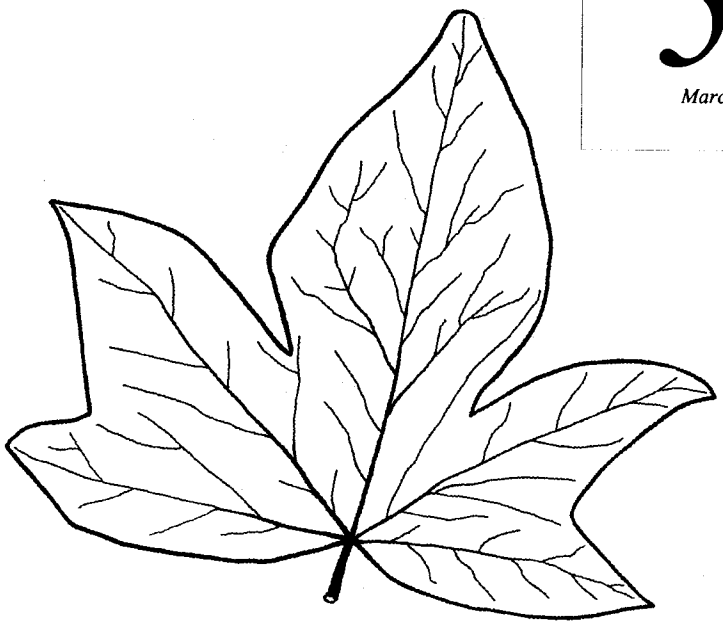
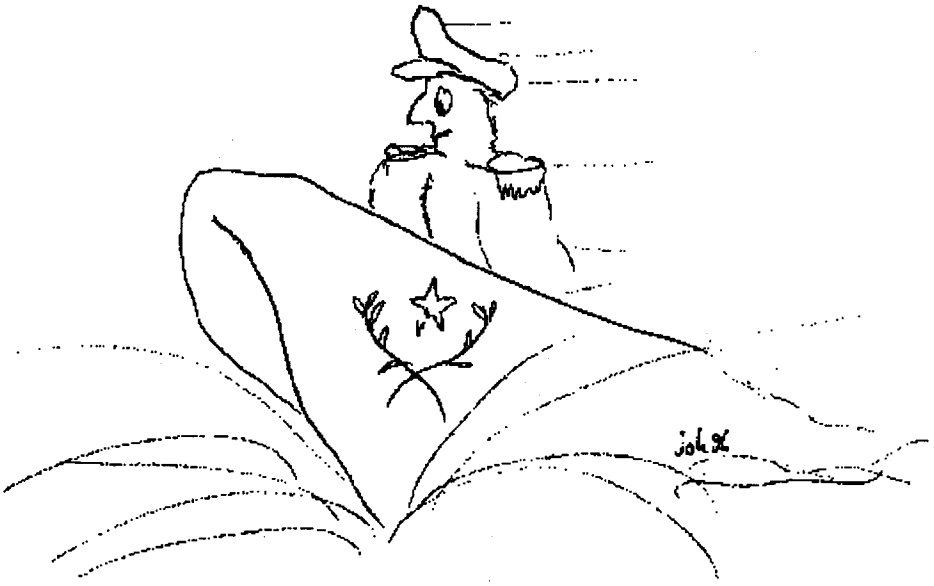
March 2002



International Viewpoints [Lyngby]



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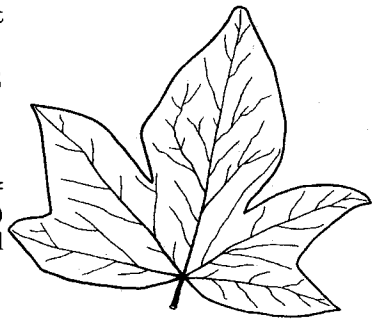

IVy

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International Viewpoints is independent of any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A. Nordenholz was published. 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! As well as reading the magazine, you are invited to contribute. ¤

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Supplement

When the supplement(s) to *IVy* 56 is/are ready it /they will appear at http://home8.inet.tele.dk/ivy/supplement/

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Plato Series — 1[1]***:***

Republic: Introduction

By Todde Salén, Sweden

PLATO'S DIALOGUE *REPUBLIC* is the most well known of all the dialogues of Plato. The philosophical ideas in *Republic* is part of the foundation of the modern western civilisation (the Second Empire[2]).

This book focuses on those philosophical ideas of the *Republic* that are in agreement with DUGA's[3] modern philosophy of life, which uses the Socratic method to bring human beings to enlightenment. The philosophy of DUGA is a modern western philosophy, which has its roots in Buddhism and ancient Greek philosophy. We have added a modern Socratic method, where a "meditor" asks a "premeditor" questions. The premeditor (Pm) in answering the questions increases his understanding of his true nature and the laws of life. The questions and answers are conducted in a session with a dialogue, very much like a Socratic dialogue. The end result of such a session is new realizations about life.

Levels

Our modern Socratic method is performed in various degrees and levels. For each level the Pm is asked to look into his mind to find answers pertaining to a certain subject. Each subject deals in mechanisms of the mind that the Pm is effect of. As the Pm answers the questions his/her awareness in the area increases and the ability to be cause in the area goes up.

The first levels (Grade 00 — 4) concerns present human life situations and our Pm can advance up to Grade 4 without ever contacting any "past life". Grade 5 — 7 deals in questions which are directed directly at the true self (true beingness) of the Pm (his/her existence as a spiritual being) and the advanced levels (Games Course 1 to 8) deal in the laws of life, between lives, and death and the meaning of life.

Types of democracy

One of the things that is most known by the general public about the *Republic* is Plato's ideas about family and children and the fact that it is suggested that democracy is almost the worst kind of system to run a state. But before you decide to stay away from these thoughts in the dialogue, you should try to understand what is really said in this very interesting dialogue. There is an abundance of beautiful philosophical ideas about man and the societies of man in the *Republic*. With this small book I hope that more members of the modern western civilisation will be able to digest some of these very interesting philosophical ideas about mankind and the societies of man. Realising that our modern system of democracy is quite different from the democratic system that Socrates discusses in the *Republic* is necessary if you want to realize what message Socrates is trying to get across in Plato's dialogue the *Republic*. Or like Socrates argues in the dialogue:

It is easier to read BIG LETTERS than small letters. And since a single individual can be considered to be written with small letterst compared to the BIG LETTERS of a state, it is easier to study the mind of the STATE than the mind of the individual. However it is important to ask yourself if the BIG LETTERS tell the same story as the small letters.

State and human mind

The idea carried through *Republic* is that the human mind is reflected in the "mind of the state". Thus it should be possible to understand the human mind by studying "the mind" of various states.

---

1 Todde Salén is publishing in Swedish a book, *Republic*, dealing with Plato's book of that name. This series is starting with an introduction to the book. In later *IVys* Todde comments on and summarises the book. *Ed.*

2 See Todde's articles on the Three Empires in earlier *IVys* There is a contents to all *IVys* on our Internet Home Page. *Ed.*

3 DUGA is the group that Todde and his wife René have been running in Göteborg, Sweden, since 1983.. Ed.

The dialogue leaves it to the reader to decide if the BIG LETTERS of the dialogue give the same message as the small script of an individual. Maybe the strange ideas about family and raising of children are examples of when the BIG LETTERS of the state do not tell the same story as the small letters of the individual. If anyone wants to read the ideas about family and raising of children, he/she will have to go to the library and borrow *Republic* or buy it. In this book we are not discussing those ideas as they are not in agreement with our modern western philosophy of life.

Concerning the other "strange idea", that democracy is just one level above tyranny, we will come back to that issue in the epilogue, when our reader has finished reading all the BIG LETTERS on the subject of the mind of *Republic.*

Purpose

The purpose of these short essays on the *Republic* is to present the Socratic ideas that are interesting from our viewpoints as modern Socratic philosophers. The modern Socratic and Buddhistic philosophy of life that we have in DUGA is a result of our practice of our "modern Socratic method". If you read our book *Socrates and the Modern Socratic Method,* we hope that you will be able get a good grasp of the message of our philosophy of life. Our modern philosophy of life is very much in agreement with the majority of thoughts and ideas presented by Plato in his Socratic dialogues. It is our hope that the reader will become curious enough to practice our methods and learn to know more about him/herself and life. The philosophy of DUGA is a practical philosophy. If you study and practice as you are taught and use our form of dialectic[1] to turn our teachings into practice, you will become a philosopher who will *do* (DUGA translates to *do* in this sense).

In BOOK 3 we use the expression "Baker of Cakes". This expression is from Plato's Socratic dialogue Gorgias, where Socrates asserts that a rhetorician is nothing but a baker of cakes. According to Socrates a rhetorician can best be compared to a baker of cakes, as such a baker cares very little about if his cake is good nutrition for the person eating it or not. A baker of cakes is only interested in making the cake look good to eat and then maybe also to have it taste good. But nutrition is unimportant to the baker of cakes. Socrates says the same is true about a rhetorician. The rhetorician cares very little about the well-being of the person who swallows his sales talk. The rhetorician is almost only concerned in selling his message to the listener and has very little concern about the effects on the listener as long as he can manage to sell his message. Rhetoric has to do with convincing and nothing else.

The word rhetoric stems from Greek retor, which means "speaker". Rhetoric is teachings on the art of speaking well and convincingly. The Greek philosopher Aristotle's (384 — 322 B.C.) definition of rhetoric is still valid: "Rhetoric is the art of finding the arguments that best convinces whatever you want to convince somebody of".

In BOOK 3 we use the word meditor. A meditor is an individual who has been trained in dialectic to use our modern Socratic method. A meditor is the midwife in our modern Socratic method. The person asking questions during a session is midwife[2] to the ideas and knowledge the Pm is giving birth to as a result of the questioning. ¤

---

1 di.a.lec.tic n [ME *dialetik*, fr. MF *dialetique*, fr. L *dialectica*, fr. Gk dialektike, fr. fem. of dialektikos of conversation, fr. dialektos] (14c) 1: **logic** 1a(1) 2 a: discussion and reasoning by dialogue as a method of intellectual investigation; specif: the Socratic techniques of exposing false beliefs and eliciting truth b: the Platonic investigation of the eternal ideas 3: the logic of fallacy 4 a: the Hegelian process of change in which a concept or its realization passes over into and is preserved and fulfilled by its opposite; also: the critical investigation of this process b (1) *usu pl but sing or pl in constr:* development through the stages of thesis, antithesis, and synthesis in accordance with the laws of dialectical materialism (2): the investigation of this process (3): the theoretical application of this process esp. in the social sciences 5 *usu pl but sing or pl in constr* a: any systematic reasoning, exposition, or argument that juxtaposes opposed or contradictory ideas and usu. seeks to resolve their conflict b: an intellectual exchange of ideas 6: the dialectical tension or opposition between two interacting forces or elements. Copyright © 1994 Merriam-Webster, Inc. All Rights Reserved. (Underlined emphasis added by Todde).

2 See Todde Salén's earlier article "Socrates and auditing" in *IVy* 52 (May last year).

A Super Process on Protest[1]

by The Pilot, USA

THIS PROCESS IS ONE OF THE most powerful ones I've ever run. It dissolves solidities, blows somatics, undercuts problems and just about everything else.

The area addressed is 'protest' and that is probably the most critical unhandled button on anyone who has had orthodox Scientology grades. It is a key basic right up there with problems, overts, and ARC breaks. In orthodox handling, the protests get by-passed with only the lightest lick and a promise and they accumulate. Eventually the former Scientologist ends up out there with a picket sign protesting the whole damn subject.

I had taken a stab at this area before and there is a chapter on it in *Self Clearing*[2]. But as I mentioned in a recent post, the chapter is only a first pass and more work was needed. So I was thinking about that and trying things.

And I'd just put together those axioms of creation, and doing that improved my view of early track.

Downward Spiral

I've previously theorized that the downward spiral begins with wilful decisions not to communicate. And I could see that eventually the being would be trying to communicate a protest and could not get it across (because of out communication) and therefore would begin to mock up something compulsively to communicate that protest.

That does run nicely and is still a good start on handling protest (in expanded grades, we learned not to discard the earlier processes when we hit upon a more advanced one in an area).

But it is not basic. There is an earlier action connected with protest on the track. Before he begins trying to communicate his protest, he must have something that he is protesting. So it begins with an inflow that he objects to and pushes a protest against.

Concepts behind the process

So I came to the following concept:

Imagine that Joe is busily creating things. He has all sorts of interesting mockups and spaces and so forth. So do other people. They exchange creations.

One day Bill puts something in Joe's space. Joe and Bill are already slightly out of communication. So Joe doesn't feel like communicating with Bill and doesn't want to take Bill's viewpoint for the moment necessary to vanish the creation. So instead of admiring/acknowledging the creation for a moment and then as-ising (uncreating) it to get rid of it, he protests against it.

In protesting against it, he cannot now create it and therefore cannot uncreate it and as a result it becomes solid and he is stuck with it. And so he protests more. And the more he protests, the more solid it becomes and the harder it is for him to control or handle it. Soon he has problems in the area and then he's committing overts to solve the problems and down we go.

A friend helped with the next part. We were bouncing around ideas on protest in the coffee shop and he realized that admiring something was the correct opposite to protesting the exist-

1 From the Pilot's post 49 dated 17th Feb. 1999, This article, given here in its entirety, is about a sixth of post 49, which also handled various communications in the previous fortnight's public newsgroup alt.clearing.technology.

2 The Pilot's book, *Self Clearing*, is available on Internet — Links to it from *IVy*'s Home Page:http://home8.inet.tele.dk/ivy/ *Ed.*

ence of it. Soon we were alternately admiring and protesting the existence of objects on the table and that was one hell of a process all by itself.

Then I added a third step, based on the idea that the correct handling was to take the viewpoint of creating something to dissolve it instead of protesting it.

With that I quickly knocked out a back somatic that had been troubling me all that morning (more on this later) and he tried running protest on the location that he was in and knocked himself right out of his head.

The process

I've been playing with it since then and the process is wild. It runs extremely fast (usually just a few cycles through the commands) and runs on just about anything with spectacular results.

The commands are:

a) Protest the existence of ....

b) Admire the existence of ....

c) Get the viewpoint of creating the existence of ....

Theory

At basic, protest is an outflow. So on the first command, you are projecting a protest at the target. It is not passive and it is not merely disliking it or detesting it, it is an active flow of protest, a sort of "get it out of here".

The assumption here is that anything which is in your space which you don't want is, at some level, being protested. So we have the pc do consciously what he is doing unconsciously, which in this case is to protest.

Considering how well this runs on objects selected at random, I might even theorize that at some level (maybe deeply suppressed), one is protesting the entire universe and that is what makes it solid and holds one trapped here.

And notice that the command is to protest the existence of rather than to protest something about something. If you want to run a spot on a salt shaker, you protest the existence of the spot (ignoring the salt shaker) rather than protesting the fact that the salt shaker has a spot on it. If you do it the other way, you wouldn't have a pure protest and it doesn't run right, you're trying to hold the salt shaker there at the same time that you're protesting the spot on it.

The admiration step is very important. Generally you will find that as you run through the commands a few times you will begin permeating and acknowledging the target for its existence. If necessary you could make a point of permeating it on this step, but it seems better to just let that come about naturally.

Generally on the first pass you are mostly protesting and only willing to give it a tiny grudging bit of admiration and then distastefully get a vague idea of creating such a thing. But that lets you really protest it heavily on the second time and then you find that you really can admire it a bit and start really getting the viewpoint of creating it.

And that "get the viewpoint of creating" is another wild part of this. Often there is a bit of a feeling of motion at some spiritual level and sometimes you get thoughts that seem connected with the creation of what you were protesting. It is just fantastic.

And then on the next pass something feels like it is really coming apart. Often you feel like you are permeating it on the protest step and that is frequently accompanied by a feeling of warmth and energy releasing. And often it starts to seem like a huge joke and the thing that you were protesting seems immensely funny, like a practical joke that you had pulled on yourself.

And you'll find that when this happens, somatics disappear, if that was what you were running. Or things seem different and situations seem to change. Or perceptions change if you were running this on an object.

Somatic trial

The biggest limitation seems to be on how much you can knock out on one run.

I mentioned that I tried it immediately on a back somatic. I had been lifting things the night before and what it really was was a bunch of little aches and pains, just the usual morning after effects of using muscles that were out of shape.

I'd run a few little assists on it in spare moments and eased it up a bit, but I hadn't had the time to clean it up properly, I know from experience that somatics from sore muscles run slowly

for me. This was at lunch time, by the way, so I hadn't had too many spare moments and it was one of these deals where you pretty much ache all over.

So I took a shot at it right away, protesting the somatic, admiring, and creating it in rotation. A few commands and the somatic blew completely. Until, that is, I moved around and a different set of muscles started aching.

So I did it again, this time being very careful to protest the entire business, not just the ones that hurt in the particular position I was in. Again, just a couple of commands and the somatics were gone.

And I turned my head far to the side and there were more somatics. Run it again. Twist my shoulder around. Run it again. Shift into a weird position. Run it again.

It took a half dozen runs before I was moving around comfortably with no more back somatics. On the first few I kept trying to get the whole thing, and later I didn't bother, just getting my protest at the muscles that were now hurting. It didn't seem to make any difference in the process.

The individual runs were fast (especially the later ones) and the whole business still only took a few minutes. But there was this odd effect of only getting a small or limited amount of as-isness even when I tried to run a broader target.

Entire universe versus narrow targets

Of course, I tried running the entire physical universe as a single item. It runs well too. And some weight of oppression seems to dissolve, but it is hard to say exactly what, the itsa[1] is not good on such a broad target. But the universe was still here for me afterwards. And I found that I could run that one again, and another little weight seemed gone, but not the whole universe. This one is fun, but it is probably using a teaspoon against the ocean.

Narrower and more specific targets produce better results. And there is much better itsa, so that is the way to go. You might try a broader target occasionally just to see what you can pick up, but don't get into grinding away at a big one over and over.

Use it on things that you currently feel heavy protest towards and you can feel the charge lifting off in great chunks.

And of course I've been running this on various things that I protest in CofS. It is amazing how much protest that organization can engender. Note that you do not run "CofS assigning lower conditions" because you end up holding CofS solid while trying to run the lower conditions out of it. Just run "the existence of lower conditions" or a specific lower condition assignment you were given once or something like that where the entire item is a target of the process.

Unfortunately there does seem to be that limitation on how much really dissolves on each run of the process. But I wonder if enough freezoners[2] ran off enough protest at CofS whether it might cause the unpleasant solidities in that place to dissolve.

Good versus bad

Note that in the ideal scene, one can create everything but only chooses to create some things. It is restoration of choice over the existence of things rather than an irrevocable vanishment. So don't be afraid of as-ising something you like, you'd just put it right back.

This might also unblock the road on running positive mockups successfully. The big barrier to this was that it doesn't work well to try to mock-up a good leg to handle the fact of a bad leg. Although this tends to be explained in terms of alter-is and not-is, we could also describe it as being due to his protest at the bad leg blocking his ability to create a good leg. That does fall under the same theory (the later condition persists) but opens the door to a simpler handling.

The theory would be to first blow all your protests in an area and then run a positive create to mock-up what you want.

---

1 itsa: The client telling the practitioner precisely what it (the thing being handled) is — It is a ... (In this case the client and the practitioner are one and the same person). *Ed.*

2 Freezoner: One who is not under the influence of the CofS (Church of Scientology), usually some one who has been! *Ed.*

Mock-ups

The maximum strength positive create process from the early ACCs[1] is to mock-up others creating the item. At one point Ron suggests using *Self Analysis* and running the commands as "mock-up another creating ..."

That all pretty much fell by the wayside because of the good leg / bad leg problem that would get in the way of positive create. So there wasn't as much work on this as on other variations of creative processing.

My feeling on this is that if one is going to create a specific rather than vary the thing being created, then one should vary the terminal that one is mocking up to create it. In other words, "mock-up Joe creating X", "mock-up Bill creating X" alternately. Even better might be to use dichotomies for classes of terminals as in "mock-up a strong person creating X" alternated with "mock-up a weak person creating X".

This might also be helpful for people working with TROM[2] since that has a positive create process in its line-up.

This protest business might also be the basic bug on creative processing. According to Ron (I think around 1957 — possibly it was the 16th ACC), occasionally somebody's TA would soar out the roof on trying to do a mock-up command. We know from modern tech (C/S series 1, 24 May 1970, revised 23 August 1971) that protest can drive the TA up. So my hypothesis now is that occasionally a creative process would restimulate this protest at other's creations and cause the TA to soar.

How far one could go with this remains to be seen. But I can say for sure that there are big gains and cogs to be had running the protest process given above.

Affinity, The Pilot ¤

1 ACC: Advanced Clinical Course. Name of a number of six week courses run by L. Ron Hubbard in various parts of the world (USA, England, South Africa, Australia) in the 1950s. *Ed.*

2 TROM, Self help, self processing book *The Resolution of Mind*, written by Dennis Stephens, and available on the Internet for Free Download, see WWW.fza-org (or links on *IVy*s Home Page). *Ed.*

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To Bomb or Not to Bomb

by Britta Burtles, Britain

MANY PEOPLE HAVE been saying that bombing Afghanistan is barbaric, as it destroys more innocent lives; futile, as it fails to hit the engineers of the atrocities of September 11th, and counter-productive, as it will spawn many more terrorists and many more similar and worse attacks. Another reason why it is absurd to bomb this desperately poor country is this: We cannot fight mental image pictures, beliefs and convictions with bullets or bombs. Doing so anyway is like Don Quixote attacking windmills. Terrorists are convinced they are doing the right thing for their Cause, their country, the world or God who, they believe, will love and reward them if they give their lives while attacking His enemies. Anything they decide to do in the name of that Cause, they think is justified and divinely approved of, even if the rest of the world reels in horror, rage and grief.

The kind of abject poverty that is rife in Afghanistan is the perfect 'soil' for fanaticism to flourish. The recipe to make a terrorist is this: Take a person who has nothing to lose, quote the Holy Book out of context to convince him that 'the others' violate God's laws. Tell him God will love him if he dies while striking a blow against His foes. Give him money and promise him the glory of martyrdom. Then you have a terrorist who is prepared to die for the Cause. With amazement I heard on a recent radio show someone call another disparagingly a "cappuccino-sucking liberal". There you have it: Humans! One person attacks another for having a different view-point to his. Add to this misunderstandings, lies, non-comprehension and no-communication, put it into an area of great poverty, use religion as a convenient hook to hang it on, and you have the ingredients which caused the recent events in the States.

Of course we have to root out terrorism, and it is totally understandable that people feel like lashing out against those who orchestrated the abominable attacks on the 11th September. But actually doing so puts us on the same primitive level as the terrorists. These now feel even more justified to continue and double their sinister activities. LRH called this DED-DEDEX[1].

It is true: Mankind is still very young. In evolutionary terms we only appeared on Earth 10 seconds before midnight. So maturity is a long way off. From inception Man has responded to this planet's law of cause and effect like animals do: If someone attacks, our instinctive reaction is counter-attack. Thinking or talking does not come into it. Except humans have been able to sharpen their urge for the counter-attack with feelings of revenge and demands for retribution. So we have made it into a fine art, even adding our talents by inventing scientifically and technologically more and more sophisticated and deadly weaponry, thus leading us ever closer towards the extinction of our own species.

Think

To this day only relatively few people have advanced from that primeval level of operation. However, sometimes my sadness is lifted, when I listen to people who were able to step back, think this through and come to the conclusion that much more damage worldwide is being done by hitting back angrily and blindly, without aiming at the real culprit and enemy — warped and distorted facsimiles and ideas — which cannot be reached with bullets or bombs.

1 **DED-DEDEX, 1.** the overt-motivator sequence went backwards. You hit Joe, then he hits you. Although it went this way you had it figured out that he hit you first. So you invented something that he did to you to motivate your hitting him (SH Spec 83,6612C06) **2.** overt-motivator sequence; when somebody has committed an overt, he has to claim the existence of motivators — the Ded-Dedex version of Dn. (HCOB 7 Sept 64 II) **3.** where the preclear all out of his own imagination has done something to somebody else and then it has been done to him. (PAB 18), *Dianetics and Scientology Technical Dictionary,* 1975

I am glad LRH's homo novis actually exist. They are those people who have been able to climb out of the swamp of those primitive behaviour and thinking patterns that prevent homo sapiens from seeing beyond the most base, vile and destructive human instincts.

All over the world governments have started to set up agencies and organisations of intelligence, diplomacy and human aid to eradicate terrorism. There is a lot the civilized world can do, but I consider the most important measures will be: to remove poverty worldwide, to establish ongoing dialogue and to educate the young and the old, as, let's face it, terrorists will only stop their destructive actions if and when they change their minds. And we have a decision to make: Either we want revenge (some call it justice) or we want to root out terrorism. I don't think we can have both.

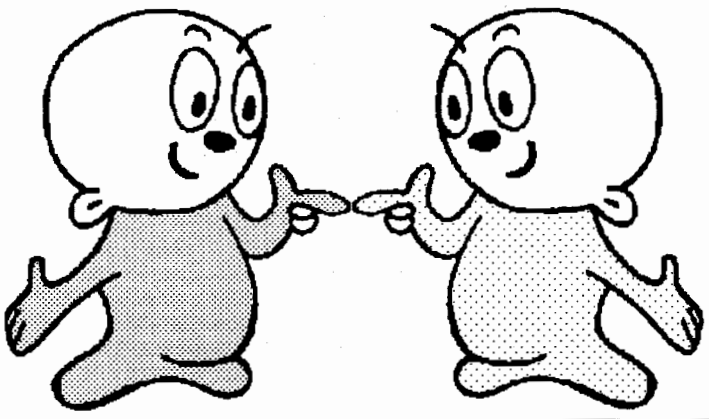
[The following was added to the article in late December 2001. Ed.]

Achievements

The Taliban was repeatedly asked to hand over Bin Laden. As they did not, the West decided to bomb Afghanistan in order:

1. To wipe out the Taliban;
2. To get Bin Laden; and
3. To abolish terrorism.

After weeks of bombing and wrecking the already desperately poor infrastructure of the country, after destroying many homes and killing countless innocent Afghans, after terrorizing millions into fleeing the country, let's see what the bombing has achieved:



1. They have demolished the Taliban. Now the Northern Alliance is in Power, from whence they came before the Taliban took over as they, the Northern Alliance, had made such a mess of things looting, murdering, raping and tearing the country to pieces in endless civil wars. And that is what Afghanistan will most likely get again after a period of, at least, order and peace under the Taliban.

Oh, but then you believe they are going to get a broadly based, evenly represented, Government. I know, the politicians have agreed to this. However, the Northern Alliance assumed Power when they broke their promise and marched into Kabul. I cannot see their generals, who are the warlords and chieftains of their numerous tribes, letting go of the power they have now regained. Thus the first achievement of the bombing is that one gang of bandits has been replaced by another gang of bandits.

2. Bin Laden is still at large; and

3. Instead of reducing terrorism, with every innocent Afghan killed, hundreds of new terrorists are being created in more than 30 countries, where they are nurtured and prepared for future sinister activities. So, regarding the aims of the bombing, we are looking at, what one could call, 'negative equity' plus a pitiful show of pretence and pomposity. A country full of peasants with mindsets, culture, morals and equipment of the Dark Ages is being smashed up by the full might of the American war machine. It is a pathetic and ridiculous farce played out at the expense of the people of one of the poorest countries in the world.

Least to do with terrorism

It is an ignoble and impotent mockery to home in on and ruin a destitute and suppressed country whose people have least to do with terrorism. The terrorist group Al-Qa'ida has been operating for many years from more than thirty countries, including the U.S., England and Germany.

Afghanistan is the easy target that helps America, if the bombs are loud enough, to silence her guilty conscience, which keeps reminding her that she has created, educated and armed the terrorists, and makes her hope the world will not remember. ¤

The Pursuit of Excellence

by Jim Burtles, Great Britain

IS IT THE CHASE or the quarry that draws us into this game and then draws us ever onward? If we really do want to reach excellence then I would expect us to relax once we have produced a reasonable product, i.e. one that meets our original intention. On the other hand it may simply be the chase that we need, in which case excellence is only a brief resting point before carrying on with the endless dance of the dabbler. Anyone who has a serious case of the Polisher's Palsy is likely to want to endlessly improve the product towards the unattainable absolute. The inevitable outcome is a spoilt product rather than a perfect product.

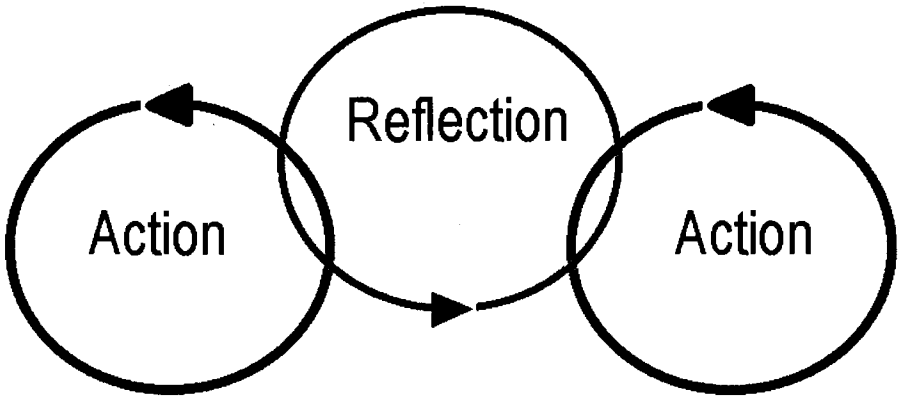
Worse and worse?

Once I have produced my first draft of any new product, I naturally move on to review it and improve it. Basically this consists of spotting and correcting the errors. Then there is the delicious temptation to improve it even further by going over all of the details. As one adds a little something here it goes slightly off balance over there. So then one starts correcting the corrections, addressing the balances and polishing all the bright new knobs that weren't there in the original version.

It gradually becomes more and more difficult to satisfy one's inner desire for that extra something. It seems as though we are chasing the elusive quality of perfection in a never-ending ritual of adjustment and improvement. Somehow we can't quite catch it and yet it is almost within our grasp. Tantalisingly close but we're not quite there. Needs more effort, more time, more this or a touch of that, something's still missing, it's not quite there yet.

Why?

Having just persuaded myself to deliver a reasonable product before I moved on to try and turn this one into a super product I began to wonder. Why do I get myself onto that treadmill of fine-tuning? I suspect that lots of others fall into the same trap — but why? Why can't we just relax and say that's it, near enough is good enough? Well I think I can explain why. Whenever we set out to make or do something we surely intend to do a good job. We hope it will be so good that other people will be impressed. At the same time we must surely be hoping that we will be impressed. Even if we are not impressed, we at least want to have a result we can like. As far as I know there is only one way to get to really like something — you have to communicate with it. So how do I communicate with my work — I look at it, I inspect, I play with it, I touch, feel and I think about it.



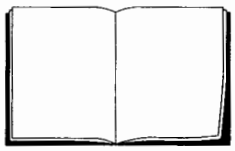
Instinctively I sense danger and so I continually re-create it by adjusting, improving and modifying it. Otherwise there is the distinct risk of total duplication and my beloved object will vanish in a micro moment of As-Isness and I shall be left with nothing but a fond memory of As-Was. Even worse I suspect that an As-Is vanishment is absolute and I won't even have the fond memory.

Faced with such a calamity I cannot, dare not, put my work down and simply admire it. I pretend to myself, and others, that such admiration without a real purpose would be an act of vanity but deep down I realise the truth. "What if I admire it so much I make it disappear?"

Solution?

Perhaps the solution is to proceed on to the next stage rather than waste time and energy preserving our fantasy of a completed cycle. After all, if the cycle is complete then that's it. End cycle and acknowledge before moving on to the next cycle. So instead of drooling over my fabulous new product I should be saying "Well Done Me. That's it, end of product. What's next?" Ack — Stop — Question; this is the Reflection cycle that comes between the Action cycles of creation. It acts as a link forward on to the next cycle but separates it from the previous completed cycle. If it works for me then why shouldn't it work for you? ¤

Book News:



The Power of Now

Reviewed by Peter Graham, Australia

I WAS READING the book *The Power of Now* recently (an excellent book by Eckhart Tolle) in which the author mentions "resistance to what is" on numerous occasions. The basic message of the book is: get into contact with the Here and Now (the only time that actually exists) by becoming "the observer" (instead of "the compulsive thinker") and by dropping all resist to "what is". Not a new idea to clearing practitioners (nor to those versed in meditations), but there are many interesting and useful ideas and angles in this book and everything in the book is related back to being present.

What you resist....

One thing that I realized after reading the book was that we often have a predisposition to resist certain things and that what we involuntarily resist is always linked to one or more unresolved and charged incidents (or other case elements). In other words, we are very particular about what we tend to resist.

The answer is to observe what we are resisting (by becoming the observer), spot what it is triggering, and then resolve that with one or more appropriate clearing techniques or processes. This zeros right in on the underlying charged incident(s) or whatever with great precision and is much more precise than asking what the problem or incident (as a whole) reminds the person of or what is earlier and similar.

Test it

This can be tested. The next time you find yourself resisting something (anything), become the observer and spot what you are resisting and then identify what that resistance is linked to.

From a technical point of view, the approach is to find out exactly what a client is resisting (in relation to a current problem, incident or attention holder) and then ask what that reminds him/her of (or what it triggered or what is earlier and similar). There can, of course, be more than one thing that a person is resisting, but there is usually a main one. Clearing the underlying incident(s) allows the person to become and remain present and the impulse (compulsion) to resist (in that context) diminishes or vanishes.

I certainly recommend the above mentioned book. It places emphasis where it should be placed, on becoming more present (conscious). As we become more and more present, we recover our true (integrated) self and shed our false selves. And our natural qualities and abilities manifest. ¤

Hodder and Stoughton 2001, first published by New World Library 1999, ISBN 0 340 733500 — This review first appeared in the Internet list Spirit-l

20 Years in the Free Zone

by Hari Seldon, Trantor

LEAVING THE Cof$ was in many ways a relief. Suddenly you could think freely and act without fears of oppression. Suddenly the fixed ideas, group service facs and sick policies of the Cof$ were no longer a barrier to your willingness to be responsible. Now that 20 years have passed since the big splintering took place (1982-84) it is time to review what did happen.

As the years passed by you realized that many of the suppressive ways of the Cof$ had entered your mind, even though you resented other suppressive ideas and policies. It took years to get rid of some of those group service facsimiles.

SPs and black and white logic

For me personally the worst fixed idea to get rid of from the Cof$ was the ideas about suppressive persons or SPs. We inherited an idea that some individuals were SP and others were not SP (black and white logic or two-valued logic). Slowly I came to realize more and more that we all had suppressive traits. That we all at times dramatised suppressiveness more and at other times less. That some persons more often dramatised suppressiveness than others (gradient scale logic). I matured. And as I matured I realized that this process of maturing came about as a result of my involvement with the Cof$. In the Cof$ we started to confront some of the evil of the human mind using black and white logic. We learned that this black and white logic and handling of evil was not the right way to go about it.

Ethics/2WC

In the free zone we learned to use 2-way comm [2WC] instead of ethics. Our free zone world became a lot more sane and much better to live in than the world of dramatised ethics policies of the Cof$. Very often we found that 2WC and the increased ARC that it resulted in, handled situations without any use of ethics policy. We also discovered that at times it was impossible to restore ARC as we had different goals, purposes, policies or plans and that each group had its own course of actions.

Goals and groups

We learned that if you want a group functioning you need to have star high goals that the individuals in the group are willing to submit to (and put their own smaller goals and purposes under).

We learned that it was not so easy to keep a group together. You suddenly started to understand why Hubbard used heavy ethics procedures to keep the different SCN groups together. Of course the Cof$ went too far and it turned into dramatizations that eventually injured the survival of the Cof$ itself. It is obvious today that it was this dramatization that caused a lot of professional auditors to leave or be thrown out of our worldwide group of scientologists. You were no longer willing to compromise with the star high goals you subscribed too. Since these very goals were the reason you were a member of the Cof$ at all, it became necessary to leave one way or another.

Yet it was due to the philosophy and technology of Scientology that you had started to look at these star high goals again. It was with that very technology that you had in this short lifetime suddenly an opportunity to start to realize these goals.

So you had a problem (one vector against another). Due to the oppression of the Cof$ you solved the problem by leaving the Cof$ and instead try to accept responsibility for the star high goals outside the Cof$. The free zone was created by individuals who had quite different policies and plans about how to start out anew, even if the goals and purposes were relatively similar.

More splits?

It seemed as if all the free zone groups agreed that it was more important to keep ARC high. But we soon learned that ARC is not enough to keep different groups together if they do not also agree on policies and plans and programs. The only program we all seemed to agree relatively well on was the effective programs we inherited from Hubbard — the auditing programs — and our agreement to create a free zone despite the efforts of the Cof$ to destroy it. Especially we all seemed to agree to continue delivery of the ARC auditing on the lower grades.

Initially most of us free-zoners probably believed that we would create a worldwide net-

work of free zone groups. Today we know that this did not happen. Instead we have many different groups of different sizes. We have goals and purposes that are similar to those Hubbard's auditing technology helped clearing within ourselves. We have much more free comm. within our organisations. But we have very little comm. between the different groups even within the same nations. Our KRC is better than the slave control of the Cof$. The various free zone bridges to freedom are often of higher quality and give better results than the Cof$ "bridge to total freedom".

OT-levels

The OT-levels of the Cof$ do not result in the stable gains Hubbard hoped they would give. Maybe this is so because the lower grades were not properly run, maybe because the power processes are very often not run at all or run sloppily. Maybe it is for other reasons that the gradient of OT is very rarely working in the Cof$. We free zoners do all seem to agree in general that the Cof$ has sold out the workability of Hubbard's auditing technology for "making bucks" and maintaining the discipline and control of the worldwide group.

Delivery of truth

Hubbard once said (in *Technique 88*) that a large group cannot deliver truth to individuals. He talked about "control and lying" and said that if you want to control individuals you must lie to them He said that if you deliver truth to individuals they become more free and thus harder to control. He said that this is the mechanism that prevents large groups from being able to deliver truth to individuals.

The last 20 years in the free zone really has made Hubbard's wisdom on this subject come true to me. I can at times feel sad that we who were in Hubbard's church failed to bring more truth to the individuals that came to the Cof$ to find truth. I can at the same time be very proud that I once belonged to such a large organisation and that it after all managed to deliver enough truth to enough individuals to make our free zone a reality.

The destiny of the free zone (I believe so), is to remain a collection of small groups. I hope these small groups will realize Hubbard's "Special zone Plan" (HCOP/L 23 June 1960 — *OEC* Vol 6 page 237-240, Special Zone Plan, The Scientologist's Role in Life, HCOB 23 June AD10) and eventually spread Hubbard's divine message of truth and freedom to the human race.

Goals

Hubbard was a real goalmaker (see chapter XI of *How to Live Though an Executive*[1]). He gave us star high goals. One of the things he said that really turned me on was that we have to create a new civilisation on this planet. He said that to become a member of this new civilisation you need to have the conduct of an auditor (i.e. one who follows the Auditors Code).

The goals of our free zone should be similar to the goals, purposes and visions of Hubbard. If we are willing to submit ourselves to work towards such goals, we should not need to be any tightly knit group like the Cof$. By instead being very many small groups with different plans and programs, but working towards similar goals, we can each group deliver truth to its members and eventually this may lead to the creation of the new civilisation we all long for.

The free zone was established by "old time scientologists" during many years. Dianology started in the late 60ies. The big splintering took place during 1981-1984. The "old-timers" that started the many splinter groups are aging. Only splinter groups with successful programs to train new auditors that can inherit the technology will survive to fulfil the goals of Hubbard. Those who inherit this technology will have even less "common reality" as they will not have similar tracks from being members of the Cof$. Thus it will be even more difficult for them to build ARC.

It may not be an easy task. It may take many lifetimes to achieve, but who said that a worthwhile purpose is easy to achieve. Hubbard once said: "Don't think this is an easy job. If it was easy, it would have been done a long time ago." ¤

1 This chapter is nearly the same as in OEC (*Organization Executive Course*) volume VII page 243 on (An Essay on Management). *Ed.*

Making Sense of Chaos

by Richard J. Brzostek, USA

There are many mysteries in this universe. The efforts made to unravel these mysteries have taken different approaches — but all were an attempt to make sense of the world of chaos. Anything that informs us of answers, anything that sheds light on ourselves, anything that enables us with true understanding is an attempt to solve the mystery.

Truth seekers have concluded different things from their searches. But, have the seekers only found a subjective truth or a Universal Truth? Can a Universal Truth *really* be different and conflicting? From my understanding, the answer is no. When the "truth" is in conflict, there is not truth, but partial truth, if any truth at all.

Mythology

In early attempts to make sense of chaos people made up stories to explain the mysteries of the universe. These stories were called "myths", with creation stories and deities. At the time, these "myths" were called religion. "Divine inspiration" or psychedelic drugs can be blamed for these myths. These myths provided answers, even if they may have been wrong. People demanded an answer, so someone created an answer for them to provide meaning for their lives and answers to why things happened.

Logic

A few that cared about the meanings of the myths were troubled with the myths' content. The myths were inconsistent with one another, and in some cases absurd beyond their belief system. These few thinkers began the use of logic in their search for truth, to examine the myths critically. The deities were claimed to be benevolent and forgiving beyond human understanding in some cases, yet these same deities were wrathful - slaughtering hundreds or thousands of people — in other cases. Other deities were filled with more human folly than any human was, which was difficult to respect. How could the deities, who were supposed to be beyond the vices and folly of man, be just as, or more, foolish?

The logic users created a stir with the establishment. New viewpoints emerged and vanished, on both sides. The imaginative and clever rhetoricians brought the "truth" to diverse and conflicting places as well.

Those talented, strong rhetoricians prevailed over their weak counterparts in their arguments, but these arguments were not always in the search for truth.

An extreme form of skepticism became popular about this time as well. "Radical skeptics" claimed, "No truth *can* ever be found." Thankfully, clever logicians combated this ignorance. Examining the statement "no truth can ever be found," one is presented with a statement that has no evidence to support it and is self-contradicting. If the statement was inherently true, then the statement would be a contradiction of itself, because as the statement says nothing can ever be true. Therefore, the statement is not true, and thus truth can be found.

Science

After a brief spell in the dark, those in favor of truth beyond arguing emerged. Logicians may have argued how many teeth a horse has, but the discontented truth seeker would rather open the horse's mouth and count its teeth — to get it "straight from the horse's mouth." The truth seekers' methods were the observable and the testable. These seekers called their method "science"; but even science has its limits. There is a world of difference between what is statistically significant and what is true. In some cases, science found a strong stimulus-response pattern, with one-third of the reactions occurring in a set way, but the other two-thirds unexplainable.

Not all can be observed and measured with the current methods of science, so it is not possible to test everything. Subjective events, which do exist, cannot be verified by objective measures. The social science of psychology termed the working of an individual's thought "the black box" and overall had little to do with it. Ironi-

cally, "psyche" (Greek for soul) and "ology" (the study of) avoided the study that the name implies. Science has not been able to answer important philosophical questions. Some ideas seem to be unable to be proven or disproven with scientific methods. When dealing with topics like the mind, where the evidence is purely subjective rather than objective, a scientific approach is most difficult because not everyone is capable of experiencing the same level of subjective reality. It may be possible to observe some reactions of the *brain* with scans, but the *mind* is another matter.

It is just as untrue to believe something is true without evidence, as it is to believe something is not true because no evidence was ever found. Rene Descartes (1596-1650) stated the first principal of resolving universal doubt: "Cogito ergo sum" (I think, therefore I am). This statement cannot be doubted for being untrue, because *who* would be doing the doubting? Science may have never found this principle, while logic did. Each approach to making sense of the world of chaos has its strengths and weaknesses, but all can aid understanding. ¤

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Recall a Moment of Space

by Jack Horner

This article has been adapted from a copyrighted lecture given by Jack Horner on September 4, 1955, at the Mayflower Hotel in Washington, D.C. Used by permission.

THIS PROCESS IS ANOTHER straight-wire process, which is simply one command, and that is, "Recall a moment of space". And, "Where was it? How long ago was it?" And then an additional question, which is, "Was it too much, or too little space?" And that's all. And you run that as a process. "Recall a moment of space. Where was it? How long ago was it? Was it too much or too little?" It's also a process which can be used on electric shock cases. It takes a long time with them.

You see, as a person has no space he has no time. If you get a person who's dramatizing that he hasn't got any time, you can be certain he doesn't have any space. Space is senior to time because you've got to have the space there in the first place in order to have any time occur. So, if he's got a shortage of time he won't have any space.

You'll find that as soon as he answers this question, "Recall a moment of space", he says, "Yeah, I've got one". You say, "Where was it?" "Well, it was inside a closet". "And how long ago was that?" "Well, that was when I was 5 years old, let's see that was 41 and a half years ago". You say, "Well was it too much or too little space?" "It was too little space!"

A matter of consideration

And the amount of space an individual has is the amount of space he considers he has. If he considers there should be a certain finite amount of space, and there is less, he's going to consider there's too little space. And generally speaking, on top of this consideration there will be a consideration that that's bad. Well basically it is a space. On top of this is the consideration that it's too little. And on top of this and behind that is the consideration that too little space is bad. And everybody knows that when something's bad you don't feel good. Everybody knows that.

So, if you just keep processing him on this particular series of questions he will come to the realization that amount of space is purely a matter of consideration. One can consider that the space of this room is too big. One could consider it to be too much space. Or one could consider it to be too little space. Or, one could consider it to be a space.

All right, once you consider a space, you just have the space, and then you can add a quality to it, you can say it's good space, or you can say it's bad space, or you can say it's beautiful space, or you can say it's ugly space. This would be a matter of consideration, but most people forget this. It has become automatic with them. They automatically evaluate the space, and they're surprised when they find out other people don't share the same consideration.

The amount of space

Now generally speaking the amount of space is determined by the individual, and he determines his feeling, his relationship to the amount of space in terms of the purpose of it. He has a reason for the space. You know, he doesn't like a spittoon because he couldn't very well put his body in it so that's too little space. Or he might have considered the closet to be too small.

Probably he was put in the closet by his parents to punish him, because they considered it a punishment. Possibly he considered and agreed that it was a punishment, too. But if he just considered it space, he was being in that space, well, what punishment? He was just being in that space. If he considers being in that space bad, and that it's not enough space, it's going to be a punishment. Of course, even if he did consider it just a space and wasn't particularly concerned about it, he might have to pretend that he'd really been suffering in order to convince his parents that he'd been punished

adequately. This is part of the game called "childhood".

So, people consider that they've had too little space. And as a result, you see, they do have. Look — he says, "I don't like that space. It's not enough space. It's too little space. And I don't want that to happen again!" So there it is all the time, wherever he goes. There's too little space and that little bit of space is dangerous.

Unwillingness to duplicate

He wants to make sure that he doesn't have that little bit of space, so he carries it around all the time with him to make sure it doesn't happen again, so he'll recognize that kind of space if he should ever run into it again. It's an unwillingness to duplicate. He carries a picture of it around with him, as sort of a compulsive duplication in order not to duplicate.

He says, "That's too little space. I want nothing to do with it." Well, in order to make sure he has nothing to do with it, he's got to fix his attention on it to some degree, to keep in mind he wants nothing to do with it.

It's too little space. So consequently you start processing somebody and they've got a whole collection of too little spaces, and no space.

Ownership of space

There's another little gimmick on this process, too, by the way. This is really cruel. You say, "Recall a moment of space." Here's the auditor sitting back in the corner of the room, as himself, saying, "Recall a moment of space." And here's the auditor's body, over here, saying, "Okay, recall a moment of space." He's very seriously presenting this as a question and he's feeling to himself some certain degree of smug satisfaction because he knows what's going to happen, let's put it that way.

In any event, the auditor says "Recall a moment of space", and the person says, "Okay, I've got one". "Well, where was it?" And he says, "It was down in Dallas, Texas". "Well, where in Dallas?" "It was at my grandfather's home, out on the back porch, I was chasing the dog, and that dog went under the porch, and I followed him under the porch, and as I got under there I got my rear end caught!" "Well, how long ago was that?" "Well, that was, let me see, grandpa died in, let's see, that was 42 years ago, yeah, 42 years ago." And you say, "Well, okay, was it too much or too little space?" And it's obvious what the answer is, but you ask it anyway, and he'll say, "Well that was certainly too little space". And you say, "Good, whose space was it?"

You get him to look at the ownership of the space. Because, his confusion about ownership is what usually makes it persist anyway. Now you don't necessarily have to ask that question because if you continue the process this eventually works through anyway. But, this is just another aspect of why something persists, that there is a misownership of it, or a confusion about the ownership of it. It may be his space, and he'd made it his space, or it might be God's space, or it might be a timeless spirit's space, or it might be Grandpa's space, or it might be the dog's space, or it might be a shared space. The consideration of ownership will be a factor in terms of the persistency of the space involved.

Looking in present time

There's also another factor involved here, which is this: He has never looked at that space since. And he's failed to differentiate then from now. You see, that may have really been too little space for his body at that time, but it's not necessarily too little space for his body at this time. He may not consider it too little space for his body at this time. Maybe the building's been torn down, in that same space, or maybe there's a brick building there now instead. Or possibly there's a lake there. But he's never looked at this space since.

People tend to look at their recalls and their memories of places and people and things, and at their opinions which are based on their memories, instead of looking in present time at things and spaces and their present time lookingness.

So, this process creates for a person more space and as a person has more space he has more time, he has more ability to predict, he has more ability to control and to deal with his environment effectively.

Freeing up the considerations

You say "Recall a moment of space", and sometimes you'll find that he has too little space — that's generally the case, at first — and then you'll get a few things which are just enough space, and then you'll get some things which are too much space. And sometimes that'll be considered bad, and sometimes it'll be considered good.

He might say, "Well there was an awful lot of distance between me and that, and I sure wanted to get there, and I didn't like that space, cause there was too much of it!" Or too much space might be good, but not generally speaking. You wouldn't necessarily expect to find from the person you're asking this question that too much space is considered as being good. You'd usually find either too much or too little as being bad. That's the thing which holds it up, which hangs it up particularly, that it's bad.

So, you get him to free up his considerations, to reconsider. And to understand his relationship to space. And to acknowledge his knowingness concerning space. This makes him much more able to have space and to create space, and change his considerations regarding it at will, so that he can consider something too much space, or too little space, or just space.

Beingness is senior

Just as in the same sense, you see, beingness is senior to any other quality. In this way — one *is*. Descartes, the philosopher, had it backwards. He said, "I think, therefore I am". No, it's, "I am, therefore I think". Sorry to invalidate Descartes, but he had "de cart before the horse". (Laughter). The first time I said that it was by accident, but this time it was on purpose! (More laughter). Everybody groaned and I wondered why!

But in any event, one is. And then one considers he is something, or nothing. "I am nothing." And that's bad. You see it's bad to be nothing. You see people dramatizing this, "I'm just nothing, I'm just nothing, that's all. I'm nothing". So what? Yeah, that's true. We are. So what? You're nothing. That's basically what a person is. He says, "Nothing's happening. Nothing happens to me. Nothing can happen to me." That's true. Nothing can happen to him, as him. Things can happen to his body, sure, but not to him. But this is an inverted level on it.

One says "I am", and he says, "I am good". He adds a quality to beingness. Or, "I am bad", or, "I am beautiful", or, "I am ugly", or, "I am stupid", or, "I am intelligent", or something else. He creates something and then gives it, on top of its existence, additional qualities. There is the physical universe and then one's considerations of it, that he's capable of making in this particular form, called a body. So people lose out on this. Anyway, beingness is senior to the qualities that are assigned, regardless of what one is.

Looking for identity

People look around for an identity, and you hear people saying "What am I? I've got to find out what I really am!" Or, "Who I really am". Well, they' re trying to be a somethingness, you see, or recapture a somethingness they once were. When in fact they are whatever they consider themselves to be at any moment of time. And that's the essence of it. But they try to be a something. They say, "What am I?" And then they're trying to find a certain set of things they are. Well, okay, but senior to being this set of things, they are being. No matter what else is, they are. That sounds peculiar, doesn't it? But that's true.

In one sense of the word the only thing a person cannot be is naught. Because regardless of all else, he is. The English language is a hell of a way of trying to communicate this, too! We run across a lot of particular experiences and data, knowledge, and so forth, for which this language wasn't designed to communicate. And, wow!

Misownership

Well, I'll come back to recall a moment of space here. You will find people have collapsed space. If they're too heavy in body weight, they've got misownership. They are misowning a lot of things. If they're too skinny like me, they're properly assigning ownership to everything, or much more so, let's put it that way. If they completely assigned proper ownership to everything it would disappear, or their body would. So there has to be a certain amount of sort of deliberate misownership. But there's a considerable difference between misowning something, or assigning misownership and unknowingly doing it. One of the things we're doing with processing is getting a person up from an unknown state of havingness, or doingness, or beingness, to a known state of havingness, doingness, or beingness.

So we say, "Recall a moment of space", so that we get him to the point where he's capable of knowing what he does to create space, what he does to assign ownership to space, and how he does it. That he can assign any qualities to it, and that any feelings he creates out of, or in relation to space are as a result of the considerations that he's made and/or agreed upon.

Not enough time

You say, "Recall a moment of space". And he says, "Well, yeah, too little space, too little space, too little space". And if you just talk to him, you'll find this guy never has enough time to do anything. He's busy, busy, busy, busy, and he never has enough time, and, "Gee, I don't have time to do anything, and gosh, I don't know where I'm going, and you know, I just never", he says, "24 hours a day and I still don't seem to have time to do anything". He's so busy not having time to do anything, that he has no time. That's where it leads, too. Because, you see, he doesn't have any time. He's saying it right there, "I don't have time to do anything". He doesn't have time. Time has him.

So, recall a moment of space opens that up, and you'll find that he considers that he's holding in present time a set of considerations which say, "I don't like not having enough space. I don't like having too little space. This is bad. But I've got all these spaces that are too little that I don't want". And so all of his space is composed of too little space that he doesn't want. He can't see space for all the too little spaces.

So you want to "clearify" this for him by having him examine his actions in relation to space, his attitudes in relation to it. How do we do this? "Recall a moment of space." "Where was it?" "How long ago was it?" "Is it too much or too little?" "Was it too much or too little then?" "Too much or too little now?" If you want to be really overt, "Whose space was it?" He'll cognite sometimes on that. He considered it somebody else's space.

Space in relation to others

Or, he might consider that his space is in relation to other people. "My space is up to all these other people but then that becomes their space, but they keep moving. So I've constantly got to keep track of my space and make sure where I can go but all these other people keep moving. And I can't predict where they're going to move to. Gee, where is my space?" When he takes a look at that he can say, "Well, I'll consider the room my space", and put his anchor points there.

The amount of space one has is the amount of space one considers he has. Some of these things sound patently obvious, but it's true. If the space belongs to somebody else you'll act in relation to what you consider their considerations are about that space. You know that Mary Jones doesn't like to have people looking in her icebox, you see, that's her consideration about that space. So you go to her house, you don't look in her icebox. Unless you want to start a fight. These are considerations about space. You don't have to get really mystic or philosophical about this — it's just everyday living.

So, again, one of the basic processes to increase intelligence is "Recall a moment of space". You're getting the individual more ability in the direction of creating and handling space. And handling, creating, communication in relation to it. So, you've got a good process there. ¤

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Any Flaws?

YOU MAY know where the following come from. Do you disagree with any of them, and if so, why? You are welcome to write us a short letter (for publication) with your comments.

- Don't desire to be liked or admired.
- Never regret yesterday. Life is in you today, and you make your own tomorrow.
- Be true to your own goals.
- Never fear to hurt another in a just cause.
- Do not give or receive a communication unless you yourself desire it.
- Never desert a comrade in need, in danger, or in trouble.
- Never withdraw allegiance once granted.
- Never desert a group to which you owe support.
- Your integrity to yourself is more important than your body. ¤

No Internet to ED FZAO Elma[1]

by Ray Krenik, USA

I DID NOT WANT ANYTHING to do with computers. My life was full and I had things to do, etc., etc., etc. :):):)

Toward the end of August, 1998, my wife showed me on her computer how I could communciate to my favorite step-daughter. My wife was about to take a 2 week trip (which turned out to be 6 weeks) to visit her son in California, who had built an Internet Service of his own from scratch.

While she was gone I did indeed communicate with my step-daughter through the computer. Then I even got the nerve to communicate to others.

Well, when my wife finally did return, I got the old computer for she had a new one built by her son that one could not even get on the market.

Dead computer

3 weeks later the computer I had died. It was Friday, the 13th of November. 1998. I said, "Honey, let's go to Sears. I have got to have my own computer!" $1,046 later and by 5 minutes to midnight on Friday the 13th of November, I was on the net and on my own. :):):)

Well, folks for more than 3 years I have been on the computer finding places such as *IVy*. I have communicated with many of what I have discovered on my own as the more than 80% who have left the Church of Scientology for one reason or another and by one method or another.

Introduction to Dianetics & Scientology

My own journey had actually begun in late March of 1950 in Elizabeth, New Jersey, when I met a redheaded man named Ron. Let me make this part short by simply stating that after my Navy career I ran into the word "Scientology" and gave the guy that was handing out flyers a 15 minute lecture on the subject, never having seen the word before. It took me 3 months to convince him that he had earned the commissions from the courses that I subsequently had taken at CCLA (Celebrity Centre Los Angeles) :):):)

Well, folks on 26 October, 1984, I, like so many, gave up on there being any sanity with the Co$. I was by that time convinced that LRH had either had his comm. lines severely cut or was incapacitated. I have since learned that both my perceptions on that score were correct.

Ok. I had seen miracles occur and had even had some performed on me and had even caused a few myself over the years and I was now armed with this new fangled communication device (computer) and I proceeded during the little more than the last 3 years to see what I could do to get something going and revitalize (My wife started her "Revitalizing Ministry") what had worked so well for so many for so many years until the untrained managed to take over and pervert the workability of the workable philosophy.

FZAOINT

I communicated with many. Ironically, I found that only 80% of those I communicated with were sane enough for intelligent dialogue. I determined not to bother to communicate with the 20% for a while and that "while" is still ongoing. What I did endeavor to do was to see if a world wide group could be formed to carry on with pure LRH Tech. simply because, if not perverted, worked with amazing accuracy according to my own view, observation and understanding.

1 This first appeared in the ivy-subscribers Internet list on 10th January 2002. (the expression :) he uses, originally, :-), a smiling face turned on its side, is a common Internet usage to indicate a joke, or that the phrase is not meant to invalidate, replacing tone of voice in speech or a smile). *Ed.*

Well, the next thing you know comes 8 June, 2001 and Tommy Thompson forms FZAOINT (Free Zone Advanced Organizations International). I was a little apprehensive but willing to move forward to see how this thing would go. I was also delighted to find that Tommy had aligned with a great C/S (Case Supervisor) named Ralph Hilton in Austria.

Now, we arrive at 15 November, 2001 and I pick up Tommy at the Sea-Tac Airport. Now, I had not had any Auditing in almost 17 years.

Let me just say here that I knew we would have a few people show up here while Tommy was here. I did not expect that 23 people would show up to get services. We are a functioning organization overnight and thriving. :):):)

Frankly, the night he arrived I handed Tommy a pile of money. I wanted it to at least have been worth his while to have made the trip. "It isn't the money!" Tommy said to me. I intuitively knew what he meant. I got a few hours of Auditing from him. I got onto OT-1. I had actually audited 5 of the steps over the years, but not the other 8. I was astounded at the result.

Folks, I was so astounded at the major change in me that I realized on my own in my own universe that it really wasn't the money. What it was was miraculous communication for me that I had so often given to others around me, particularly, helping my Goddesses of the Coffee Pot when attending services on a regular basis at my Local Church of the Coffee Pot here in my home town. I had enjoyed for years doing weird things such as helping them blow their colds or headaches and other strange maladies. :):):)

I had earlier been astounded at only getting a few hours of Auditing from Tommy and got more gain than all the Auditing I had had previously with the exception of the Auditing I had received at David Mayo's Advanced Ability Center in Montecito, California right next to Santa Barbara in December of 1984. David Mayo was my C/S then and David Dunlop was my Auditor (Julie Mayo ran a short action on me also). The Tech. there was top-notch and so was Tommy's Tech. Top Notch. I am grateful to so many who had taken the trouble to get trained.

ED FZAO Elma

Well, the upshot here is that just before Tommy left on the 22nd of November, 2001, I decided in my mind that I would like to be an ED of one of Tommy's FZAO's. The night before Tommy left he turned to me, put out his hand to shake and said to me, "Congratulations, You are now the Ed FZAO Elma!" I shook his hand and simply said, "Thank you!" :):):)

Folks, it is alright with me for those that want to go off and do research or some other practice or what have you. However, that is not for me. I have yet to read every word or hear every lecture and have a way to go before I have applied every process that LRH ever came up with. There is one other thing too: I have yet to meet anyone who has. If I do I will follow that person. Until then, I will follow Tommy and Ralph as they know more than I do.Special Kudos to my wife, Pat, who has put up with me for 27 years. She, too, knows a hell of a lot more Tech. than I do. I also have had a very scary thought for me. If I ever do read and hear all of LRH's material and apply it, I will then expect to be followed. You see, for me, there is no other game in town, this planet or any galaxy or universe. LRH Tech. works if applied *correctly*. I know because every time I have seen it done without alteration it has done just that. I will continue.

I wish to publicly acknowledge Phil Spickler, whose work with one particular pc, that I heard about in the very early 1970's, inspired me to become a better Auditor rather than just a pc.

I further wish to publicly thank Antony Phillips for having published his *IVy* Mag. In keeping the dream alive and in print Mr. Phillips also inspired me. The Mag. and the online list helped me tremendously in me picking myself up by my bootstraps and getting on with the task of Clearing. Homer Smith also deserves Kudos from me for his work in making lists for us on the Internet possible

Raymond J. Krenik, Jr.

ED FZAO Elma (Washington State USA)

email address: rkrenik@hotmail.com

ED FZAO = Executive Director Free Zone Advanced Organization (under Free Zone Advanced Organizations International — Tommy Thompson CO) ¤

Regular Columns

A World of *IVy*

by A Pelican, Antartica

Reality, Rachel, and Mrs Ray

GIVEN THE STRESSES we are under today, *Rachel Ray*, by Anthony Trollope, is a novel we all might learn something from. It is not dramatic. Indeed, through page after page, nothing very much seems to happen. Its author himself wrote of it: "I have attempted to confine myself absolutely to the commonest details of commonplace life among the most ordinary people allowing myself no incident that would even be remarkable in every day life. I have shorn my fiction of all romance"-.

Rachel, just eighteen, is the younger daughter of a poor mother of genteel origins widowed when young. Rachel and her mother have a very loving, close relationship. Her older sister, by chance also a young widow, is an active church-goer of a very puritanical sort: she seeks to draw her mother and sister into her bleak pasture. The three women live very quietly in the country in the early part of the 19th century. Rachel stoutly resists Dorothea but Mrs Ray must summon up her courage to face her determined elder daughter down.

The story reveals the workings of Rachel's heart and her mother's. Rachel has a strong, clear heart, and a mind of her own; Mrs Ray, on the other hand, is quiet, rather timid, and dependent creature, but capable of strong feelings nonetheless. A young man casually and innocently enters Rachel's life. Trollope then embarks on a deep, penetrating, sensitive, and infinitely tender probing of the mother's heart — a probing I believe has no equal in the English language outside of Shakespeare's work. Mrs Ray must direct Rachel in her attitude towards the young man. In her agitation to do the right thing, she reaches out for advice. In doing so, she opens the door to interference from without. At first, religion (in the forms of her devotional daughter and her materialistic parson) confuses her. Then gossip undermines her. She thus allows others' insensitivity and stupidity to overrule not only her trust in her young and upright daughter, but in her love for her as well. As a result she brings upon Rachel and herself terrible heartache. Rachel's love for

her mother and for her lover are threatened — and her life into the bargain. Mrs Ray has neither the strength nor the wit to resolve the pain.

A 'ædeus ex machina' in the person of a local grand lady, full of vigor, grace, humour, and good sense, smoothes out all difficulties. Rachel, to her mother's great joy, then fulfils her heart's desire: she betroths herself to her young man. And she reconciles herself with her mother.

The very quietness of the narrative contributes the perfect frame to hold firmly together the woof and warp of Trollope's tale. It permits him to create, to cherish, and to lovingly embrace the sensitive heart of the somewhat immature older woman, and all its tender throbbing on behalf of her daughter. Through his narrative, Trollope tells us that there is nothing more precious nor more fragile than the unspoken, tender bonds between loving hearts. He shows us that this tenderness is subject to attack from insensitivity. He promises us that good-humoured common sense not only puts the meddling insensitivity calmly in its place-it restores nourishes, and protects all tenderness.

Our recent sufferings, on the other hand, come from events grossly and monumentally tragic. Nonetheless, as we learn to deal with them, we might well ponder and take to heart this lesson that Trollope so tenderly teaches us. ¤

Regular Column

IVy Looking Forward

by Peter Graham, Australia

Scientology, Auditing and Clearing

THE TERMS "SCIENTOLOGY", "auditing" and "clearing" are sometimes used interchangeably but they do not mean the same thing. This can cause confusion or, at least, a lack of clarity when these things are discussed. They may be closely related, but they are each distinctly different.

You may well ask, what does it matter? It matters because the definitions we use for these things influence how we regard them and the decisions we make concerning them. If we see two or all of them as more or less the same, then we may miss seeing the opportunities that the future is presenting to us.

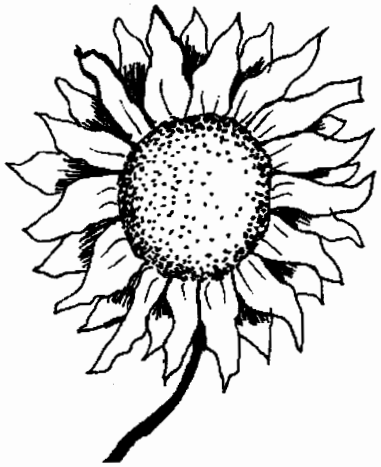
Before proceeding, I suggest that you pause for a moment (or longer) and check how you are defining these three terms and whether you see them as the same or different or what. Now, let's compare notes.

I would like to stress that there are different ways of defining things, depending on the purpose, viewpoint, function or context of the terms. So, this is not a test to see if you are right or wrong or whether you have some misunderstoods. It is simply an exercise to show that these terms do not mean the same thing in the context that we are now operating in (no longer being members of the CofS [Church of Scientology]).

The Free Zone

After I left the CofS in 1984, I still considered myself a Scientologist for several years. Around that time, the "independent movement" formed, now more commonly referred to as the "free zone". I regarded myself at that point as an "independent Scientologist".

The term "free zone" begs the question, free from what? One answer to that is: *free from* the influence, control or restrictions of Scientology organizations. Another is: *free to* discuss and



apply the subject (Scientology) in a non-threatening environment. Either way, when one thinks of oneself as "in the free zone", one is defining oneself by using Scientology as a reference point.

Thus, as I see it, the free zone is an appropriate environment or community for those who continue to see themselves as Scientologists or true Scientologists or independent Scientologists. There is nothing at all wrong with that as it is a matter of personal choice and it opens up the possibility of a great deal of personal and spiritual growth through studying and applying Hubbard's philosophy, technologies and policies.

Moving on

By 1986, I found that I was no longer comfortable with thinking of myself as a Scientologist as I no longer defined myself that way. I was starting to embrace some of the new clearing techniques that had been developed and to connect with some of the groups that had sprung up since the mass exodus from the CofS in the 1983-85 period. I also found that I was re-evaluating many of the ideas that I had "taken on board" while I had been a member of the CofS.

I no longer thought of myself as a Scientologist as, basically, I was no longer a member of the

CofS and did not want to be associated with that organization. But I still thought of myself as an auditor at that time. Just a few years later (around 1988), I was not "an auditor" any longer as I did not regard what I was doing as auditing (as it was not exactly the same as the CofS was doing). I had moved on.

A new identity

The need for a new identity began around then and after trying a few different things, I settled on "clearing practitioner" or "clearing facilitator". The basis of this was that I viewed what I was doing as "clearing" and could find no better term to describe what we were doing in sessions with our methods. I did not like "processing" or "viewing" (as used by some others) as processing was frequently used by Hubbard as an alternative term for auditing and neither of these terms captured the essence of or communicated what was actually being done or accomplished in sessions.

Like some others, I resisted the term "clearing" early on as I thought it would connect me with you-know-what but that has not been the case. The CofS did not directly promote auditing or clearing to the public at large, so those terms never became widely known. As I see it, the CofS seemed more concerned with promoting Scientology and making more Scientologists rather than promoting and delivering auditing services to the public. In all my years in the CofS, auditing was never directly promoted to the public (which, in hindsight, seems pretty damn silly).

Usage in the CofS

When the term "clearing" was used in the CofS, it was mostly used in the context of "making clears" or "attaining the state of Clear" or "clearing the planet" (making everyone on the planet "Clear"). For this reason, the words clearing and auditing were generally not used interchangeably in the CofS. People had auditing sessions, not clearing sessions, and clearing had to do with the "state of Clear".

In the free zone, "clearing" is used by some as an equivalent term to "auditing" and a clearing session is regarded as more or less the same as an auditing session. I do not know how this shift came about. It may have originated from a desire to differentiate what was being done in the independent movement from what the CofS was doing or to avoid attention from the CofS.

It may also have had something to do with the divergent views on what the state of Clear was or if there was in fact such a state. Whatever the reasons, "clearing" has become regarded more as a gradual process of clearing this and clearing that, a series of clearings, rather than relating it to the state of Clear.

Beyond the Free Zone

These days, there are many clearing practitioners around the world who do not see themselves as "in the free zone" and who do not define themselves or what they are doing by using Scientology or the CofS as a reference point. They are doing what they are doing now and define themselves according to that, not an earlier practice or a historical connection. Such practitioners are simply concerned with delivering their particular clearing services to the public, many of whom have no Scientology background or connections whatsoever.

Beyond the free zone, amongst those who no longer see or define themselves as Scientologists, the term auditing is hardly used (except when conversing with other former Scientologists) and has been replaced by the generic terms "clearing" or "processing" or (by some) "viewing". Clearing is the most commonly used term.

Some ex-Scientologists happily occupy the free zone and also operate beyond the free zone, with a foot in each camp, so to speak. With a background in Scientology and auditing, they retain an interest in the subject of Scientology and enjoy studying and/or discussing it.

However, as clearing is rolling forward and continuing to develop and evolve, there are hundreds, possibly thousands, of people who are now studying and doing clearing around the world who have no CofS background at all. To them, clearing (or processing) is simply clearing (or processing).

Clearing

There has been an idea floating around for a long time that clearing first began around 1950 with the release of Hubbard's book on Dianetics.

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The truth is that the concept of clearing has been around for thousands of years. Many meditations are valid clearing methods and meditation is sometimes referred to as "mind clearing".

Like it or not, we are not the only people or practitioners who use the term clearing. Look in almost any spiritually alternative literature and you will likely find some advertisements or articles that mention the words clear or clearing with a similar connotation. Search the internet and you will find thousands.

The word "clearing" is now used by a number of personal growth approaches to describe what they have to offer. For example, in the popular book *The Celestine Prophesy* by James Redfield, there is a chapter called "Clearing the Past". John Ruskan wrote a book called *Emotional Clearing*. In yoga, certain methods can be used for "clearing chakras" that are blocked. Some body workers and crystal healers speak of "body clearing" or "energy clearing". And Feng Shui practitioners do "space clearing".

In this general context, the term "clearing" means resolving, becoming free of, coming to terms with, eliminating, letting go of or overcoming something. It acknowledges that there is something (or some things) that are unwanted, troublesome or extraneous to be "cleared". This use of the term has nothing to do with any particular methodology or state of being.

Auditing

Auditing is a particular clearing system or methodology. Basically, it is Hubbard's clearing system. It is a comprehensive and highly developed clearing methodology primarily researched, developed and documented by Hubbard. It includes all his methods, programs and advices for accomplishing clearing (as defined above). It also includes the philosophical underpinnings of auditing.

The development of auditing was a fantastic attempt at building a clearing methodology and his work on establishing the fundamentals of auditing was worthy of a Nobel prize. He opened the door for the rest of us and broke an incredible amount of new ground. What we are doing now is built on his shoulders. He also had the goal of "clearing" people with his methodology, but that is another use of the word as it refers to attaining the state of Clear. I no longer use the word clearing in that context but I accept that some others do.

By defining auditing this way, it puts it in perspective and has some practical benefits as well. It is ridiculous to think that his work was complete and that no further research and development in the field of clearing would ever be required. It would be like saying that Newton discovered all there is to know about physics (that is worth knowing) and asserting there is nothing more of value to be found in that field. Hubbard opened the door and now clearing is continuing to develop strongly on many fronts as a result of his pioneering work. By defining it as a particular clearing methodology, it allows us to honor and acknowledge his amazing contributions in the field of clearing.

Can auditing continue to evolve and develop? What Hubbard developed and documented is what he developed and documented. Others can't add to or take away from that and then validly call it the same thing. That is how I see it.

Another factor is that auditing is directly, intimately and inextricably associated with Hubbard, Scientology and his organizations. It is the clearing methodology that the CofS teaches and uses. They think they own it. Using different or newer forms of clearing technology and calling it auditing is likely to attract attention and may ruffle some feathers.

I prefer to think of and define auditing as the clearing system that Hubbard developed and that his organizations use. This view deflates a number of potential problems and delineates auditing from the newer clearing methods and technologies that have emerged since then.

Scientology

Whatever Hubbard originally hoped Scientology might become (in the early years), Scientology ended up being a philosophy or (as Hubbard defined it) "an applied philosophy". In other words, a particular philosophy, his philosophy. He developed and compiled it and he owned it. It was his baby, his game. It is not a mainstream subject. Mainstream subjects were not primarily developed by a single individual and

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are not owned or controlled by one person or one organization.

The words "auditing" and "Scientology" should never be used interchangeably as they are quite different from each other. One is a clearing methodology (a system of methods) and the other is a philosophy (a belief system).

What is the relationship between Scientology and auditing?

One view is that Scientology *includes* auditing technology — along with all the other parts of Scientology, such as Hubbard's philosophical materials, admin technology, ethics technology, study technology, PR technology, evaluation (problem solving) technology, numerous policies, directives and orders, etc. Auditing has however always been central to Scientology and Scientology wouldn't have been Scientology without it.

Another view is that Scientology was preceded by and came into being directly as a result of auditing and from the advances, discoveries and insights that came from auditing. The development of auditing preceded Scientology by about four years. A number of things that are thought to be a part of Scientology were discovered long before the term Scientology was first used. These include the ARC triangle, the dynamics, the tone scale and the cycle of action (as mentioned in the Notes on the Lectures, late 1950).

Thus, auditing existed for several years before Scientology was conceived of and then continued to develop under the Scientology umbrella (but maintained a continuous line of research and development). There were different types of auditing techniques, such as Dianetic auditing and Scientology auditing, but it was still auditing. When Hubbard departed his physical body, he left a rich legacy of materials, taped lectures and notes on auditing for others to study and use.

Hubbard's Contributions

None of this is a downgrade of Hubbard's contributions. I regard him as an eccentric genius (with a massive ego) who painstakingly researched and pioneered a clearing system called "auditing" and laid bare the important fundamentals of clearing and developed many innovative clearing techniques. His pioneering work really opened the door to the whole subject of clearing and showed that clearing could be approached and accomplished in a precise and technical way. I regard him as the father of modern clearing.

His ego cost him dearly and his reputation and public image have been severely tarnished by some of his organizational decisions and policies. His ego also saw him conclude that "he was the only one" who could do successful research in this field and he attempted to bar anyone else from doing research after a certain point. He may well have been the only one that could have put together the fundamentals of auditing with such clarity but, having done that, many others around the world have since developed many new and exciting clearing methods.

Auditing is Hubbard's clearing methodology and Scientology is Hubbard's philosophy, but the future belongs to clearing technology. My dream is that clearing technology will become widely recognized and used in mainstream society. ¤

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Bob Ross

We are sorry to have to announce that Bob Ross died on the 11th January 2002. We hope to bring an obituary in the next *IVy*.

Pilot's Progress

Ken Ogger, also known as the Pilot became seriously ill and came under intensive care in October of last year. News of his condition was reported briefly on *IVy*'s Internet list (as well as publicly), and he left hospital on 10th January.

Regular Column

IVy on the Wall

by Ken Urquhart, USA

Playing at Thunderbolts

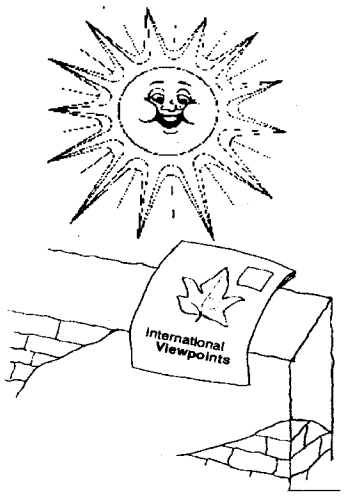
Chapter Nine in a Consideration of Jon Atack's *A Piece of Blue Sky.*

IN PART FOUR OF HIS BOOK Jon Atack pours considerable scorn upon one of LRH's major developments: Ethics. LRH made Jon's job not too difficult. Jon presents the subject and practice of Scientology Ethics as further evidence of LRH's insanity and irrelevance. Jon seems to judge from the viewpoint of one who resents anything that disturbs the comfortable routine of existence. I make no special claim for my viewpoint except to say I seek to include as broadly as possible and to understand as deeply as possible. Nonetheless, in some ways Jon is right — and, as usual, his reasons I cannot agree with while his general conclusion I can share.

I have some things to say about LRH's Ethics, firstly to do with its theory and secondly to do with its practice in the form of the Ethics Conditions. With regard to the theoretical underpinnings of Hubbard's concept of Ethics, let's begin by quoting his HCO Policy Letter of 18 June, 1968, "Ethics".

(i) "The Purpose of Ethics is:
TO REMOVE COUNTER-INTENTIONS FROM THE ENVIRONMENT.
And having accomplished that the purpose becomes:
TO REMOVE OTHER INTENTIONEDNESS FROM THE ENVIRONMENT.
Thus progress can be made by all."

(ii) "One has an intention to expand the org. An 'expert' says it is difficult as 'The building society .....'. The impulse is to then handle the problem presented by the 'expert', whereas the correct ETHICS action is to remove his Counter Intentionedness or Other Intentionedness". (Capitals in these quotes are as in the original, as in *OEC* Vol. 0 page 153..)



My comments on these statements are:

1. They reveal a strange mixture of practical common-sense and totalitarian dogma. Yes, to make progress one has to do something about counter-intentions and other-intentionedness; Hubbard chooses the specific word "remove", rather than some gentler and more inclusive idea such as to transform. The action has to be surgical and decisive so as to obliterate the enemy. Notice also that only *one* point of view is valid: that of the wielder of the Ethics power. *Any* contrary viewpoint is counter-intentioned, *any* different viewpoint other-intentioned.
2. If an "expert" gives one nonsense the expert is a fool. If one is alert, percipient, and responsible one dismisses the "expert" and his opinion and looks for competent advice. This is practical, and common-sense; only a fool needs paraphernalia or system to slow him down.
3. I do not think that a fool being foolish is out-ethics. He is merely foolish. What can one expect from a fool? Does a fool respond to pressure? That would depend firstly on the depths of his foolishness and his ability and willingness to change. Secondly, it would depend on one's leverage on his attention, time, and effort, and lastly, on the time available to work with him. In a militaristic environment one can impose

physical or emotional pain repeatedly to implant new patterns of thought and behavior. In a prison such imposition in itself does not produce willing cooperation. In a school or family (some of which can be prison-like) it's much the same. These examples of force are not ethical since they aim to produce robots, not capable people; some, including Hubbard, used his Ethics system to produce robots (and then furiously accused them of robotism). A robot is another kind of fool.

4. To improve the behavior of a fool who is not a criminal requires much patient education. To force a fool to become sensible is a fool's errand. In interrupting the fool's self-determinism the enforcer is unethical. One must begin by accepting the foolishness. If one needs help, one chooses help that is capable. In a situation of immediate, real, and high emergency, one does what one can, however one can do it, and soothes the bruises later. LRH created a false emergency with his talk of the imminence of war, or of the psychiatrists taking over the world tomorrow, or of the ever-lurking SP.
5. One chooses whether to make a problem out of another's foolishness. Once one does, there is no reason to complain about the problem to anyone else. Of course, one has one's own foolishness that one has to work out and learn to transform; one learns these lessons at the expense of others, as they learn at ours.
6. In the case of a fool or a lunatic who aggressively or carelessly violates boundaries of acceptable behavior one must of course impose restraints.
7. It seems to me that LRH confused morality and ethics on the one hand with expediency in both senses of the word — that which is most appropriate to the purpose at hand, or that which serves oneself the best.
8. LRH seemed to postulate (a) the universality of an ethics system to which all are or should be subject; (b) that his system is the universal system; (c) that all persons are equally capable of understanding, following, and using a universal system; (d) that those who don't or can't embrace *his* system are the most in need of it. If indeed he postulated thus, he believed and postulated himself to be the 8th. Dynamic ("Supreme Being", he called it). Who is to say he would be wrong in so believing?
9. Well, I do not believe that Supreme Beingness would manifest Itself in the totalitarian and militaristic manner that LRH adopted and demanded of others. Now, LRH often did act quite differently. He could be extremely friendly and supportive, although it is also true that the older he got and the more mired into being Commodore and Source the harder he became.

Hubbard's War

LRH seemed also to postulate that all of existence is a struggle between Good and Evil, that all engage themselves in this struggle whether they know it or not, that those who are Good agree with him while those who disagree with him are Evil, and that the struggle is eternally critical. In this he projected on to the world his own misconceptions, misperceptions, fixed ideas, and pictures. And in doing so, he elevated the ordinariness of living to a state of false heroism to which it had no claim and was extremely unsuited to. Out of this grew tremendous organizational and spiritual complexities many of which were very painful for people to live through.

Human behavior is much like the weather; we get expected, or ordinary weather, and we have unusual or extraordinary weather. We refer to our weather as Good or Bad but it is nonetheless simply weather being weather. It has no intention towards us, it being the result of random combinations of random physical forces within certain ranges. Likewise, human behavior is, usually, ordinary. Sometimes it is unusual or extreme and extraordinary; when behavior suits us we call it Good. If it doesn't, we call it Evil (and sometimes we call it: "Terrah-Izzum"). Yet in itself, behavior is just behavior being behavior. Much of it is the result of random combinations of random human or spiritual forces within certain ranges over which we choose to consider we have no control.

Humans have intentions, though, and make individual choices within accepted or perceived limits.

Regular Column — *IVy* on the Wall

Humans also have emotions individually and separately, as well as in the mass; when swept away in the mass humans can behave like the tornado. The dynamics of behavior then are much more complex than the dynamics of climate. Are the dynamics of behavior amenable to a simplistic and militaristic system of ethics?

How we respond to the vagaries of weather behavior depends on the viewpoint out of which we experience it. In my warm and dry house, with food to eat and a cozy bed to lie in, I regard the snowstorm outside as an adjunct to my comfort. The storm increases my appreciation of the Good in which I now exist. But if I'm a newborn lamb on the exposed hill, the same storm is a deadly danger, and is potentially Bad. The howl of the prowling, hungry wolf is to me (as a lamb) potentially Evil (while my existence as a potential meal is to the wolf a real Good). We often regard the vagaries of human behavior in the same light: it all depends on the viewpoint from which we experience them.

Control

In human circumstances we have times of great pressure in between periods of relative calm. This holds true for individuals, groups, nations, races, and for Mankind. In times of pressure we partially or completely lose command of our belongings, our time and space and energy, of our attention, or our motions, of our purposes and desires, and of our viewpoints and relationships. With this loss of command usually goes a range of emotions, and we call these the negative emotions. The negative emotions may spur us to get active, or they may key-in earlier negativity to make us less effective.

Hubbard said that in times of pressure we can always regain control of something, and that once we have regained that control we are in a position to regain control of something else, and to keep going up a scale of control of our affairs. This gives us a tool to deal with negative situations and negative emotions. Further, in times of relative calm we can increase our control of our affairs.

His Ethics Conditions are the action arm of his positive Ethics system (as distinct from the negative arm of punishment and restraint). They provide steps by which one can regain or increase control. Control of the circumstances of one's life and surroundings (whether "one" be an individual, or a number acting together, or all Mankind) we consider desirable. It's how we get things done, how we bring into being our visions.

For Hubbard, the Conditions showed us how to respond to the actions or inactions of the Enemy (both the Enemy within us individually and possibly the Enemy within the group, and the Enemy we faced on Planet Earth and within the Physical Universe). And they showed how to prosecute the War against Evil, how to gain the power to control all possible opposition — for its own good, of course. I am not saying that this had always been Hubbard's sole or primary goal. It was a mode that he approached gradually as he aged and developed. It was always incipient; had he applied (and had we had the intelligence and courage to make him apply) his own technology to himself, who knows what conditions we would all have brought about?

Cause

Let's assume here that in our lives we are working on improving conditions for others and self, out of motives that put others first. Motives that put self first from time to time in order to better serve others I consider ethical; motives to put self first selfishly I consider to be an invitation to Fate to do her worst against us, and (when extreme) to be the basis of insanity.

Hubbard's Ethics Conditions postulate that we are fully responsible for our present state of affairs (again, whether "we" is one, some, many, or all). No matter who did what to whom at what time, each of us is responsible for where he/she is at or is not at, in the present. We are responsible for all our actions and choices; today's actions and choices create tomorrow. Actions and choices of others can crash into our todays and tomorrows. Our choices and actions crash into others' todays and tomorrows. Sometimes the crashes are good and fun, often they waste time and energy, and 'frustrate' us (put us into negative emotion). However, the facts of others' existence and of the quality and character of their choices and actions are things that we can choose to be responsible for, or not. If we do choose to take responsibility for them, we act accordingly; if we don't so choose, we suffer the consequences.

In order to exert causative control, we have to be honest with self and others, and we have to have clearly defined orders of importance. We need to be very tolerant of randomity and to be able to NOT control a great deal. We must be sharp in our differentiation between the real and the pretense, the reality and the dream or nightmare, the substantial and the fleeting, the permanent and the unfounded, the infinite and the irrelevant, the happy tumult and the sad conflict, the joying in the totality and the screaming of the alienated. Above all, we must choose our viewpoints; our viewpoints dictate the relative importances of what we perceive; our importances dictate our purposes and intentions; our purposes and intentions create sub-viewpoints; our senior viewpoints empower the

sub-viewpoints (for example, identities) to make them effective.

Do I experience as a body? Do I experience as a spiritual being with a body? Do I experience from a sub-viewpoint only? Do I experience as a spiritual being with a body and with a connection to the whole dynamic of spirituality within this universe? Do I experience as all this but with a depth and range of view that embraces the universe from a place without it? Or from a 'place' beyond all matter and space, a 'place' of Truth than which nothing can be Truer? And from this viewpoint that I choose, do I choose to embrace all I can possibly permeate, or just some of it?

Muddy Paths

The basic concept of the Ethics Conditions require these clarities and choices. Hubbard's expression and interpretation of the concept muddied these clarities and choices badly. But before continuing with my criticism, I will state my opinion that Hubbard's grasp of the basic concept (beneath the muddying) is one of his several undoubtedly major contributions to spiritual awareness and responsibility, to freedom from untruth.

He muddied the practical application of his development of Ethics and his concept of control in four major ways:

1. He tied Ethics unambiguously to a scenario of war, conflict, fight, opposition, to total defeat or total victory, to the Triumph of Good or the Triumph of Evil. In doing so he elevated the ordinariness of human behavior, the everyday irresponsibility and goofiness and spontaneity of Life lived by not well-educated beings, quite unnecessarily, into elemental and galactic drama. His Ethics Conditions are full of the noise of war: Enemy, Treason, Confusion, striking a blow.
2. He forced his Ethics system on us, his followers, in such a way that it often focused our attention on things of lesser importance (but with all the urgency of warfare) while introverting our attention on created internal problems of no actual importance. For example, we assigned each other Conditions based on statistics. The statistics counted material things. Yes, the material things did in theory express desired improvements in conditions, all for a supposedly spiritual goal — the clearing of planet Earth. In practice, though, we all scrambled to "make it go right" on our statistics by madly focusing on the materialities we had to count in order to show a statistic that would not lead to lower Conditions. The materiality became the importance, replacing the spirituality.

   Yet the materiality is fleeting, inconstant, subject to change, fluctuation, disappearance, and manipulation. It's the spiritual that's important, lasting, worthwhile, satisfying, and what we all wanted to contribute to. Our noses were constantly rubbed on the materiality, and we had to look inside ourselves to find out what was so *wrong* with us that we could not scavenge enough of the materiality which Hubbard permitted to ascend all else.

   For sufficiently violating any other Hubbard rule, for creating extra work for another that annoyed him or her, or for any reason upsetting someone with power to take it out on another, we had to do the lower conditions, search within ourselves for reasons for our unworthinesses, and humiliate ourselves by performing penalties.
3. As a result of 2., we forced ourselves to become material as opposed to spiritual. We programmed ourselves to become robots scrabbling for things to count on our stats, or scrambling to avoid offending a senior's whatever. And we pretended to each other that this was the Real Game, that we were the Elite. It takes a Real Fool to swallow his own repeating self-congratulations.
4. Hubbard, and we his followers, institutionalized his Ethics system. We made it rigid and unflowing. The faster we became as beings at using it for good result, the more its rigidity slowed us down. The more it slowed us down the more we felt we were out-ethics.

   Aware and responsible beings can change their viewpoints quickly. They can recognize their errors and correct them immediately. They can shift from effect to cause in a flash.

Regular Column — *IVy* on the Wall

> In many instances of alleged out-ethics in the days of "heavy ethics", the mistake of one did lead to difficulties for another. In reality, the person making the mistake and those troubled by it could make their adjustments quickly, and get on with things. In practice, however, all had to slow down while the perpetrator's body had to go through the acting-out of the Conditions' steps, then write them up, then get them approved.
>
> The spiritual practice of self-discipline thus became a drudgery tied to the speed of the body and the speed of the organization. The ethical being, in following the formal ethics procedures of the group, put himself in "Treason" to himself.

As Hubbard's organization grew, the use of Ethics became often an institutional substitute for being present, addressing, handling, communicating. Thus we could label a spiritual being who was disoriented, or upset, or learning, or just plain different, as an "enemy". He wasn't an enemy; he could, if addressed with honesty and respect, change his ways, learn something, and be better and happier. But no, he had to assume the false mantle of enemy, and do his formulas and his penances, and work his way laboriously back into the machine. We could assign each other lower conditions as an administrative make-believe that we were being effective and competent.

We sacrificed our spiritual magnificence, we butchered our spiritual self-respect, we shredded our spiritual dreams, we shattered our spiritual connections.

My Question

I posed the question, a while back, "Are the dynamics of behavior amenable to a simplistic and militaristic system of ethics?"

I suppose that any ethics activity must depend firstly on the demands and the opportunities of the moment, secondly on the general quality and character, and the wisdom of the leadership at the moment, and thirdly on the extent of the leadership's capacity to exteriorize.

To clarify, if necessary: the demands of the moment may be extremely and vitally urgent, or merely routine. The opportunities of the moment may open up possibilities for great good or ill. The leadership may be strong, weak, skilled, clumsy, clever, slow, loving or hateful (and so on). What the leadership encompasses in its understanding may range from the immediate situation only, to the situation in its past, present, and future, to the whole universe of which the situation is a part, or to whatever includes that whole universe, or to the entirety of existence.

The more limited the time and space and the greater the urgency, the more immediate has to be the consideration of individual and group ethics. The broader the scope, the more freedom that the individual members enjoy to satisfy their own sense of personal ethics, and the less reason leadership has to interfere with that sense (and the greater the danger of so interfering).

These guidelines can apply to the individual alone (the individual's highest intelligence being the leader) and to any group of any size. Hubbard's system clearly infers them; its practice usually neglected them.

As regards Hubbard's leadership, my opinion is that he provided a core of deep and certain sanity (as deep as has been provided by any other), *and* he allowed the great power of his sanity to fuel his human weaknesses and vanities.

One of Hubbard's products was an extremely introverted third dynamic. His group developed a core of sanity (perhaps as great as has any group on Earth), and it allowed the power of that sanity to fuel its human weaknesses and vanities.

Nonetheless

There are observations worth making:

- When the circumstances were right, Hubbard's Ethics system could work very effectively.
- Hubbard created his Ethics system at least partly out of his own inverted $8^{th.}$ dynamic.
- Hubbard is a being big enough to operate out of the $8^{th.}$ dynamic, inverted or not, and to so operate on a planetary scale.
- Hubbard has the potential to act hugely out of a true $8^{th.}$ dynamic.

I, for one, expect him to. ¤

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Tao, Scientology, Tantra, Science Fiction and New Age

by Luca Terzi, Italy

SCIENTOLOGY is a science, which has always adhered closely to scientific tenets and method. Thus I have some difficulty in writing this piece, as few keep in mind that Scientology is a scientific theory open to discussion, not a set of dogmas come down from God Almighty.

I have studied the works of L. Ron Hubbard since the sixties, and remember his acknowledgement of Eastern works. He thanks the Veda, the Tao, and other great men of the past. He even wrote a booklet on Wilhelm Reich, and was very appreciative of Reich's attention to energy as the basic cause of mental phenomena. Ron was well-informed on biochemistry to the point of developing the Sweat Rundown and the Purification Rundown. He suggested strongly that the Adelle Davies books should be studied. He denied his involvement in Magic (Golden Dawn and OTO), but reliable history records would suggest the contrary[1]. Alternative historical records suggest that he was in American intelligence, in the original team who started the Montauk project, the hideous research on brainwashing that led to today's project HAARPS (as in the books The Montauk Experiment and *Angels Do Not Play This HAARP*). (I don't have them so I don't have the references, but I have seen them.) This is supported by his 1950s research on implants, little of which has been published. (Search the web for: Crowley, Scientology , Montauk experiment, Philadelphia experiment, H.A.A.R.P.S.[2])

In Scientology we got implanted on the concept that Ron alone was out of the bank and the only

1 the following is from discussions found in the David Icke Forums http://www.davidicke.com/ http://www.davidicke.com/icke/index1a.html
...There is no way I can put down in written format what has to be known to put all the pieces of this puzzle together, but I can give the general issued involved. Remember that Aliester Crowley claimed to be "The Evilest Man Of The Century" and called himself "The Beast-666", a Black Satanist. He was the founder of many Secret Societies, the most notorious of which is the Order Templi Orientalis, O.T.O. Remember that L. Ron Hubbard, the founder of Scientology was a very good friend of Crowley's and had a 'brief' background with the Naval Intelligence and Mind Control Programs. Remember also, that John Whiteside Parsons (known as Jack Parsons) was a very close friend of both Aliester Crowley and L. Ron Hubbard, and was the Head of the O.T.O. for North America. And Jack Parsons was also the founder of Jet Propulsion Labatories, JPL. Then think of the so highly discussed 'Majickal Working' done by Parsons, Hubbard and Marjorie Cameron to create a 'Moonchild' and Crowley's supposed response to it. Now, remember that Marjorie Cameron is connected directly to the Camerons of the Montauck Project regarding Al Bielick, Naval Intelligence and the CIA. Then come fast forward to today and see that the CIA (NAZI based Black Majick through Order of The Black Sun) involved with JPL/NASA (with it's heavy Mormon influence), Naval Intelligence involved with Scientology and the O.T.O. being considered the Highest Black Majickal Society and how all of these are intricately intertwined with each other.

2 Note received by e-mail the 30 december 2001 on the ML Energy2000 8:30 pm saturday night e.s.t., h.a.a.r.p.was broadcasting on 8 meter band, it was raising hell with communications,,,my grandson and I were there on the frequency when haarp came on...other hams from around the country were discussing this militery signal (as they call it)..so haarp is once again broadcasting 3.5 million watts in the ionosphere.
Internet users see http://www.gms.lu/luxus/haarp.html

source of a renaissance of the spirit to which nobody else had access.

Far away from that, we are all heirs of a long tradition of very dedicated scholars who devoted their lives to research and discovery of the truth.

Leonardo da Vinci wrote: "It is a poor teacher whose pupils see no farther than he does. He would not be raising them above his shoulders, but keeping them down". A good teacher should cause his pupils to become better than himself at the art or the trade of which he is the master.

So if LRH was really convinced that all his pupils were nuts, something really awry was at work there. If his theories were always true, according to them, he got the return flow of what he put out, and the nasty way he died should mean something.

Personally, I disagree with the idea that the theory of mechanical karma (Overt-Motivator) is absolute. Indeed, if the definition in the Axioms of spirit is true, such a mechanical law should be overcome easily by a spirit in good shape.

Nowadays we have a psychic field very rich in highly workable techniques, some of them from a Scientological matrix, some original in their own tradition.

Each one of us has a life's long history behind him, which lead him to the present time situation.

Speaking with different Scientologists one discovers how many slants exist in the approach to Scientology and to life itself.

I personally am not that creative. I find it useless to re-invent things others have already invented and I am therefore a bit irritated when people do not share knowledge, because it is useless to do the same work twice — a big loss of time and creativity. Of course, sometimes one is bound to re-do work, as it is not available.

Need for "ethics" rules and applications

A very interesting piece of data once expressed by Ron in the 60s or early 70s was: Ethics has to be put in when tech does not work. Such was Ron's certainity that his tech was faultless! Exactly on the contrary, according to *Book One,* his original assumption was that a working tech sets things right all by itself — period. And, for me, a test of truth is the need of "ethics" for a specific piece of tech to work.

I am rather afraid of bodies of knowledge where people pretend that ethics are needed to heal the spirit. The only thing needed is truth.

Since the distant past, we find plenty of ethical ways to freedom, or so they pretended. But where was, where is freedom?

When ethics comes in, it means that the judgment of somebody else comes in to evaluate the universe of a thetan. It amounts to implanting.

And the rule lightens up, whereby you cannot use a means at odds with the goal you pursue: the means *must* be consistent with the goal you are aiming for. So it is useless to aim at self determinism using other determinism or forcing oneself to act against oneself.

One says his tech needs "ethics" to work? Good enough! So I look elsewhere to find a real truth, which works with whatever client life sets before me. If an average person is in bad shape and with "out ethics", so what? If he finds some truth, he will realign *his data* by himself according to *his own rules and morals*, not mine.

Early basic ideas

Basic *Book One* led to a magnificent series of science fiction stories by A. E. van Vogt — *The World of Null-A* and *Slan.* And you may also recognize Scientology in the "fosterite religion" depicted in the "cult" book *Stranger in a Strange Land* by Robert Heinlein (late 50s or beginning 60s). All these literary works asserted something that all early Scientologists fell in love with: authority is bullshit. Whatever authority — even Ron's.

And a well "centered" human being is by itself more than human. And a society of well centered persons is above Utopia. Without any external law.

Ron wanted *his* law so he was bound to want a moral set of laws. And we had the Church where the aim became the big sin of Book One: to have people socially adapted, at least people adapted to Scientology society; not people able to think and behave on their own judgment. The Church of Scientology is all *but* a place to find freedom into, except the freedom to obey to authority.

I have found a series of those little sentences which one finds in Chinese cookies.

So Ron says "A thetan exterior is much higher than a human being but much lower than an OT". To which I add that an OT is much lower than Static. And he says "Only a theta clear can process a preclear into a theta clear".

So we come in a place where another tenet of Scientology breaks down. All well trained auditors are equivalent one to the other.

Spiritual field and understanding

Devotional practices know better: teachers and therapists alike inspire their pupils and clients with their visions. Even Castaneda says that a brujo (sorcerer) causes all sorts of mental phenomena in people nearby him by his presence alone. I have seen the most extraordinary mental happenings in the presence of Sai Baba caused by his spiritual field alone.

An auditor unable to go past life will stop even the most wide-open preclear from touching (not even conceiving) past lives.

If an auditor is not aware of exteriorization, his preclears will be running conceptually and will not experience much theta energy: Wilhelm Reich and Tantra technique knew better than Standard Tech.

Exteriorisation

Exteriorization above the head and "*out* of the body", in the strict sense of full separation, is perceived by most spirits akin to death and pulls preclears toward illness.

In exteriorisation intended as ability to permeate and to envelop a body "from outside", we, as thetans, will instead accept a body as a living entity to love and will push a preclear towards life. But it is very hard on a preclear because he will have to open his chakras one by one with love and that (as yogis very well know) is a hard job.

These are anecdotal points, because, as we all know, Scientology bogged heavily on GPMs and on OT levels.

And here we have to do the harsh words I began this article with. Ron's presumption.

Tao

Before Ron, plenty of geniuses worked on a very fundamental subject: the Tao[1].

Tao means Static translating in "Scientologese". Indeed like in Scientology Axiom One about static, you cannot pinpoint the Tao with any word or concept, it is not this or that, in a broader sense that just not Matter, Energy, Space and Time: the first line of the *Tao Te Ching* (or the *Book of the Norm*) says: "if you can name it, it is not the tao" or, depending on the translation, "the tao has no name", which I prefer.

And, after almost 3000 years, the basics of Taoism are still holding true, and are basics even in Scientology.

Axioms are well expressed but Taoism still holds true.

"Absolutes are not achievable in the mest universe" is the verbal translation of the well known symbol of a circle with two sides one black with a white dot and one white with a black dot inside. You may strive as much as you want toward an extreme, be it Yin or Yang, you will always find at least a sparkle of the opposite side: you will never make it. Not only, the more you'll push toward an extreme, the more you will cause some opposing force or phenomenon to pop up.

The symbol of the Tao is even broader than just the definition of the static, it includes the definition of a polarized universe, at least as it is seen through the painted glass of a human mind.

So the Tao has no name, which means that, if you put a label on the Static...is it still the Static?

Thinking in dichotomies (even using gradient scales), is linear thinkingness which, as useful as it really is, gives form and therefore alters the universe we are looking at.

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1 Tao, n. 1. (in Taoism) the moving force of the universe. 2 (in Confucianism) the path of virtue or righteousness, the ideal way of life [< Chinese *Tao* the right way, or path in the title *Tao te Ching (The way of Power)* by Lao Tzu, 604?-531 B.C]. *World Book Dictionary*
.author's additional note: Tao is synonym of method, which comes from Greek and both mean the way or the way towards towards or something of the sort.

Basicaly the Tao is nothing whilst it is "omnipotent", but it has the potential of being everything and even more of what one can even imagine (what Castaneda calls Nagual[1]): nothing yet all.

OT has to do with basics much more than lower levels, so people who still strive to reach the "dream of Scientology" are getting back to basics.

Advanced research

When, a couple of centuries ago, the culture of the Far East reached Europe, the Tao gave birth to the philosophies of Kant, Hegel and Marx: thesis, antithesis, synthesis.

One can hate Marxism, but the Marxist analysis of social phenomena, albeit incomplete, gives a clearer and coherent view than much blah-blah.

In the work of Reich, just look at the logo of bioenergetics which is the clean-cut anatomy of a problem: the Tao is visible very neatly.

So, as far as I know, there is research going on at this very moment along these lines: research *far* exceeding any work of LRH.

Allen Hacker, Zivorad, John Mace, Ed Dawson, Maximilian Sandor[2] and Rowland Barkley have made huge improvements in the existing tech. I know too little of The Pilot and of Alan Walter to be able to evaluate their materials. Traumatic Incidents Reduction and Metapsychology look to me like standard Scientology reworded.

The interesting thing is that, even outside the Scientology arena, research is progressing remarkably.

EMDR[3] and Dual Brain tech are an absolute must for any well-rounded practitioner, not to speak of EFT (Emotional Freedom Technique http://www.emofree.com and see *IVy* 54, page 22) and NLP (neuro-linguistic-programmation).

In other words — apart from UFO and parallel universes, onions universes, and sandwiched universes — we have enough material to rewrite a full Bridge far, I mean *far* better than the standard Bridge of our old mother church.

There remains the problem of the GPMs to look into, whilst Aspectika takes care of NOTs in a much neater way if one wants to (I am in love with NOTs, which is my pet tech, so I don't drop it, but I use it rather often in the standard session of NOTs).

Both Aspectika, Idenics, Identiks and PEAT (Psychic Energy Aura Technique) exceed GPM tech in at least one way: the clean neutralization of dichotomies into a state which exceeds the usual exteriorization by far. While Zivorad prefers for it the word pleroma, I stay with exteriorization, as it is another of my pets. ¤

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1 Nagual, for Castaneda, is the unlimited omnipotentiality of the life; to try to describe the nagual is an impossible feat. There are no words to describe nagual as words are a characteristic peculiarity of tonal. Where tonal is the "inventory" the person makes of the world and of the reality: in our world the mind. *Author's footnote.*

2 link for Maximilian Sandor is http://orunla.org/pnohteftu/ the document to read is The Little Purple Notebook On How To Escape From This Universe. *Author's footnote.*

3 "EMDR (Eye Movement Desensitization and Reprocessing) therapy has emerged as a procedure to be reckoned with in psychology....Almost a million people have been treated .... Also, further research appears to support the remarkable claims made for EMDR therapy."
Reported in The Washington Post, July 21, 1995.
"Where traditional therapies may take years, EMDR takes only a few sessions."
Reported in The Stars and Stripes, February 12, 1995 http://www.emdr.com/

Church Leavers. Those who leave the "Church" may do so in sorrow, or in desperation. They may be some what down tone, feeling they have lost stable data, both with friends and other communication terminals, and with goals and principals. With lowered tone one tends to communicate less (ARC is down). Not to reach out and see if there are others in a like situation, and a magazine that caters for them. And this suits the "Church" very well, for it fears competition from outside. In fact it indoctrinates (brain washes) people to believe that "squirrels" do not produce a valuable product. Are you happy that things are that way? If not, see if there is someone you could introduce to the free "postScientology" world, and the magazine *IVy*. Your distributor will gladly send a sample.

Sequence of Aberration[1]

by The Pilot, USA

I HAVE OCCASIONALLY said something about one type of aberration leading to another. I think that all the mechanisms can be laid out in a sequence with each one developing in response to the previous one.

Once a mechanism is in place, all the more basic aberrations lock up on it further, so that it is hard to see which one is more basic in present time. To sort this out, you need to consider an early track period where the later mechanisms were not operative.

For example, problems are more basic than overts. Many types of non-confront could lead to a persistence which results in a problem. Eventually, one begins to commit overts to solve problems. Once that occurs, more problems will build up on the non-confronts engendered by the overts. To see the logic of this, you have to consider if one would commit overts in the absence of problems or if, on the other hand, one could have problems in the absence of overts.

And in a similar manner, one could have non-confronts for many reasons which do not involve problems, but one would not have a problem unless one was already non-confronting something. Hence, non-confronts are more basic. But once the being does have problems, that will cause him to non-confront more things.

Therefore it should be possible to lay out the various aberative mechanics in a sequence. One begins from a godlike being that has no considerations or limitations and cannot be hurt or hit with force and carries it down through more and

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1 From post 52, 19th March 1999. In studying this it may well be useful to look at the Pilot's Cosmic History, which is an early part of his book *Super Scio*, available free on the Internet — go to *IVy*'s Home page at http://home8.inet.tele.dk/ivy/ and follow the links. The Pilot is the pen name for Ken Ogger. *Ed.*

more complex and overwhelming aberative mechanics until one reaches the late complex ones.

I've taken a stab at this many times, but I always feel a bit unsatisfied. So rather than sit on this any longer, I felt that I should put out what I do have and ask for suggestions as to things that are missing or errors in sequence or mixing in things that are not of comparable magnitude.

So here it is for comments and suggestions.

Section A: The Beginning

This first section is not really aberative.

1. First there is Static. Neither one nor many.

2. Then there is the concept and creation of separation which could be thought of as imposing space or space/time (time is a different style of separating things). And since nothing else exists, it is the static itself which separates.

3. Next we have Conceive / Create / Communicate. Here one is adding to the richness of creation and since there are other beings (other separations from static) and since they are separate from each other, communication naturally comes into play.

Until the above are in place, ARC as we know it would be undefined. Static is a singularity (by which I mean a hole in the equation rather than saying that it is one — it is neither one nor many in the normal sense) and therefore could not have ARC because there is nothing there to have ARC with. At the same time, it could not have no-ARC either because there is also nothing to have no-ARC with.

For affinity, one needs to conceive of liking some things more than others. And reality would involve sharing creations. Hence these begin to come into play after the 3 Cs above. At first one would exchange and copy everything and then gradually one would become selective.

And so the ARC begins from a completeness which is the singularity and then has to diminish slightly from an absolute as part of separating from static.

At this level, there would not be Be/Do/Have as we know it. There is no need for havingness when one creates what one wishes without restriction because there is no need to keep anything around. In a similar manner there is no fixed Be or Do. Instead there is just continuous create, with transient be/do/have as a side effect.

Note that communication processes are not generally destructive of havingness even though they should be in theory because they can dissolve mass. This implies that communication is more basic than havingness.

The KRC triangle also has no need for existence except as transients in the continuous create. There is no question of control when one just creates what one wants, and there is no question of responsibility in an atmosphere where it is not yet possible to commit an overt.

Many of our basics are not yet operative in this "time". But affinity does become a factor. Note that it starts from an absolute and then slips slightly as a side effect of the introduction of distance between beings who are individually conceiving and creating and exchanging things.

But a slight slip in affinity or communication is not really aberative as long as it is not fixed on any line but continues to shift so that all lines flow at one time or another.

If you process in the direction of out-ARC of out-comm or out-affinity, the PC gets worse. However, if you process in the direction of disagreement (out-agree), the PC improves (this is a keynote of the doctorate course).

This would imply that at basic, ARC is not locked into a triangle. You can have high communication and affinity without having to be in agreement. In fact the mocking up of different realities instead of a single agreed upon reality would bring about more interest and more communication between beings.

But note that there is a sort of R in ARC even at the start, however it is an R involving duplicating other's realities without at the same time having any need to agree with them, nor any need to get agreement from others on one's own realities.

At this level there is also the assignment of location (orientation in space) and sequence (orientation in time). But note that these are wilful rather than fixed. The being generates spaces and time streams rather than being trapped within them. But since there is a space/time orientation implied in the original separation, there is always a higher space above space and a higher time above time. At the top, the time-like separation is the before and after separating and the space-like separation is the separation itself.

Section B: The Wilful Semi-aberrations

I'm uncertain of the order of events here and suspect that I'm missing some factors.

4. Wilful assignment of external cause

To allow communication between the separated semi-statics, one must permit others to create in one's space.

5. Wilful choices to not communicate

The being has to cut back from absolute comm and duplication to keep from being everybody at once. This is fine as long as all lines are allowed to flow eventually, but leaves the door opened for trouble in areas that are not flowing at the moment.

6. Wilful choices to dislike (out-affinity)

This is most likely to happen on lines that have not flowed in some time (temporary wilful out-communication).

Note that wilful choices to disagree are non-aberative as long as communication is present per the earlier discussion on disagree running as a positive rather than a reverse process.

7. Not-know

To avoid duplicating everything and to add surprise and variety, one makes decisions to not-know some things. Again, this is fine as long as it is transient and not fixed as a permanent not-know.

8. Not-Remember

This is really a variation on not-know. It is really just not knowing the past. Again, one does it for surprise and variety.

9. Not-Confront

This is another area where one can make wilful choices for fun and only risks aberration if it becomes fixed rather than transitory.

All of the above are in this section because they will process successfully by simply getting the person to do it (communicate or confront or recall or whatever) without worrying about why he isn't confronting or why he doesn't want to talk. In other words, he can push these through on postulate alone. Therefore they are more basic than any persistent aberrations.

Section C — The First Real Aberrations

When wilful aberrations are present in a transient state, it is possible to fall into this next series. One could avoid that by intentionally reversing the wilful aberrations when these next factors show up, but this next set encourages one to do the opposite and make things worse.

10. Protest

In the presence of out-comm etc., it is possible for one to receive a creation which one does not want and that opens the door to protesting something. If one is protesting, one can't as-is. The correct solution is to reopen create and communicate in the area, but if one mocks up the protest strongly instead, it reduces the ability to create and communicate.

Protest results in there being things one is unwilling to create.

11. Invalidation

Eventually one wants to invalidate beings whose creations one is protesting. And once they also have things that they are protesting, they have blocks in creativity which they can be invalidated for.

The most basic invalidations are invalidations of the being's creations and his ability to create.

12. Withholds

The most basic withholds are to avoid invalidation.

True overts as we know them now do not yet exist because nothing can be hurt. But one withholds the action of creating something that would be invalidated or one withholds the fact that one has created it so as to avoid invalidation.

Also, comm is further cut by withholds, leading to more non-confronts, protest, and invalidation.

13. Restrained Create

To avoid having withholds, the being now reduces his ability to create so that he will not mock up things which he then has to withhold.

14. Knowing without Creating

To handle inval and protest, one now wants to be able to know things in the areas affected without at the same time being willing to create

those areas. This introduces alter-is and launches one onto the Know to Mystery scale[1].

Section D — The Solid Aberrations

15. Failed Create

The accumulation of invalidations, the continual reduced willingness due to protest, the alter-is introduced by approximate instead of creative knowingness, and the attendant increase in wilful out-comm etc. eventually leads to a failure to create something.

This is the first point where he is really in trouble rather than just playing.

16. Need for Agreement

The solution to a failure to create is to get others to help create it and for that one needs their agreement.

One tries to use communication and other's affinity to gain agreement and the ARC triangle eventually locks into place.

One is now in the trap of having to have agreement.

17. The Need To Be

To get agreement, one must to some degree fix one's beingness instead of shifting around and being anything from moment to moment.

18. The Need for Havingness

Because one can't create everything, those things which one cannot create at will need to be kept around. This is a solution to failed create. It is also a solution to failed beingness, if one fails to be something by postulate, then one tries to have the things that go with that beingness so that others will agree to the beingness.

19. The Need for Doingness

High on the scale, instead of doing something to produce something, one just creates it the way one wants, and when one wants it a different way, then one creates that.

But as the ability to create gets blocked, one engages in doingness as a solution to how to gain havingness.

It is at this point that the Be-Do-Have triangle becomes effective.

Be-Do-Have leads to games, but at this point these are still light games rather than fixated ones.

The above section might develop during what I refer to as the Reality Wars in the Cosmic History section of *Super Scio*.

Note that the KRC triangle is still not fully operative. There is no serious concept of responsibility at this level because there is no concept of irresponsibility. One still creates what one creates.

Section E. The Grades Aberrations

20. Problems

Early problems are attempts to handle be/do/have in the presence of out-comm, non-confront, and failures to create.

21. Overts

Early overts are committed to solve problems.

22. Out-Responsibility

This might better be termed the assignment of other causation. Having regretted the fact of an overt, one shifts the responsibility over to others. It is at this point that the KRC triangle becomes solid.

23. Enforce/Inhibit

One begins to enforce and inhibit in an attempt to handle out-responsibility.

24. ARC Breaks

Because of enforce, inhibit and overts, one begins to have ARC breaks. The basic ones are probably on enforced agreement (reality) since communication and affinity are close to theta and tend to have a dissolving effect on aberrations.

25. Justifications

One starts to justify to handle the ARC Breaks which come about because of overts one has committed.

---

1 See for example the book *Scientology 0-8*. The scale consists of Knowingness, Lookingness, Emotingness, Effortingness, Thinkingness, Symbolizingness, Eatingness, Sexingness, Mystery. There are expansions to the scale. *Ed.*

26. Right/Wrong

When one fails to justify oneself to others, one then justifies the matter to oneself by insisting that one is right and the others are wrong, hence the development of early service facs (not GPM derived ones).

27. Help

Once one has failed even in justifying one's overts to oneself, one begins to help in an effort to make amends. Note that true help in the sense of contributing to others' creations exists earlier. This is aberated help, done in the face of irresponsibility.

Section F. The Advanced Aberrations

Here I am a bit uncertain of the sequence.

28. Sources

To avoid responsibility, one begins to assign other sources.

29. Codes

To solve out-responsibility, one begins to mockup codes to live by.

30. Not-Isness

Because one violates ones codes, one begins to not-is[1].

31. Randomity and Complexity

Because one is not-ising, one now has difficulty with too much randomity and complexity. One begins to be overwhelmed by quantity.

32. Reality Frames

To cut down randomity, one focuses things down into reality frames which are more ordered and limited in their interactions.

33. Machinery and Automaticity

Also to cut down randomity and to work around the fact of not-isness and to handle the complexities of keeping frames mocked up without having to confront the complexity, one begins to use machinery and automaticities.

34. Games

In keeping with the above, one mocks up more formalized game patterns with roles (terminals) and goals that are held more rigidly.

The above all develop prior to the fall of Home Universe.

Section G. The Painful Aberrations

35. Aberated Control (Implanting)

Due to the aberative factors above, one now sees others as responsible for the condition that one is in, and therefore seeks to control others to enforce agreement.

Implants come into use in the form of high aesthetics combined with trickery, note that it is not yet possible to use force against a being but only against his mockups.

36. Loss

With formalized games comes the idea of a winner and a loser. And with the evolving complexity and an increasing inability to create comes the possibility of having things that one feels one could never create again.

This makes it possible to suffer losses.

The overwhelming loss is the fall of home universe.

At this point the emotional tone scale also comes into play (as opposed to random uses of emotion).

37. The Rock

As a solution to loss, one mocks up solidities which are supposed to be the being (instead of just projecting things) but which are actually substitutes for oneself. Note that the fall of home universe is the zero point for a being, after this he operates as matter and energy instead of as a pure creative force.

38. No Change

To prevent further losses, decay, and destruction, he begins to resist change.

---

1 Not-is. (from Scientology Axiom 10, in, amongst other places, *Creation of Human Ability,* and discussed in *The Phoenix Lectures,* both by L. Ron Hubbard.) Not-is-ness is the effort to handle Is-ness by reducing its condition through the use of force. It is an apparency and cannot entirely vanquish an Is-ness.

39. Protect

Failing to resist change, he begins to protect.

Eventually he begins to protect the rock and hides it behind a mask. He attempts to protect his creations in general and fails. He also begins to protect others.

40. Symbols

Once he has failed to protect and help, he solves loss by substituting things, and especially he begins to substitute symbols for things.

41. Pain

He creates pain to warn himself of loss.

42. Engrams

He begins collecting pictures of painful incidents to prevent them from happening again.

H. The Complex Aberrations

43. Force

Carrying engrams, the being becomes the effect of force.

44[1]. Implanting by force

Being affected by force and being capable of affecting others by force, the being now uses implanting by force (instead of by aesthetics) to enforce agreement and so decays further.

45. Unconscious divisions

The being could always occupy many viewpoints or divide his attention and operational points, being both one and many.

But if one of his operating points is overwhelmed and forced into agreement, he does not want the others to receive the implant or the enforcement in parallel, and so he now creates heavy partitions and divides in a manner that leaves the parts unconscious of each other so that all will not fall if one is implanted.

46. Use of BTs[2]

The being now pushes fragments of himself onto others to control them and is in turn aberated by fragments of others. Eventually this also becomes as subject for implanting.

47. Valences

Being affected by force and entities, the being now flinches from occupying the effect point and substitutes identities for himself.

48. Goals

Being isolated in individual identities/viewpoints/valences, and having those smashed, he now solves the problem of how to achieve something by postulating goals that span across multiple identities.

49. GPMs[3]

Seeing that his goals still fail, he postulates the identities as solutions to the opposition which he believes to be external to himself and out of his control.

Up until this point, the aberrations and implants are still simple decay scales. But here we finally get the double sided terminal — opterm pattern. And of course the actual use of it as a solution is followed by implanting false patterns.

This probably begins about 3 universes back.

---

1 Note: sequence of numbers is different here onwards from the Pilot's original posting, since he repeats numbers 44,45 and 46. Ed.

2 BT. In older Scientology terminology, Body Thetans (BTs) were entities (souls, thetans, beings) connected to a body but not in control of it, though influencing it or the person in charge. The term was later extended (when it went out of control of the official Scientology body!) to mean beings (or in this case bits of beings) which influenced a person, or bits of "machinery" which acted in a similar way. In orthodox Latter Day Scientology (1970s) these were handled by OT 3 (operating Thetan, Level III) and NOTs (New Era Dianetics for Operating Thetans). Outside of orthodox Scientology other techniques have been evolved when straight two way communication did not handle the problem. An example is one by the Pilot in section 4.7 Handling Entities of his *Super Scio*, where he writes: '... Point to the being you divided from (discussed at greater length in the write-up on ."Divide and Conquer").'. There are also other explanations for the phenomena involved. *Ed.*

3 GPM, Goals Problems Mass. For an exposition see for exaple Barry Fairburn's articles in *IVy* 25, page 9. *Ed.*

I. The Unconscious Aberrations

50. Unconsciousness of self

With GPMs, one progresses through beingnesses that one later detests and opposes. And because of fragmentation, one has fragments or theta lines which are in different GPMs and hence oneself in one viewpoint can find oneself in another viewpoint that one detests.

This is enough to knock out any last vestiges of awareness in any higher viewpoints from which one is creating lesser viewpoints or identities.

51. Compulsive Create

Since one is still creating to balance the nothingness, but one is no longer conscious of creating, the creations become unknowing and compulsive.

52. Trapped in Reality

Since one is no longer controlling what is mocked up, one becomes trapped within it. The compulsive create brings about a chaos of creations which one solves by freezing everything down to one reality.

53. Solidification

With the compulsive create of reality, all of the above solidify and invert.

Now one has, for example, the fact of painful impingement even when one is confronting a present time force that is impinging on one rather than simply having the engramic somatics that derive from cumulative non-confront.

There is much more here. Things which were "would be nice" or "sometimes interesting" became compulsions and then passed beyond that into physical laws.

This has been the anatomy of this universe and the one before it (the Magic Universe) as well.

Think of a liquid with particles and solidities but which was none the less in motion and capable of being stirred and manipulated. And then it solidifies, as in making Jello[1].

Conclusion

The above is a beginning sketch. I can wrestle with the exact sequence and with which factors should or shouldn't be included.

When I wrote this, the thing that struck me most was locking down the ARC triangle.

Affinity and communication are basics, highly desirable to all beings. Compulsive agreement, on the other hand, leads to the solidification of reality and complete entrapment.

It seems like the first trap was to make people think that they were supposed to agree just because they liked someone or something and were in communication with it.

This suggests the following process:

"Spot something or somebody which you could like while disagreeing with it or them".

Also:

"Spot somebody who you could have liking you without requiring their agreement".

"Spot something that another could like without having to agree with it".

Etc.

This immediately makes me think of watching an enjoyable horror movie without having any need or desire to agree with the reality presented.

It also makes me think of talking with the critics on ARS[2] where there are some whom I enjoy talking with and have affinity for but certainly don't agree with on various things related to the tech.

The compulsion to agree is probably rooted in trying to compel others to agree.

Go to a crowded place, spot individual people and get the idea of their disagreeing with you but liking you anyway.

Hope this helps, ¤

---

1 Jell-O. *Trademark*, a fruit flavoured gelatin dessert. *World Book Disctionary*

2 alt.religion.scientology, an Internet newsgroup, open for all to read and contribute, which has a reputation for being more of a battle ground than a place where contributors cooperate in working for a better world. *Ed.*

Humor: The Ides[1] of March[2]

By the Pilot, USA

THE LOYAL OFFICERS hiding in the 4th dimension have intercepted a film clip which might be of interest, especially in light of the upcoming March picket[3].

So they asked me to pass it along.

Have Fun,

The Pilot

Scenes from Shake and Bake's latest box office sensation:

The Tragedy of Davidius Miscaviagus

Clip #1 -

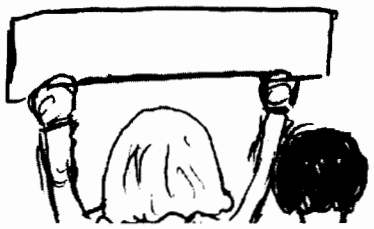
The Three Fates of Norse Mythology, known as the Norns appear shrowded in smoke. Their faces are revealed as the smoke clears -

Flo Barnett who weaves the thread.

Paulette Cooper who measures it.

And Lisa Macpherson who cuts it.

They sing: "Double, double, toil and trouble, we'll cut his thread and burst his bubble".



Clip #2 -

Miscaviagus is addressing the assembled staff at Helmut.

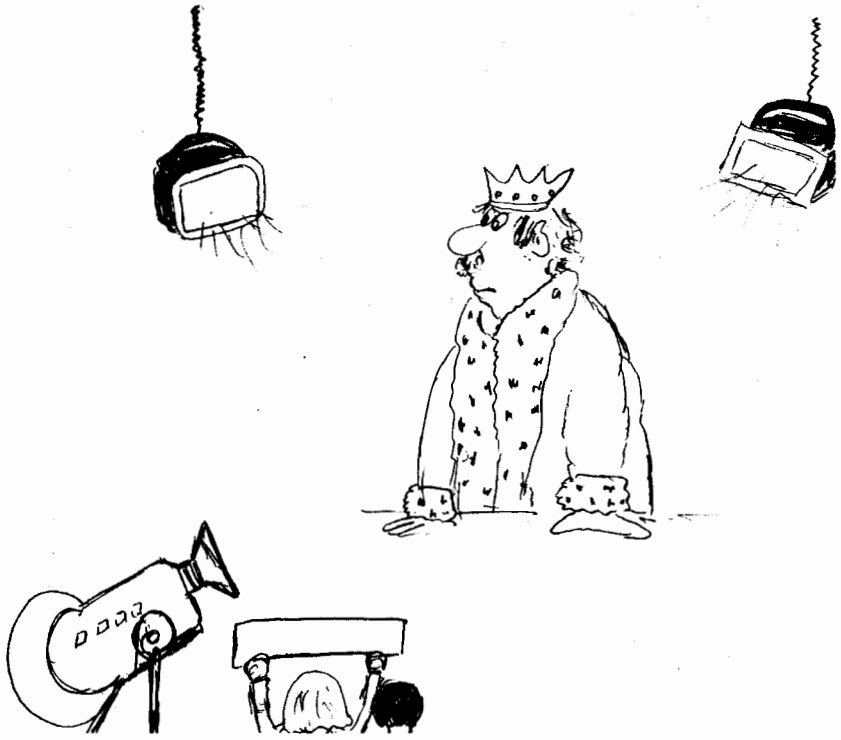
"Friends, auditors, missionaries, lend me your ears. I come to bury Hubbard, not to praise him. The evil that men do lives after them; The good is often interred with their bones; So let it be with Hubbard."

---

1 Ides; Eighth day after nones in Roman Calendar (15th day of March, May, July, October, 13th of other months, *Concise Oxford Dictionary*
Nones: Ninth day by inclusive reckoning before ides in Roman Calendar. *Concise Oxford Dictionary*
"Beware the Ides of March" is a quotation from Shakespeare's Julias Caesar I ii 18).

2 Those without a knowledge of Latter Day Scientology Church history and the English playwright Shakespeare's play *Macbeth* may prefer to skip this article which is from The Pilot's post 25 March 3rd 1998. For some years the Pilot posted twice a month to the Newsgroup alt.clearing.technology, mostly answers and comments on others' contributions to the newsgroup, and original pieces, some with humour, such as this. To those that do not know, RPF (Rehabilitation Project Force), was a sort of punishment hell which Scientology staff members who were deemed to have failed or misbehaved were assigned. On occasions it was preferable to ordinary staff work! In the "Latter Day Church" there was a tendency to assign blame for all that went wrong to overts (earlier bad actions, often described as "crimes") committed by junior staff member involved, and assigning them to the RPF was the standard solution. The names used in this comedy/tragedy are well known to those who have followed events in Church history from 1980 to 1999, David Miscavige being the person who has taken command of Ron Hubbard's former "empire". *Ed.*

3 March 1998. Picketing Scientology Orgs, by people protesting the behaviour and management of the Church of Scientology, is an activity that continues today and has been going on for many years. *Ed*



Clip #3 -

A great armored limo[1] is pulling up at the Ceders complex. Uniformed Sea Orgers surround Miscaviagus as he disembarks from the vehicle.

Two others in SO uniforms flank the top of the ASHO stairs and whisper.

1st Sea Orger: "The upstatmobile hath arriven".

2nd Sea Orger: " 'Twere better dubbed the ratmobile".

1st Sea Orger: " 'Twere better to speak no harm of Miscaviagus here".

DM (Davidius Miscaviagus) pushes in front of the crowd below and begins to mount the steps.

An old crone with a scarf covered head shambles forth and shakes her arm at him. DM looks toward her and she pulls back her scarf.

As the scarf falls away, it is revealed that this is really Gary Scarf in drag. He announces loudly "BEWARE THE IDES OF MARCH". DM begins to shout as Scarf scuttles away.

DM: "Thou hast within thee undivulged crimes, Unwhipt of justice, hide thee, thou bloody hand".

As he shouts, the 1st Sea Orger whispers to the other: "Now the hungry lion roars, and the wolf behowls the moon".

Clip #4 -

Miscaviagus is walking through the tunnel beneath the street which links the ASHO and AO basements. He sees a skull lying against the wall and picks it up and addresses it.

"Alas poor Yurick, I RPFed him".

1 Limo, short for limousine, a large car (automobile). *Ed.*

Then he laughs gleefully, tosses the skull back to the ground, and resumes walking.

Suddenly there is a gust of wind and Hubbard's ghost appears.

Ghost: "Murder Most Foul!".

DM: "Thou hast within thee undivulged crimes".

Ghost: "Get thee to a Zoo".

DM shrieks and runs away down the corridor.

Clip #5 -

DM is in the warrens beneath ASHO and a crowd of RPFers are slinking towards him. One steps forward and says:

"Doth an RPFer not bleed?"

DM: "Thou hast within thee undivulged crimes".

The RPFers shriek and run.

Clip #6 -

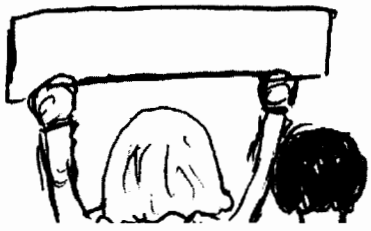
An army of picketers crowd LRH Way between ASHO and AO. The great blue buildings tower around them.

A closeup shot of one of the sticks holding a picket sign reveals that it is stamped "Birnam Lumber Co".

The camera swings to the top of the ASHO steps where Miscaviagus stands with his chronies.

1st Chronie: "The Prophesy! Birnam wood to the complex doth come! Alas, all is lost".

DM ignores him and is rubbing his hands as if washing them. He says "Out Damn Spot" as his chronies gather around and hustle him inside.



Clip #7 -

DM has fled to the complex at Helmut. Crowds are storming towards the fences. He runs within a building and enters "The Planetary Control Room". Soon he is joined by his coven, the 12 who rule the organization on his behalf.

They file in silently and surround him. They are Heber and Lesevre. Rinder and Yaeger. Rathburn and Spurlock. Mithoff and McShane. Lenske and Harris. Starkey and Schomer.

Miscaviagus looks around with fear in his eyes. The tension is high. Then he straightens his back and looks to Ron's picture for a moment. Finally he turns back to the crowd, hoping to inspire them to sacrifice on his behalf.

DM: "To Squirrel or not to Squirrel, that is the question. Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles, and by opposing end them?"

He indicates Ron's picture and begins the traditional cheer, raising his fist into the air on each word.

DM: "Hip Hip ..."

The 12 then raise their fists, but the fists contain daggers. They shout "Hurray" and charge Miscaviagus. He disappears under them and gives a single mournful cry.

Then the crowd backs away and DM is revealed bleeding upon the floor. He looks up and utters his last words:

"Et Tu Rinder?"

The Loyalist Officers have provided this as a public service. It represents events on a parallel time track in another universe and may not be representative of events here on Earth.

A Planetary Control Room was known to exist back in the late 1960s, but this tradition might not have carried into modern times within our own universe.

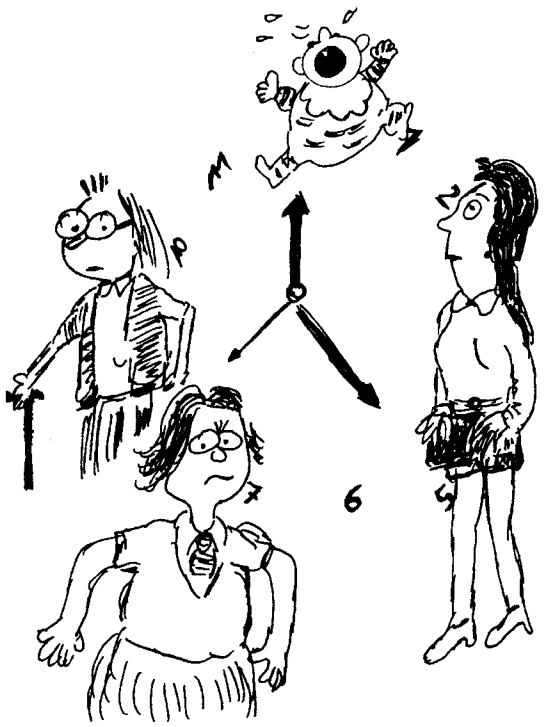
The identities of the leaders are also slightly speculative, however the central committee is known to have 13 members as in a witch's coven.

Loyally Yours,

The Loyalist Officers in 4th Dimensional Hiding ¤

Life's Little Quirks

by Nikolay Brovcenko, Australia



EACH INSTANT is ours.
It may be fragile and fleeting
But it is there to experience and savour.

The past keeps our attention,
The present seems to fleet by,
The future is there to contemplate.

But we are in such a hurry,
To experience and to consume,
The past, the present and the future
All — in one huge gulp.
Possessed — by ideas from the past,
Preoccupied — with images of the future,
The present moment — is forlorn.

If one dissolves
The aggregation, of the past
Which may be unrecognized,
And burden one immensely.

One will no doubt
Discover ----
Eternity, Superabundance
And clarity at hand. ¤

B

International Viewpoints

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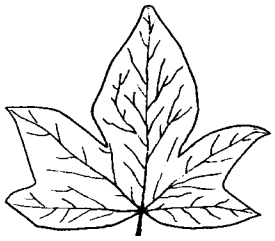

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Cartoons and pictures, relevant to Scientology or escapees from Scientology are needed. If you have, or can produce any, let us know. We would like to make the magazine as varied (though clean) as possible.

♠ ♠ ♠

We are also very interested in receiving your articles and letters. On editorial matters, write direct to the Editor at Box 78, DK-2800 Lyngby, Denmark
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