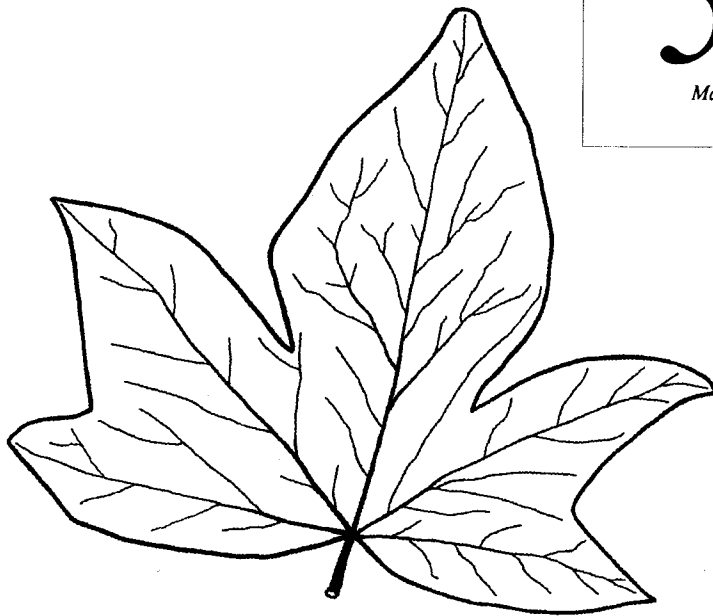
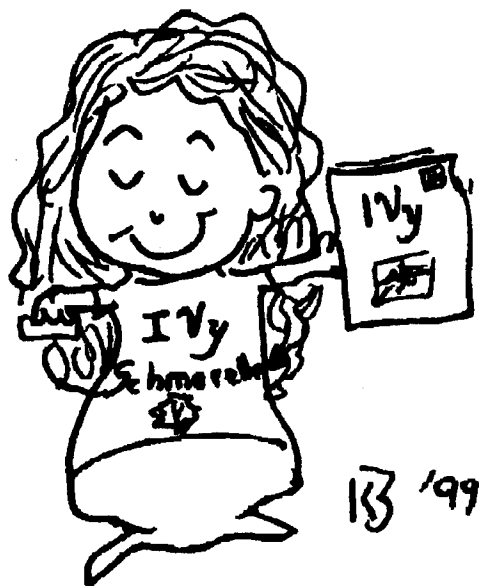


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International Viewpoints [Lyngby]

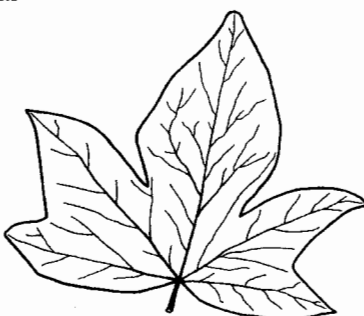


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IVy

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International Viewpoints is independent of
any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A. Nordenholz was
published. 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 communica-
tion within this field. We are independent of any
group (sect). We represent many viewpoints, some-
times opposing! ☐

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IVy

Plato Series — 2¹:

Republic: Book 1

By Todde Salén, Sweden

REPUBLIC DIALOGUE PRESENTS philosophical arguments and thoughts about mankind and the societies of man. That these considerations are as valid as they are even today is strange proof that our societies have not changed very much during the last 2400 years.

Republic is the most voluminous of all the Socratic dialogues of Plato. It is mainly Socrates who speaks up in this dialogue. The dialogue starts out discussing JUSTICE. In our modern western philosophy, we use the word ethics instead of justice. The conclusions of these discussion are:

- * The just individual is more skilled in creating and conserving money.
- * As a result of this ability he is also more skilled in the art of stealing and hoarding wealth.
- * Justice is a kind of skill to steal in a way that benefits friends of true justice and hurts the enemies of true justice.
- * The dilemma of the truly just individual thus is to learn to differentiate between true friends of justice and those who try to appear as friends of true justice, when they are not.

The conclusions above are very bright. It is provocative that *Republic* starts out this way. You may wonder if Socrates fully realized the width of these conclusions. As a modern philosopher you may wonder if it really was possible for Socrates to reach such conclusions and if he realized how such ideas would one day apply to modern banking. Our philosophy of life has plans to issue a pamphlet on the subject of "money and modern banking". If you are interested, you may write to DUGA and ask when it will be printed.

Bankers

The Socratic irony in the dialogues of Plato is classic. Socrates presents himself as ignorant and knowing nothing. He suggests that he is very willing to let other people teach him by answering his questions. That way he can learn from their wisdom. To the reader of these dialogues it is obvious that Socrates must have been a very wise man to be able to ask questions the way he does in Plato's Socratic dialogues.

Let us pretend that Socrates did realize how our modern banking system works through the money printing press. Let's also pretend that these modern bankers know how to "steal" money from our society. Socrates implies that such people would do so if they were truly just individuals. Once we have pretended this, it is time to put forth the next question: "When they have gathered tremendous wealth during the centuries, will they also use this wealth to benefit other beings who are also just?" If this is what has happened, we are very lucky people living in this modern western world.

Truly just

Among human beings there are lots of examples of false friends of justice. The false friends of justice should maybe be treated the same way as the enemies of justice. However, it is important to remember that there are always individuals around, who will try to persuade others that those who are the true friends of justice are really enemies of true justice. The truly just person can tell the difference between the truly just and false friends of justice. True friends of justice are just that, no matter what they appear to be.

¹ Todde Salén is publishing in Swedish a book, *The Republic*, dealing with Plato's book of that name. This series started (last IVy) with an introduction to the book, and continues with summaries of the book interspersed with Todde's comments. *Ed.*

The truly just person does not harm even the true enemies of justice, as he/she knows that nobody ever was improved through harmful actions. The truly just person first of all works to benefit true friends of justice, to allow the friendship of true justice to grow. That this very thought — that no human being ever was improved by inflicting harm upon him/her — was formulated already more than 2400 years ago is interesting. It really is a strong validation of ancient Greek philosophy. To know that such a vast amount of human beings have been deliberately damaged to “be taught a lesson” is not a good sign of the nature of humankind.

The just person has an urge to control the actions of the unjust through laws based on wisdom and kindness. At the same time the truly just person does not want to control others, who are also truly just. He knows that the true friendship of truly just people does not benefit from control. The real problem here is that there are no truly fully just individuals. Just as there are no individuals who are truly vicious all the way. To learn to distinguish between true justice and true evilness in the same person is the real art of true justice. To then treat each person according to his/her state of true justice/evilness is the really hard skill to master.

The truly just people writes laws for the state in an effort to try to control injustice. At the same

time the truly just people know that the law system is not a perfect tool to control injustices. They know that the enemies of justice, disguised as friends of justice, always try to use the law system against truly just individuals in efforts to make the truly just seem to be unjust.

Injustice is evil and stems from ignorance. True justice is good and based on wisdom.

Meaning

Every human being has a meaning with his/her life as a human being. If such a human being shall succeed in fulfilling the meaning of her/his life, s/he has to conduct her life obeying the laws of true justice. Injustice is a seed of conflict and splits up relationships. Only if life is lived according to the principles of justice, will the individual have true friends. Only if a human being has true friends, can s/he realize the meaning of her/his life.

Aaaaah! What a beautiful start of *Republic*! Is it at all possible not to fall in love with such beautiful philosophical thinking?

The word philosophy stems from Greek *philosophos*, which means “loving wisdom”. It is interesting that the Greek word *sophistes* means “expert” and stems from Greek *sophizesthai*, which means “to perform subtle arts”. the Greek word *sophos* means “clever”. □

Any Flaws? — 2

In the last IVy on page 20 we had a little fill up article entitled “Any Flaws?” Many of our “hardened” Scientology readers will have recognised the phrases quoted as part of Scientology’s Code of Honor, which appears amongst other places in the book *Creation of Human Ability*.

Did you find any flaws? I suspect opinions will differ as to whether there are any, both from person to person and from time to time. For me the word “allegiance” is a bit of a stumbling block. If you sign a contract with somebody, do you owe them allegiance?. And if you promisesome one or somebody your allegiance, when that person or body has misrepresented him/herself, is that precept a sensible one to follow? Also you might “grow up” in the sense that ideas which you at one time consider sane and reasonable, and upon which you granted your allegiance, might later appear flawed to you.

There are probably other flaws. Perhaps the motto is that when someone says you should question what they say, it may be wise to do so. □

Inside Psychology

by Richard J. Brzostek, USA

CRITICISMS OF THE FIELDS of psychiatry and psychology are not unfounded. If one were to examine these fields closely, with an open mind, one would find many things wrong with them.

The public's perception of psychology is grossly inaccurate. I have found the public thinks psychology has to do with the mind in general and primarily consists of therapy, such as psychoanalysis. I am not an expert in all aspects of psychology, but I do hold a BA in Psychology (Cum Laude), a MA in General Psychology, and belong to Psi Chi, the National Honor Society in Psychology.

Psychology's branches

Some people think psychology and psychiatry are indistinguishable, and although they have similarities, they are indeed two different fields. In order to become a psychiatrist one has to be a medical doctor first (M.D.), then go on for additional schooling. To be called a psychologist in the United States one has to have a Ph.D. in one of the branches of psychology.

There is reason for the confusion; there are two APA organizations, the American Psychological Association and the American Psychiatric Association. Both groups generally have the same goals and support each other's endeavors.

People generally think psychologists are therapists, while in actuality only a small percentage of psychologists have anything to do with therapy. There are many branches of psychology. Some of the branches include Biopsychology (the study of the brain), Cognitive Psychology

(concerns thinking, memory, and problem solving), Clinical Psychology (the one having to do with therapy), Community Psychology (the study and application of psychology to improve communities), Developmental Psychology (the study of development over the lifespan), Experimental Psychology (the group that uses rats or mice to make generalizations about humans), Forensic Psychology ("expert" testimony by psychologists in the courtrooms), Health Psychology (focuses on motivations of health related issues), Industrial/Organizational Psychology (the study of the workplace to improve efficiency and quality of work life), School Psychology (psychological application in the schools), Social Psychology (the study of group social interactions), Sports Psychology (the mental side of sports to enhance performance), and the Psychology of Women (psychology catering to the special interest of women). Both APA groups are powerful lobby groups that pressure the government for money. Psychology is an octopus with its tentacles grasping more and more areas of life as time passes.

Politics

Ideally, science is free of bias. Yet, the universities are filled with liberals¹, so the science taught there has a tinge of liberalism with it. Psychology is no exception. Psychology has subtle liberal undertones to outright extreme liberalism within its teachings. Psychology promotes values such as free love, attempts to make aberrated behavior normal, and instills "politically correct" ideas.

¹ n. a person favorable to progress and reform. *World Book Dictionary* 1979.

Asked for his definition of the word liberal, the author replied: "Rebel rousers that challenge traditional values, and to a greater or lesser degree support values such as promiscuity and drug use. Liberals are associated with left wing politics", and added: "Please use my definition, because I am referring to this group. I do not think progress is a product of liberalism. Change and progress are not the same. They claim to be causing progress, but they are not." Ed.

Personal responsibility for one's actions is a very unpopular topic in psychology. Both professors and students of psychology find the idea of self-determinism a concept that is unthinkable. Psychology holds that people are not responsible for their crimes, however abhorrent their behavior may be; destructive actions are excused with the contention that people may have been raised that way, it is genetic, or they act out to get attention.

Segments of psychology have political agendas of their own, namely feminists and homosexuals. Both groups had members become psychologists and did research that attempted to verify their preconceived notions. Feminists, in the name of "equal rights", attempted to subvert men and the institution of the family. Homosexuals, through their protests, removed homosexuality as a mental disorder and continually attempt to normalize homosexuality.

DSM

The *Diagnostic and Statistical Manual of Mental Disorders (DSM)* is the book of names used by psychiatrists and psychologists. This book describes categories for labels, and nothing more. What is considered mentally ill is not based on science, rather the beliefs of the psychologists and psychiatrists that vote them in. A former professor of mine that had worked in part on the DSM committee stated the DSM will probably never be perfected and a new DSM will come out every 8 to 10 years or so. With each new edition, the number of mental illnesses increases as well.

With each new version of DSM, the criteria for a disorder changes. For example, those people labeled schizophrenic 40 years ago may not be the same people that are labeled schizophrenic today. This has implications on both the understanding and treatment of disorders. Psychological research that uses DSM labels is only comparable to research using the same version of DSM. Therefore, comparing research over any length of time is not possible because the types of people with a given disorder are not the same. This ensures that research must continually be redone to reevaluate past findings with the new diagnostic characteristics. The research is virtually worthless in comparison to other research to get the big picture because it is only as good as the version of DSM that was used.

Exclusionism by vocabulary

Psychological texts state communication is the transmission of information from one person or group to another person or group. Essentially, the model of communication lacks a key point: fully duplicating and understanding the message by the receiver. The transmission of information may be gibberish, but according to the model, is communication. But the truth of the matter is, without full duplication and understanding of a message, no actual communication takes place.

If the point of writing is communication, then writing that is overly complex is either poorly written or done so to limit the audience. In today's age, when having the ability to read is more universal, it is much more difficult to keep what is written secret. The solution to the increased literacy is to increase the complexity of the lexicon. Examining psychology journals from the 1920's, one finds text that is fairly easy to understand. Examining today's psychology journals, one finds highly "complex" articles, especially in the most prestigious journals.

Complex writing keeps others from understanding. Simple concepts are often written up in lofty language that gives it the appearance of being scholarly, creating a smokescreen. Incomprehensible writing has another drawback: it excludes others from being able to judge the data for themselves to see if it is worthwhile. Having to rely on an expert to tell you something is so, is very dangerous.

Psychiatric treatment

Psychiatry has four basic tools, which are embraced by psychology, to treat those that are mentally ill: psychosurgery, electroshock therapy, drugs, and talk therapy. The effectiveness of these approaches is debatable. Many psychiatrists and psychologists believe that their approach is worthwhile, while others do not share their enthusiasm.

In the 1940's and 50's, lobotomies were used frequently with little discretion by psychiatrists. Lobotomies were even used to cure radicalism, as some believe happened to the actress Frances Farmer. Psychosurgery is still used today with results that show no real benefit other than mutilating sections of the brain and impairing the functioning of its victim.

Electroshock therapy has had swings in popularity, but has remained in use for over half a century. In the past, the victim was fully conscious when being shocked, and today the victim is made unconscious beforehand to lessen the physical pain that results from the procedure. The procedure itself damages the brain structure in the attempt to help the recipient. Those that administer the shocks think it is a wonder cure and many of those that have received it found it to be a terrible experience. Shock therapy is often given to those that are depressed, attempting to destroy their memory in the hope this will cure their depression, ignoring the real cause of the depression.

Drugs are the most frequently used psychiatric treatment. Biological reasons are the favorites of the psychiatrist, such as a gland producing too much or too little of a chemical as the reason why a person is depressed. The true issue of why the chemicals are not balanced is ignored, paying heed only to the effect of the true cause of the depression.

The body naturally produces chemicals, but their synthetic substitutes are not exact duplicates, which is why drugs have side effects. Side effects are often as bad, or worse, than the ailment they are intended to fix. Drugs work mostly as a patch, not a cure, because when they are discontinued the ailment returns.

As far as talk therapy goes, by no means do they have uniform results. About half of all people that seek psychological treatment do not return after their first session. Most psychologists believe this is because the person was helped so much by that one session that he did not need any more treatment. They ignore the possibility that the person found the treatment worthless, and not wanting to continue treatment, told the psychologist he was doing fine so that he would not have to return and pay hundreds of dollars to have someone listen to him. The best talk therapies have about the same workability as drugs do, with about half of the "success stories" returning for more treatment because it was not fixed the first time. Close inspection shows that the results are often not much more than what would happen if the client talked to anyone. Additionally, the evaluation of treatment by those that have self-interest is suspect.

Community Psychology

The actual results of what psychology does are very alarming. Instead of helping, it very often hurts others in the name of help. One of the many examples of this would be the field of Community Psychology.

The goal of Community Psychology is to prevent social problems (such as teen pregnancy). Prevention sounds good in theory, but does not work well in practice because the psychologists do not really know how to improve these conditions. Teen pregnancy prevention programs many times actually promote teen pregnancy. The teens get so much attention in the program that they get pregnant again to get more attention.

The entirety of what is encouraged or discouraged via prevention is made by judgment calls, which are nothing more than the political aspirations of the day. As a science, this branch is not; and as a service to society, the public should be wary.

Looking at the net results of psychology shows a failing grade. Mental illness is on the increase, school grades are on the decrease, and yet the money dumped into psychology to improve these situations has soared. However, let us leave on a positive note, after all, there must be something useful in psychology.

Social Psychology

Social Psychology examines how people can be manipulated in groups, how to make others like you, and how people react in situations. This subject is good for espionage agents, which is why the CIA funded Social Psychological experiments. This subject is important to know about, because if you are unaware of the manipulation, you are the effect of it. □

All negativity is caused by an accumulation of psychological time and denial of the present. Unease, anxiety, tension, stress, worry — all forms of fear — are caused by too much future and not enough present. Guilt, regret, resentment, grievances, sadness, bitterness, and all forms of nonforgiveness are caused by too much past, and not enough presence.

Eckhart Tolle, *The Power of Now*.
See review in IVy 56, page 12.

Some Aspects of Auditing

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.

OKAY. THERE'S SOMETHING I'll just briefly mention here. In the congress tapes somebody asked Ron a question at the end of the congress, and it didn't get recorded. So I'll pass on this piece of information primarily for the auditors present here.

One of the auditors asked him, "How do you run out an old-fashioned service facsimile?" Well, just to define that for those present who don't know what it is, the service facsimile was once defined as the chronic excuse for failure. The chronic excuse for failure. It can also be the chronic excuse for success. "I'm successful, why should I change?" Okay.

How do you get this? You see, this is a pattern a person always falls back upon which succeeded once so thoroughly that he always uses it now whether it's applicable in present time or not. So you run three questions on this one, really four questions. But the ones that Ron gave at the congress were these:

"What would ___ get you into?"

"What would ___ get you out of?"

"What would it prove?"

If it still is hung up at the end of that, "What's it good for?" Because it is havingness. It is useful to him. It has been useful to him. The point is to get him to differentiate between its *having been* useful and its usefulness *now*. And this will tend to do that.

Chronic pattern

Incidentally, on running "Recall a secret" usually this pattern will tend to come out. You sort of look at this guy and you see these migraine headaches are the things he has always used to get out of and to get around and to get excused

for, having done whatever he's done that's been bad, or he's considered bad, or other people considered bad. That's interesting.

"Oh, well, what would migraine headaches get you into?" Or, "What would stupidity get you into? What would stupidity get you out of?" But you'd run "What would stupidity get you into?" until that was flat, or until he finally said, "I don't know anything else. I don't know", and he really doesn't know. That's not aberration, that's just absence of further consideration. And you say, "What would stupidity get you out of?" and you'd run that flat. Then you'd say to him, "What would stupidity prove?"

And at the end of that you could then say, "What would stupidity be good for?" It might be very useful at times. It's sometimes very useful to be stupid. If you're going to be drafted for example it might be extremely useful to be stupid. Or if you were in France, it's very useful to be stupid in France. Because, as I said the other night, if you call a policeman in Paris, if you call a policeman when somebody else is committing a robbery, and four policemen come out, they arrest the guy who did the robbery, and then they go back to the police station and put him in jail. You called them. You pay for the number of police from the time they left the police station to the time they get back to it. So it pays to be stupid there. It pays not to know, not to notice. Or to say it's none of my business.

On this process the guy gets a good chance to look at himself and how he's been using something. You don't say to him (accusatively) "All right, now what would stupidity get you into?" You wouldn't ask the question like that. Just ask it sort of casually, "What would stupidity get you into?" "Well I don't know if it would get me into anything. Sure get me out of a lot of things, but I don't know if it would get me into anything". "Okay, what would it get you into?" Try to get him to give you some answers.

This is a way of running the service facsimile, so-called, in other words this chronic pattern that you sort of observe after awhile. He's got a chronic pattern of living, which is either his chronic excuse for success or his chronic excuse for failure, or both. So what would it get you into, what would it get you out of, what would it prove, and if necessary, what's it good for? What would it be useful for? And get him to take a good look at that.

Communications and answers

Well, there are a couple of other aspects of processing which, if you can do them early in a case, are very, very good.

There is a process called, "Say something", which is getting a person to originate communications. He'll be able to say a few things usually very easily and then he'll run out of his machines and his circuits and his automaticities of social response and he'll say, "euhh". And then he'll try to say something important, or something interesting to you. He'll have all these qualifications about what he can say. You've got to be careful what you say, you know. Pretty soon he breaks through that and he can just say things. "Glug, glug. Beetles are trees. The sun shines. Communists are Republicans. There are 14 roads to the planet Mars". Boom. He can say anything.

The other one is, and probably more basically important, is, "Give me an answer". Because people are all hung up on that one. They've been so used to having to give the right answer, or the acceptable answer, or the understandable answer to other people, that they fail to remember or fail to keep realizing that they themselves create that answer in the first place. And that they can create any answer, that any answer is possible.

A matter of consideration

This is one of the things new auditors run into sometimes, because they try to insist on a certain specific answer from a preclear. They say to the preclear, "Give me something you wouldn't mind taking your head out of". (This is not a process, by the way). And the preclear says, "Well, let's see, out of a rug". This process works best on old Dianeticists, by the way. But he says, "I wouldn't mind taking my head out of a rug". And the auditor thinks to himself, he

says, "Well nobody can have his head in a rug in the first place. Obviously that's not an answer." Well, it is for that individual.

The only answer that a person will give you is something he considers an answer. And the only answer that ever will be an answer is something that one considers an answer. Again, answers are a matter of consideration. And you've got to get the person to a point where not only he intellectually can understand this, but he knows it. It's a subjective knowledge as well as an intellectual or abstract understanding. Not just a surface piece of information.

So use it as a processor, "Give me an answer". It's not workable on groups. I tried it several times. No. But it is workable on individuals, very. They begin to sort out all of their concerns and barriers and stuck considerations about answers and about the caution one must use in answering anything. One becomes free to give any kind of an answer, and consequently one's ability to answer is increased markedly, and consequently one also isn't so busily searching through Rosecrucianism, mysticism, philosophy, religion, and Scientology and any other "ism" or "ology" for answers, because he can create his own. So that's a useful process, too.

Unwillingness to duplicate

I'm just passing on some information that I've found useful and you might find useful too. Now there's one other thing that's very basically important, and it has to do with the unwillingness to duplicate.

You see after you've run the person on secrets and after you've, shall we say, "exteriorized" him, and run Route 1 on him, got him well exteriorized, if he's capable there, you'll find, if you look, that you'll hear him talking about some people or things that he won't be, or conditions he refuses to be in. He refuses to be dirty, or he refuses to be a failure, or he refuses to be his father, or he refuses to be something.

Well, again, anything he refuses to be, anything he refuses to do, or anything he refuses to have, he's got to carry it around with him all the time to make sure that he doesn't be, do, or have it. Here's what he does, he says, "I won't be this thing. So I'll keep a screen there to make sure I'm not being it. Well now I've got to make this stronger to make sure I know about it. Now I've

got to make the screen stronger. Now I've got to make this stronger. Now I've got to make this stronger". And if he does that strongly enough you see, pretty soon this collapses on him and he's being it.

What one resists

If a person tries long enough and hard enough and really tries and really puts effort into not being a failure, he'll end up being a complete failure. "I'm a failure. I'm nothing but a failure". That which one resists, one becomes. It's an old East Indian philosophic maxim, but it pretty much works out that way. Sometimes people are successful at not being these things. But they're so successful they kill themselves sometimes.

I had a specific preclear tell me that "I wouldn't be Aunt so-and-so if I died!" And this preclear had multiple sclerosis to prove it. This was a way of not being Aunt so-and-so. Aunt so-and-so was a very, very social club woman, and every time this person started to get involved in a club she got all confused. The reason she got confused was because she found herself being something she absolutely refused to be and she had to die to keep from being it. And this was her basic consideration, "I won't be that if I have to die!" This meant she couldn't wear certain kinds of clothes, it meant she couldn't in any respect be like this woman, so as a result she shut out a tremendous amount of life, of beingness, of livingness, and ability to live.

So when you're working with a person, sooner or later you've got to find out the things, and particularly the people, that he refuses to be. However you do this, get him to change his mind so he's at least willing, and really willing, not just saying he's willing, but really willing, to be so-and-so. He'll find that he can be or not be her, and then he can differentiate the qualities which he would use and the qualities and capabilities which he wouldn't use, instead of compulsively refusing to duplicate this.

But if he doesn't have to make sure he's not being Aunt so-and-so all the time, then he doesn't have to keep the picture around all the time. He can just be it or not be it. It's not important whether he's being this or not. He's not making it important. It's not so contra-survival to be that way. As a result, he doesn't have to make

sure that he doesn't be that way. He doesn't have to fight being that way all the time. So, you find in a person the things he refuses to be, things he absolutely refuses to do, the conditions he refuses to be in, and the things he refuses to have, and somehow or another, whatever process you use, get him to change his mind.

Two things in particular

Now I've talked to you today about several processes, you see. And I might point out here that there are two things in particular you want to do with any person. One is to get him to be able to change his mind at will and the other is to get him to communicate. As he can do these things with ability, he is free, he is able.

And as he can hold two terminals apart, he is able. So he can sit now and remember an incident. This is holding two terminals apart. He is differentiating between present time and the past, or present time and tomorrow. Not that present time has to be to the right, and past to the left. It can be the other way around. Some people keep the future ahead of them and the past behind them. They keep time located. Interesting.

Regarding refusal to be something, you want to get a person to be willing and able to be it. At least by decision. And if he can, he is free not to carry this thing around with him all the time in order to keep from being it. Again, whichever process you use to do this, fine. Get him to change his mind, and he becomes a lot freer.

Dwindling spiral

Let me point this out. For example, with this particular thing, if a person said, "I refuse to be a failure. I won't be a failure. I can't be a failure". Well let's take a look at failure. Everybody knows when you fail, you feel bad. Standard Americana, 1955. To fail is to die. To fail is to feel bad. Failure's bad. Well when this becomes extreme and compulsive, it is bad. If one considers that these things are bad they become bad. And one fights not to be a failure.

So it becomes a dwindling spiral and one becomes increasingly a failure. Why? Because the guy goes to work in the morning, or rather he gets up in the morning, he gets dressed, and as he ties his shoes the shoelace breaks. He failed to tie his shoe.

So he finally gets to work, he gets a new shoelace, and gets to work on time. He's an insurance salesman. He manages to sell on that day \$45,000.00 worth of insurance. He gets a raise from his boss. His wife buys him a new car, and kisses him when he comes in the door. And his children whom he hasn't seen for 14 years call up and say they're on their way, and he just has a wonderful day, but he's a complete failure and he's all upset. You know why? Because he failed to tie his shoelace.

His successes aren't important. Only the failures are, because he can't be a failure. "I can't be a failure". So he completely selects, "Well, of course I'm successful at that, of course I'm successful." As-is es them. He says, "Yeah, sure I've been successful, but look at this, I failed". So what's he doing? He keeps that failure around to make sure he doesn't do it again. And he keeps another failure around to make sure he doesn't do it again.

The biggest trap

The biggest trap in this universe is the fear of having it happen again. "I won't let that happen again". So you keep it around, whatever you don't want to have happen again, keep it happening all the time, to make sure it doesn't happen again.

So he says, "I won't let that failure happen again". And pretty soon, again, all around his body and wherever he goes, he's so busy trying not to do these things over again, and trying not to fail, that he's got nothing but failure around him and he can recognize and perceive nothing but failure. Because you see success isn't important, no value in success. So eventually this all collapses again on him and he is a failure, the thing he refused to be. And then he goes into complete apathy about it, because he tried so hard and he failed.

You find a lot of people for example who tried to die and failed. Most people who've had a general anesthetic of any kind have done that. They tried to die and failed. Failure sitting on the track. To some degree they're still trying to die. And they're failures because they haven't died. To succeed would mean to die. And when that is carried long enough and far enough, that's the direction they're going in. This would be their success, to die.

Well as a person refused to be a failure, he'd never be a success until he was completely willing and able to be a failure. Not out of apathy, and not out of having collapsed. Just having changed his mind and become willing to be a failure. Then he doesn't have to fix his attention on failure in order not to do it, and he's more capable of looking at and dealing with success.

Refusal to be

Well, okay. I can point out that this is an important aspect of processing. If you run into any people who have been in Dianetics, who audited in Dianetics and who quit, you will find almost invariably they were processing a preclear whom they refused to be, or be like. And that's why they're hanging up, because they refuse to be something. They refuse to be that preclear, and they quit auditing.

So you'll find in virtually every person there are things, a condition, a state of being, an attitude, that they refuse to be, do or have. The more resistance that goes into that, the worse it gets. The more effort they put into it, the more effort they have to put into it, the more effort they have to put into it, until pretty soon their total attention is fixed on not being that thing. It becomes obsessive after awhile. And then it finally collapses in on them and then they compulsively be it. And they're real confused about life. You have to get them to change their mind and get them to be willing and able to be, or not be, anything.

The other side

There's the other side of that, too. Because there are people who are being something and being it because it's been tremendously successful. They've survived well and it hasn't come out of unconsciousness nor pain. It was just a successful way to do something. And boy, they're going to continue that, at all costs. They've got to be this thing. Well again, there's that side. You've got to get them to be willing and able not to be it. And they'll then be much more capable of being it, actually, because they're not obsessed with the idea of being it. They can just be it, and they can stop being it at any time.

These are aspects of auditing. There are many, many processes designed to get a person to change his mind, mechanically. But sometimes you can just say, "Well, can you change your

mind and be willing to be so-and-so?" New thought! They never thought of that. "Yeah! Oh, I see what I've been doing! Do you know, ..." and off they go with all the things they've been refusing to be, and they start recognizing all those. It can be just that simple. Some auditors are awfully silly. They sit there and run a process like "Give me something you wouldn't mind being", for 14 hours instead of simply asking the guy, "Give me something you wouldn't be. Okay, now change your mind and be willing to be that". It's that simple. Bang. Why waste a lot of time?

Persisting conditions

Okay, I think I'll add one little more item here. That is this -we could add an axiom and say that something which is not acknowledged and is unwanted, persists. That which is unwanted and is not acknowledged persists. If a person has a psychosomatic illness and he can't acknowledge it, and say, "Okay", to it, he's trying to make it not be there, or trying to make it be different, although it is, and he refuses to just let it be as it is, he'll have it. It's a refusal to be, you see.

As long as other people around him refuse to acknowledge it too, it will tend to persist. This is one of the basic reasons for the persistency of psychosomatic illness. This is where we made an error in Scientology a year ago when we said never validate it. Well, this was a confusion, not an error particularly, a confusion. Because there is a difference between validating a condition and acknowledging it. The guy says, "I've got a terrible pain in my left side". You say, "Gee, you have? Okay. Tell me about it". So he tells you about it. "Okay. Now let's do this". This is an acknowledgment. "I understand. Okay". So that which is acknowledged is capable of disappearing at least. But if it's not acknowledged and it's unwanted, it will continue to persist. There are many, many conditions of this kind.

You get the person who's trying not to have a headache, for example. He's trying not to have a headache. He says, "I don't have a headache, I don't have a headache. There is no evil. There is no pain. There is no headache. There is no headache. Evil is all in the imagination. There is no headache". Klong, klong, klong, klong, klong. "There is no headache, there is no headache, there is no headache", he's saying to himself. It

just gets stronger, or it persists and persists and persists and persists. But if you tried to make it worse, it would probably go away. Or if you just think to it, "Okay, okay, okay", no headache.

Say "okay" to it

You generally find that if a person has an unwanted condition of some kind, the last thing in the world that he wants to do is admit that it is. He's saying, "No, I don't want that damned thing!" If you can get him to the point where he'll say "okay" to it, like "there's a wall there, okay", he'll become capable of handling it, because you see when he says, "I don't want it", he can't communicate with it. He's making it separate from himself. He's saying, "I'm not that". He's compulsively not being it, in this case. He's saying, "I'm not that". He says, "I won't communicate with it". The joker is that it's there. It's like having a lion chew on your arm and you're saying, "Well there's no lion there, there's no lion there, there's no lion there". Well this is not a very optimum way to handle the situation.

Understanding comes about through communication, agreement, and affinity. Well whatever you do, again, in working with a person you have to increase his understanding level. You have to get him to be willing to communicate with something. As he becomes willing to acknowledge an existing condition, he can communicate with it, and therefore, at least agree with it enough to have some affinity there, and as a result he can understand it and he becomes capable of handling it, instead of it handling him. He becomes the master of it instead of it being the master of him. He becomes the player of the game instead of the pawn. Instead of the helpless broken piece. So when you've got a person who's got a condition that he doesn't want and he's busy trying to say, "I don't want it, I don't want it, I don't want it", you can okay that, say, "Okay, I understand you don't want it. Well, okay, now say okay to the idea that you don't want it". He'll do that for awhile. "Okay, now say okay to the condition". And the condition changes. Great, very interesting, too.

Spirit of play

And the last one that I'll mention here is this, that whatever and wherever you're processing anyone, you want to get him out of the conviction level, out of the necessity to prove things, the necessity to force all of life to be real, and

serious, to the point where he's willing, at least, to play the game. To do it with a spirit of play, instead of the spirit of work, so that he doesn't have to work at playing. He can play at playing, he can even play at working. He can possibly even enjoy something like working.

You have to rehabilitate most adults in spirit of play so they're willing to play. You know some people, if you say to them, "Invent a game", they'll say, "What's a game? What's game?" They've completely occluded any playfulness they had as a child, any spirit of play. They've locked it out. We have to just get them back to the point where they know that play can exist. There is a spirit of play, that things can be fun. You can go into them with joy and enthusiasm.

A game is only a game by consideration, and play is only play by consideration. A given action can be a lot of work, you see, or one can consider it a lot of play. It's a matter again of individual consideration. An interesting thing is that the things that some people consider work others consider play. A professional bowler would consider bowling work probably, and a person going out for the evening would consider bowling fun, for example. Same action. It's a matter of consideration.

So you want to rehabilitate in the individual his ability and willingness to play a game, to play. Spirit of play. As you can do this he's much more willing to pick himself up from any failures he has, he's much more willing to go out and have a ball, to enjoy it, and he can look serious, because sometimes a social situation requires looking convincing and serious. But he can sit there and enjoy it, too, really. And so that's part of processing also.

So with that, I will end this particular lecture. Thank you. (Applause.) □

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Editor's Comment: I have sometimes been a little sorry that owing to copyright consideration we have not been able to print articles and lectures of Ron Hubbard. Another viewpoint is that it is probably a good thing, as it forces us, including authors to put things in their own words, thus helping to avoid mechanical mimicking of LRH. I think we all should be grateful, however, to John and Deidre Alexander for helping get Jack Horner's lectures printed in IVy, for in his lectures you get something of the spirit of the times, and the ideas that were floating around at that time, some, perhaps many, of which can be useful now. *Ed.*

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Do you know someone who would be delighted, even inspired, to read IVy 47, the anniversary of DMSMH issue? Your distributor will gladly send a free copy.

The Matrix

by Maximilian J. Sandor, Ph.D.¹

WHEREAS A PLETHORA of procedures and processes exists to handle specific ailments, shortcomings, and oddities of the phenomena called mind, body, spirit, and soul, a truly comprehensive overview has not been published in current times.

Of course, countless efforts to sell a complete bridge to freedom can be encountered at any corner of the spiritual marketplace. Some of them do have some paths that work for quite some people, achieving temporary exalted states or 'key-outs'. Sooner or later their adepts will invariably crash, however.

The reason for this lies in the circumstance that this Universe unfolded as a multidimensional matrix and *one* shortcut path to 'outthere' [out of here] will result in a stressing of the matrix on the other paths of its grid. This stress *will* pull the Being back sooner or later.

Gotamo Siddharto, known as the 'Buddha', recognized this and proposed the 'Noble Eightfold Path', explaining carefully that all eight (8!) areas have to be developed at the *same time*.

His detailed descriptions of these eight parts of the comprehensive path have not found entrance into the Pali Canon (these scriptures were compiled after his physical death and against his explicit will).

From its rough descriptions, however, we shall see later how they fit into the 'matrix' as it will be proposed in the following.

Examples

There are several historical approaches to the 'matrix'. Best known perhaps is the I-Ching² matrix, consisting of an 8 by 8 code, resulting in

64 elements. While the I-Ching can serve as a grid to explain many properties and consequential phenomena in nature and human life, the grid is so abstract that its usage is severely limited.

Another ancient approach has been preserved as the 'Code of Tzolkin' of the Maya civilization and has a 13 by 20 code resulting in 260 elements. Unfortunately, the brutal cultural extinctions and the genocides that were initiated by the Roman Catholic Church have left practically none of its interpretations for modern time.

One of the rare exceptions is the 'Mayan Calendar.' This calendar is starting an entire new cycle of 5,200 years as the manifestation of the matrix as a sequence of universal base energies on December 23rd, 2012 at 11am.

By far the most details about the matrix have been orally transmitted in the philosophy-religion called 'Ifa'³. The Ifa mapping features a 16 by 16 matrix and the intrinsic relationships have been orally preserved in an estimated 4,000+ (four thousand! plus) stories and poems.

Even though the depth of these teachings exceeds the scope of this *Purple Notebook On How To Escape from this Universe*, and even though most of its teachings have been traditionally kept secret, we will use this mapping of the matrix as an introduction and the initial overview.

Road map

The motivation in this context will be to depict the matrix as a roadmap for processing. No justifications for the system itself will be presented.

1 This was first published on Max Sandor's private Internet list, pnohteftu-l, on Tue, 22 Jan 2002. *Ed.*

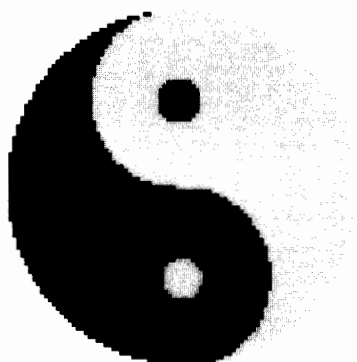
2 "I Ching," or "Book of Changes," or "Classic of Changes," or "I," or "Yi Ching," or "Yi Jing" (anc. Chin. text). Makes an interesting study, and is obtainable widely. *Ed.*

3 From the Yoruba area of Nigeria. *Ed.*

To reiterate: every single one of the 256 paths in this matrix can be taken as an 'escape route' by designing the appropriate process. There is no 'one-and-only' way to achieve this. However, in order to avoid being pulled in by any of the other 255 elements in the matrix, it is necessary to know how to approach them.

Here is a rough map:

From an abstract *unity*, the Universe unfolds into a mirrored duality. The duality itself is known as Yin and Yang (Chinese), *tapas* and *rajas* in Indian philosophy.



In the traditional graphical representation of the unity or *Tao*, these mirror points are the little dots in both sides. (see <http://orunla.org/images/tao.gif> for an example — black and white above).

These four manifestations are the 'basic fractal'¹ in the Universe. All other manifestations are instantiations of this four-fold fractal.

As a consequence, the next level of unfolding leads to a 4x4 matrix with 16 elements, and the next unfolding level yields 16x16=256 elements.

These three unfoldings describe a three-dimensional Universe *plus* a mirror Universe.

'Time', in this perspective, is an artificial construct of the human mind with the purpose of describing the pulse in which changes can occur in the matrix. It could also be called the 'base

frequency' and is a phenomenon *within* this world, thus not an explicit dimension as such. Consequently, 'time' as a manifestation in this Universe is but one of the 256 elements of its matrix.

Since all elements are mirrored, one can collapse the level of 16 to a level of 8 if one keeps in mind that every element has a mirror. This is the secret of the I-Ching. This implied property makes it nearly impossible to use the I-Ching correctly unless one knows about it *and* one has the mental power to always stay aware of the appropriate mirror elements.

The 260 elements of the Code of Tzolkin are *not* the 256 elements of Ifa at the three dimensional level with the addition of the basic fractal with 4 elements. However, the 13x20 mapping can be derived from the Ifa system in a specific way that would be outside the scope of this series.

Now, the *basic, fundamental* mistake of the vast majority of philosophers, past and present, is to ignore the 'mirror', or, in other words the 'fractal structure' of this Universe.

The manifestation of the matrix unfolds in *all* four parts of its basic 'strange attractor' (a name coined in Chaos Theory).

Opposites

As the most dramatic example of our times, the New Ager's frantic thirst for the 'Light' is *invariably invoking darkness*. If the 'other side of the coin' is disregarded or pushed away, it will persist and it will be only a matter of time until this other side will manifest.

Any society with a sufficient number of people that is 'blinded by the light' *will* self-destruct in time or invite its destruction by outer forces.

A dramatic example of this process can be seen in *all* countries that harbored the philosophy of 'Modern Buddhism' for a sufficiently long time. The original teachings of Gotamo Siddharto were mutated and mutilated early on into propositions diametrically opposed to Gotamo's original ones with the horrendous result of bru-

¹ fractal n [F fractale, fr. L fractus broken, uneven (pp. of frangere to break) + F -ale -al (n. suffix)] (1975): any of various extremely irregular curves or shapes that repeat themselves at any scale on which they are examined -- fractal adj. Copyright © 1994 Merriam-Webster, Inc. All Rights Reserved

tal destruction of its own, misled adepts, their families, and their countries to the point of annihilation, a process that Gotamo himself predicted, according to the Pali Canon.

On the other hand, true Shamans of ancient and new times, such as Rowland Barkley (www.tranceform.org), for example, are using the four-fold fractal kernel deliberately in order to awaken people in a fast and efficient way.

The core fractal, or the "Level of Four" as labeled by Ed Dawson (www.censor-this.com/ouran/ghosthome.html) is mirroring into a four-foldedness consisting of 16 elements which thus form the 8 most basic polarity pairs in this Universe.

In this mini-series¹ within the *Purple Notebook On How To Escape from This Universe*, we will see the reconstruction of an "Eightfold Path" and explore the various ways of processing to thus rediscover the famous 'Middle Path'. □

Introduction

The following is the introduction Max made to the above article when he put it on his list:

The past year has seen considerable turmoil and tragedy and most people in the world are profoundly worried about the state of our society on the global level. Unfortunately, these worries have a real-life kernel and are not just only an irrational byproduct of the human mind.

It is more than ever necessary to achieve a balance and strength of mind, body, spirit and soul.

Eliminating worries does not eliminate the concerns about the situation as such. But as long as confusion, fear, and uncertainty rules, change for the better is unlikely. Every change on a global, large scale starts within ourselves and the people in our immediate environment.

As studies of memetic² propagation and morphogenetic³ fields demonstrate, it is not necessary to 'clear' the entire population. A sufficient number of educated and balanced human beings will tilt the scale towards a sustainable future. The rest, as always, will follow.

Before initiating inner changes in a controlled way, it is wise to study the way changes occur in this Universe and study its patterns.

The following series, created after a long sabbatical from writing for a larger audience, is meant to assist with this goal. The concepts laid out in this series are mainly provided as a tool for processing. They are not intended to depict a new or revised vision of the structure of our Universe, even though the reader is invited to contemplate its usage and integration into his or her own world view.

It is my wish for 2002 that my friends and readers will be amongst those who will bring about the necessary changes within themselves and thus contribute to a change on the grand stage of planet Earth. □

1 *Editorial note:* This article is the first of a series, which may be too extensive (and perhaps complex) to bring in IVy. As it comes out it can be reached on the Internet at: <http://orunla.org/pnohteftu/>

The following is an excerpt from number two in the series:

"Again, the sole goal of this presentation is to bring about an understanding of a systematic systemic approach to a comprehensive liberation of the Being itself.

"Most 'roads to freedom' advertised around the world, past and present, end up with a rude awakening.

"Many people fool themselves by entering 'exalted' states of the mind, thinking: 'I'm one with everything', 'I'm the only one', 'I'm one with the nothingness', 'I'm eternal bliss', and the like.

"From a larger perspective, these states are but states of the matrix in which one can get lost in no time.

"Upon 'return', the rest of the matrix is still there, untouched or even more solidly in place than ever before.

"To point to a road out of this dilemma is the purpose of these notes."

2 For an explanation the author referred us to the Internet site: <http://www.memes.org/> . Ed.

3 *mor.pho.ge.net.ic adj (1884): relating to or concerned with the development of normal organic form <~ movements of early embryonic cells> Copyright (c) 1994 Merriam-Webster*

Pilot's Grades of Release Series — 1¹

The Grades as Basic

by The Pilot (aka Ken Ogger)

AS I HAVE SAID before, the lower level grades of release are also the ultimate OT levels. The theory behind the grades processes does not require the presence of earlier engrams or secondaries (incidents of loss) and can stand alone without the existence of prior aberrations.

Because these are basic, they can be addressed on anybody at any level and, as long as the person's attention is not fixated on something else, they can be run to a point of release. But all we get is a temporary release (which may last for years or lifetimes) rather than erasure because of the problem of accessibility.

It took me a long time to come around to realizing this. I kept looking for a bigger basic that would undercut these grades. But everything I found (including the penalty universes and the reality wars) was preceded by earlier problems and upsets and failures to communicate. And before the penalty universes, the implants are lighter rather than heavier, usually just consisting of aesthetically presented false data which encouraged aberration.

The only thing I ran that did not have some underlying feeling of already being slightly out of communication was the original jewel of knowledge. That experience was simply interesting and aesthetic and talks you into a few subtly aberrating ideas such as the idea that communica-

tion could be harmful or it might not be good to know too much because it might spoil the game. And we were shown the lie that if you could really forget something, it would stop bothering you.

So we were talked into starting in on this path, but we were not forced into it. There is no force or pressure in the original jewel of knowledge.

Our earliest mistakes were cutting communications, blocking knowingness, choosing not to connect with (or reach) certain things, and choosing to forget things. And these were all done wilfully with no prior reason except for the convincing arguments of the jewel of knowledge. And we did not do these things with everything. You did not start out by cutting communication with everyone. You initially just cut communication with one person and kept talking to everybody else. You only forgot a few things and decided to not-know a few things rather than obscuring everything at once. And that is how we all differ because we applied these things very selectively initially and we each made different choices.

And then we built the next layer of aberration on top of these, and that layer was the more complex aberrations of problems, overts, upsets, making yourself right, etc. □

1 This series is taken from the Pilot's book *Super Scio*, section on Auditing Tips and Techniques (which is Section 5), and consists of the following parts:

5.1 The Grades as Basic

5.2 The sequence of grades, corrected (the largest part of the series — page 40 in this IVy)

5.3 *Blowing the Bank* (in later IVys)

5.4 Upper Levels

5.5 Summary (a short section, we will include with the previous).

In the section of *Super Scio* entitled Auditing Tips and Techniques you find also "The Underlying Basics of Auditing", "Types of Auditing", "Methodology", "Assists", "Repair and Booster Rundowns", and section 7 is "Wrong ideas on Standard Tech". The book is available for free on the Internet, and IVy's Home Page has links to it. Ed.

OT Levels

by various authors

For the use of those who subscribe to this magazine there is an Internet "list", a forum, where all on it receive by email what individual subscribers send to the list. On this list someone asked for my experience of the OT levels, which I gave,

and it occurred to me that other people's experience would be interesting. So here are a few that got collected by asking on the list for contributions. Ed.

by Meri Teitelman, USA

I ACTUALLY DON'T remember too much re OT 1 and 2. I do distinctly remember the Clearing Course, mainly because I was scared stiff to begin the materials. It could have had something to do with the fact that I got into liability¹ on level VI(?) for ostensibly overrunning it and was forever afraid after that, that it (ethics) could get in my way again.

Of course, I'm afraid I'd always been afraid of ethics actions. I just went along with it — I was determined to get clear and had decided before I went to St. Hill (England) I'd do anything to attain it, no matter what was put in my path.

I did the Class VI course in St. Hill — John Fox, if I remember his name correctly, was supervisor. I really loved St. Hill. I did the Clearing Course on the *Royal Scotman*² in Valencia (Spain). (At this point I left my computer and checked my jewellery box, and looked at my silver Clear Bracelet. I was clear No. 927.)

I haven't thought about any of the above for ages. Thanks for asking those questions. We've certainly had an interesting history.

I think I've been very lucky in the fact that on any OT levels I've done I've had great gains. I

went up through OT V, and the only reason I didn't continue to OT VI was when I saw the EP of OT VI and knew I couldn't do that. So decided to go on the Briefing Course — great decision.

At the time I did the Briefing Course, back in the early 70's, the cost was something like \$800 for the entire course. And now I hear it's something like a couple of thousand dollars or more per level. Practically unbelievable. One of the greatest wins I had was in doing TR 0. At some point we had to do 2 hrs. worth at a sitting confronting. Results, for me, were marvellous.

One rather funny incident came to mind — this was way before the Briefing Course — I was quite new to Scn. I was being audited by a friend (I'm afraid I don't recall what the process was) but I comm lagged so much that my auditor fell asleep. I knew it, but was so interested in the process that I continued to search for the answer, and when I cognited, I woke the guy up and told him the win I'd had.

Ever since I discovered Scn I've had the idea that it was the answer to my search, and it really has turned out to be so. □

1 Liability, is one of Scientology's ethics conditions from the mid 60's. They involved doing formulas (sets of actions) and had penalties associated with them. For staff members Liability involved the penalties of not being able to leave the premises (sleeping there, etc.), doing hard work, wearing a dirty rag around one arm, not being allowed to have a bath, though Meri says she did not have those penalties. Ed.

2 Early name of one of the Sea Org vessels. It was later renamed *Apollo*. Ed.

by Robin Whitson, New Zealand

I DID OT 1 AT ST HILL (England) in 1971. April I think. It took a morning and as I recall was walking around looking at things with a list of things to do. Had an F/N at the examiner's and that was it. The purpose was to reorient you to the world after the CC. The money was gone at that point, so we left, spent some time in Australia and arrived back in NZ in December 1971 and spent the next 18 years raising children and farming.

I did OT 2 in the freezone with Marianne Hagen in Auckland, New Zealand in 1990. Procedure similar to the CC with platens and taking reads. The theory was that it tidied up your case by handling implants that held entities together so you could access the material of OT 3 next. The material was very similar to that put out by the AOs. How do I know this? A couple of years ago I found the standard level on the net and it was virtually the same stuff I'd run.

In the summer of 1991 Marianne and Bruce stayed with us at Aokautere near Palmerston North (where I live), and Gloria and I learnt the materials and then ran OT 3. Once it was going alright (two weeks) they went back to Auckland and we did sessions and posted them to Marianne for c/s ing. It ran pretty well. I handled things in sessions that would have been a review in CO\$. By the end I was hitting the Excalibur¹ material, and that was it, something like three months to do OT 3. The data for this level is freely available on the Internet. It purports to handle a massive implanting of beings 70 million years ago

LTA

This was not a normal OT 3, both Gloria and I were handling LTA² at the same time. I am not sure of the validity of LTA but the stuff would read and run and I have a set of memories of a similar universe in which Gloria and I were together but led a rather different life to the one we had here. Now Last Time Around is not normally handled until OT 14 in Capt'n. Bills version. Marianne decided it needed some handling sooner, so I and later Gloria got briefed on it. It is supposed to be highly confidential but is available on a Russian (Internet) site. The Pilot goes into some detail about the OT 3 material being an implant available as a package and freely used for people control. I agree. There is no geological evidence to support it happening on this planet, while there is evidence to support an impact by a meteorite which devastated this planet 70 million or so years ago. Not necessarily everyone has gone thru this material or had it stick. As far as LTA goes I suspect it may well tie in with the Pilot's Theory of Reset Time [in his book *Super Scio. Ed.*].

In 1992 Gloria and I separated. She has an intense interest in Astrology and has continued with it. We remain friends. I went on with OT stuff with Marianne. OT 4 in 1993 which was the OT Drug Rundown at that time. Key out at the time did not last. I am not impressed. I think the previous 4 is a better way to go. Sometime I'll do it, and the old 5 and 6 as well.

Excalibur

Excalibur is being educated and audited on NOTS. Entities, Clusters, Moccos, Implanters. Grouped in plugs which occupy a stack. Run one

- 1 Excalibur is the name of a level on the Captain Bill / RONS Org bridge. *Ed.*
- 2 *Author's note:* LTA. The theory is that prior to this universe there was an earlier similar one. The game in it came to an unresolved stand-off between opposing groups. It was decided to shut the game down and start again, so here we are doing things that we may have done before. Incidents that resonate between present time and the previous universe may need to be handled in order to create a different future. For instance if you were killed in 2003 LTA it is necessary to handle that death in order for it not to happen this time. Now that is the theory as I understand it. I do not necessarily agree with it, or think it is a complete explanation of what is there. But the incidents read on the meter and ran well.

plug per session and eventually you blow the stack¹. Then start the next one. The various bits were scattered all over the universe(s) I handled 22 stacks. Moco=moment of created view point. A bit of self has been let go and needs to be handled and recovered if appropriate. Other's mocos may be attached and need handling. After several sessions and completing the theory I did a session with Marianne sitting in. Did well and then it was solo for four and a half years usually a session every day, sessions mailed to Marianne for her to c/s, if necessary. Basically I did my own c/sing and had few problems. Overran it at the end, as Marianne was not convinced I'd finished when I had. She then offered me the next level Phoenix, at that point I decided that the money was better spent on changing cars. I have had no cause to regret that decision. What did Excalibur cost? About NZ\$4000 which covered the audited part and the C/Sing. It has gone up since. I thought it was great value, and I have found the techniques very useful on other things that I've handled since. I discovered the Pilot's *Super Scio* book on the net towards the end and reading his experiences with NOTs was a major help.

Results

So what did I get out of all this? I have great confidence in my ability to solo and handle what comes up, and since then, on Excalibur, a lot of weird stuff has. Recall of other times and places has improved and continues to do so. I worked out what the weird game was that my ex wife and I and some others have been playing on a degenerating level for several universes and have to some extent handled it. I have found the Pilot's Theory of Universes highly workable. LTA I have parked as an unresolved area at this time. Thanks Ant for putting various bits of his stuff on the IVy list².

I got on with some education: Computer paper and two years of distance learning to get an animal welfare qualification which is needed to be an RSPCA inspector which is particularly appropriate for the job I do. Basically these levels have been about deletion. I think the next step is probably recovering the various bits of self I have left scattered about the universe. I think calling them OT levels is incorrect. It is all part of the journey started this time when I read *Dianetics* and will, I suspect, go on for some distance. □

by Antony A Phillips, Denmark

I WENT CLEAR FROM the Clearing Course on 17th May 1967 (clear no. 368). I worked at Saint Hill, England at the time. At that time I think I had overrun the Clearing Course materials quite a bit.

So I went with some expectations onto the next confidential level, OT I.

Imagine my surprise when I got the instructions to redo the Clearing Course materials (basically calling or spotting items, which are the same for

everybody, until they no longer read on the e-meter).

OT II was again spotting given items (provided on a list, which they called a platen) until they no longer read on the emeter. That long ago, I can not remember if I got anything from it.

In 1968 Pubs Org, which I was put into when it formed on 1st Jan. 1968, was in Edinburgh, and a new OT I came out, which we who had done the old one could do for free. (The Advanced Org, which ran Clearing and OT course, was

- 1 *Author's note.* A list of interests is assessed. The largest reading interest has a question made to fit it which repeatedly reads: fall, fall, fall. Handle what comes up. One plug per session. Floating tone arm at the end. Visualise a plug as being a set of interlocking pieces like a jigsaw. One piece is handled per session until all are gone. The question no longer reads. Then it's back to the stack list and word another one. When the stack list is finished start another one. Eventually it comes to an end.
- 2 Over a period of three months, excerpts from the Pilot's Cosmic History (a chapter in *Super Scio*) have been sent to those subscribers to this magazine who are on the Internet list ivy-subscribers (those who subscribe to IVy and their families are entitled to be on this list). *Ed.*

also in Edinburgh.) This OT I consisted of various walkabout objective processes, mostly done in areas which were crowded with people. All I can remember was that it was nice to get out of the org.

OT III

OT III was something of an adventure. A long one. Here is the beginning of it. In Easter 1968 the Advanced Org (the only one at that time) was in a hotel at Alicante, Spain. This was the only place you could get OT levels above II. I had completed OT II. A charter flight to Alicante was planned for Easter, and the plane needed to be filled. I was called into the Commanding Officer's office. The Pubs Org C.O. was Judy Ziff. I was told that because I was such an upstat person (seldom mentioned otherwise) I would be awarded the balance of payment due on my OT II if I would book into the next service, OT III, and go with the flight to Alicante. As a staff member on two and a half year contract, I was allowed one service on credit.

On Easter Thursday evening, after work, I flew to Alicante. At that time you attested a level, and there was no check. On that day one Sea Org member at Alicante had done (or perhaps

more truthfully, attested to) all levels from Clearing Course to V, and bemoaned that he could not attest to VI because the org had closed.

I was terrified when (in my hotel room, there was no course room or supervisor) I read the material. It said I was "covered" with thetans and had to audit them through specific incidents! No one to go to, so after much soul searching I attested that I knew and could use the materials. Now I had to audit them! And could not leave before I was finished with OT III!

They were not so well formulated as later. It said there were two incidents to run on each thetan (but not, as I remember it, how to find, or run, these thetans). I struggled to push what I thought was a thetan through the incidents as in *DMSMH*. Scary. I remember walking around the streets of Alicante wondering how on earth I would get back on post on Tuesday, when the Bank Holiday was over.

I attested OT III and was back on post in time. In 1979 (when NOTs came out) I was again certified as OT III completion! So I have two OT III certificates. I sweated for them! ☐

by Edward Berwick, USA

I WAS BORN IN 1950. I got involved with Scientology in April, 1968 (during my last semester of high school). About twenty of us (friends) went through their doors.

I had done a bit of homework prior to Scientology. I had read Sartre, Ayn Rand, Emerson, Alan Watts, D.T Suzuki, *Zen Flesh*, *Zen Bones* by Paul Reys, Tim Leary, A.S. Neil, Jack Kerouac etc.

I lived in the San Francisco Bay area. The hippie thing had happened in the Haight-Ashbury¹.

What I'm trying to do is paint a picture of the context from which I viewed Scion. Generally

speaking, the people who I entered Scion with were happy prosperous, intelligent, productive young adults.

All of us went up through OT within a couple of years or so. This was before NOTs (NED for OTs) came out.

Since these Scientology people, obviously knew quantum amounts more than psychology and psychiatry, I complained about a persistent mass through all of my lower grade auditing. It was relieved for good as a result of grade 6 and Clear.

What really needs to be viewed at this point is the bonds made by many people in those days.

¹ Haight-Ashbury, an intersection of two streets defining a neighbourhood in San Francisco that took on the focus point of counter culture for the world in the 1960s, basically love, psychedelic drugs, free thinking, the home to Jefferson Airplane, the Grateful Dead, etc. *Author's note.*

The auditing and the prevalent attitudes allowed everyone to be huge. Being very big and highly psychic, one could make lifetime friends quickly and easily, if you could read someone to the core of their beingness, and you, yourself, could be read equally easily.

I went Clear at AOLa in spring/summer 1971, somewhere around Clear #2000. I don't remember the number. The people coming through there were *alive*. Not just because many were celebrities (Peggy Lipton of the Mod Squad, Hal Puthoff of Stanford academic and research fame, Stephen Boyd of Ben Hur, People, the rock band, The Incredible String Band, etc.), but these were great people. High toned, independent, friendly, etc.

Training

When I got to OT I, I started training on the academy levels. My twin was an acquaintance from the center I came from. I had always thought she was beautiful. After I went Clear, she noticed me. She said I went from being a boy to a man as a result of Clear. We started a relationship (romantic) that lasted for years. I was twenty (at the start), she was forty six. I was a country bumpkin (farm boy). She was

working on her Masters' degree in Archaeology. Her ex-husband was president of Otis Elevator. Her father was press secretary for FDR [Franklin D. Roosevelt (US president)]. To this day, thirty years after, we're still good friends. There was a cachet¹ about OT that you couldn't fake. You either had it or you didn't.

My friends from that period are still my friends. We bonded in a big way.

I did up through OT 3, but I don't recommend it. OT 3 is like a black hole of disconnection from friends. It is black tech.

I did the Briefing Course. I recommend the one I did. I don't know how it has been altered today.

I started a center, with two friends, in my living room. It is an org today.

This was a time of baby boomers coming of age and getting very high on auditing and associations. We thought we were invincible. The crash was just around the bend.

This was an extraordinary Camelot time. It vanished as quickly as it appeared. We'll always remember it. ☐

by Judith Methven, GB

I did the OT levels with Leonard Dunn, as they are in the book *Excalibur Revisited* by Geoffrey Filbert².

I can remember thinking at the time how ineffective they were — indeed how ridiculous they were.

They made very little difference to me. The thing that really made a difference (and still does) is being able to pull up a subject that I want to view, and then to look at it in session.

I am interested to know why such a fuss has been made about the OT levels, or have I missed something, or maybe different things effect different people differently.

I found that working the lower levels, or grades, (most of them consisting of looking at a problem through four flows) very useful. They ran off a lot of charge for me and equally, if not more importantly, they taught me how to look at myself and how to take responsibility. In other words, how to audit effectively.

The OT grades certainly did not make me OT, and I can't think why many people think they are so important. Perhaps it is because the C. of S. has created the idea that they are important, mysterious, wonderful and life transforming, because their delivery makes lots of money for them. ☐

1 2. *Figurative*, a distinguishing mark of quality genuineness; stamp. *World Book Dictionary*.

2 Available on the Internet. See links on IVys Home Page. *Ed*.

Regular Columns

A World of IVy

by a Pelican, Antarctica

Stand at the Center

In this world of things seen and unseen, there are six visible directions; the seventh direction is center; unseen, yet it is one of the most powerful, often referred to as Beauty, Harmony, and Balance, and many other Names.

It is the place where peaceful positive life exists. It is not a place to be journeyed to, rather a place within, to return to.

When in balance with self, one may help others find the center, and thus bring about change.

One person cannot change the whole world, yet can change the world for one

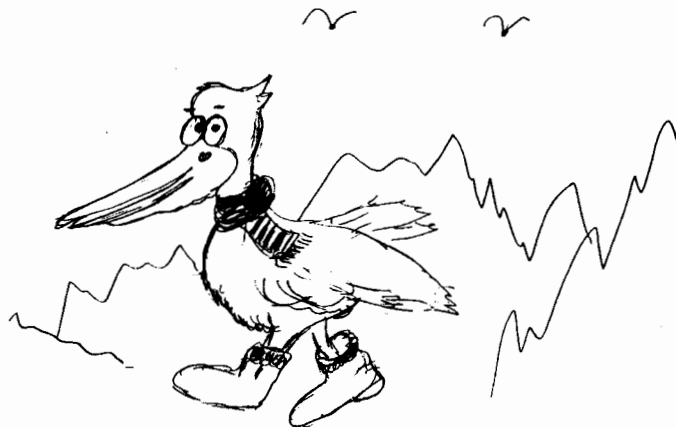


person, and that person can change the world for another.

In this way, we may bring about change to our troubled societies.

Begin the healing :
Stand at the Center.

□



Regular Column

IVy on the Wall

by Ken Urquhart, USA

My Head in My Clouds

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

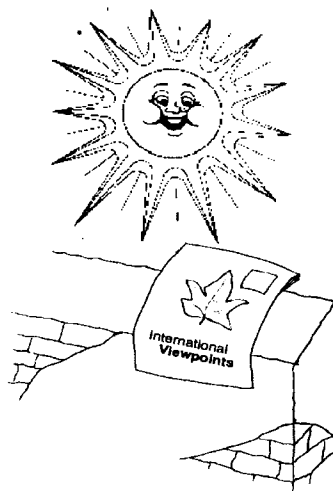
THE CORE OF JON Atack's message is that L.Ron Hubbard's public persona lacked authenticity: inevitably, therefore, his work could not possibly be legitimate.

The basis of Hubbard's claim for the legitimacy of Dianetics and Scientology consisted in the desirability and limited accessibility of the states of Clear and Operating Thetan, or OT. There were no comparable states, and no superior ones. The only way to arrive at them was through Dianetics and Scientology. Neither these states nor the ways to arrive at them had ever occurred before, nor would there ever be any alternative or better state or way. And there was no more valuable individual in the world than the trained auditor and his support, the Case Supervisor. They guarded the route to and the gates of the temple of Clear and OT.

While I intend to pronounce upon these states and attitudes towards them rather critically, I must at the outset clearly express one opinion about LRH's output: I do not see the Axioms of Scientology easily surpassed or superceded in relevance to the highest Truth in and about existence. It may well be that someone will arrive at an even more concise expression, but I doubt that any development of ethical and productive methods of improving conditions, in increasing awareness and ability, or of raising tone level, could possibly succeed without following them. Time will tell.

Clear

Hubbard first postulated, around 1950, that running all engrams on the case would produce the state of Clear. He was not able to demonstrate this in reality and he spent several years searching for alternate ways to reach a state he could call Clear. He claimed a number of



successes in this regard but ended his search only with the introduction of the Clearing Course in 1964-65. He did not work on Clear further until the early 1980's, when considerable confusion manifested as to what Clear might be and who might claim it. This confusion he did not resolve.

His 1960's Clearing Course ("CC") required the pc/student to solo-audit according to very precise instructions, and to run material very precisely delineated. LRH's assumption, or certain knowledge (as you wish), was that we all had this material on our cases, and that erasing it would bring us to the state of Clear.

The state of Clear distinguishes itself in two ways:

1. It has many different definitions most of which are fuzzy and whose very number emphasizes their fuzziness;
2. for several hundred people, if not a few thousand, their moving into what they felt to be Clear marked a very distinct shift in viewpoint and beingness.

I have not done and don't intend to do a survey of Clears to observe how they experienced going "Clear" and what it meant to them. However, I have my own experience of it. Since mine was a little unusual (because of my own error) I will relate it as being of possible interest, and relevant.

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As mentioned, the CC consists of material laid out by LRH and which he insisted we adhere to. The entire CC consisted of this material repeated a certain number of times. One's becoming Clear was signaled by a change of awareness brought about by erasing the material. It was normal for people to run only a small portion of the material before experiencing the officially required awareness. As soon as they had, they could ask for a Clear Check. A senior technical person administered the check on the meter and passed or failed the supplicant.

Clear adventure

My error was to assume that when I came to the right awareness, I would be called in for my Clear Check. It did not occur to me that I should ask or demand it. At the end of the first week of daily sessions, I had, and wrote down, at least a form of the new awareness. I waited for my folder to come back with the direction to go for the Clear Check. I was told to continue with the CC. So I did. I slogged my way through every one of the repeats of the entire material. At the end of the last repeat, I wondered what instruction my folder would come back with. Again, they told me to continue.

I dragged myself through one re-repeat of the material. Somewhere in the second or third re-repeat, I was looking and *looking* for what I was supposed to find. Suddenly, I found myself instead gazing intently at the roof of the house in which my body was sitting, and over the roof at the trees and hill behind which sat Saint Hill Manor.

Thus I came to my own self-doubt-proof certainty that something had completely and irrevocably gone and that I as a being had changed myself profoundly and eternally.

Now, I concede that as a loyal and devoted Scientologist I was committed to finding and achieving something called "Clear". I dutifully followed the steps which LRH promised would lead to this happy result. Having followed those steps, I arrived at a very happy but unexpected destination. I deny as absolutely as I can that I dreamt or hypnotized myself into something somebody else had designed for me.

What hit me as I recognized those black slates on the roof, was something I already "knew" but which I could now experience at a profoundly deeper level. I knew, out of my very *own* knowing, with a certainty that came *only* from my own being, that I exist, that I exist as a spiritual being, that as a spiritual being I exist independent of and exterior to, my body, my mind, and to the agreed-upon reality of universe, that I am immortal.

It no longer could matter to me how I got there, nor does it matter now or ever. I don't care what adjective or epithet you apply to L.Ron Hubbard and all his works. I don't care how crazy it seems or how contrary to accepted whatevers, or how much it violates What Is Supposed To Be in the jolly, predictable, and comfortable suburbs.

Best friend

I agree wholeheartedly that in and around the state of Clear there existed, and possibly still exists, a great deal of irrelevant nonsense. Let it be so. I won't argue that what I was doing through all those hours on the CC was not completely silly and a waste of my time. So be it. I celebrate my silliness. I came to my new, sharper, deeper, entirely self-generated awareness of myself and my relationship to Life. I came to it because LRH had created (in whatever manner for whatever reasons) the opportunity I took to arrive at my experience. I felt that LRH, in creating that opportunity, had proved himself beyond all doubt to be the very best friend I had ever had. And I extended that thought to make LRH potentially the best friend any being anywhere could have. Some disagree with that viewpoint — as they are free to do.

I cannot agree that in living life I might have come by myself to such an awareness. The idea is too absurd. When I was shepherded into Scientology in the 1950's I was helplessly and hopelessly incapable of any personal certainty whatever about anything, internal or external. I was by my own doing a thoroughly lost and broken being.

In LRH I instinctively recognized the core of sanity I have alluded to before. And it seemed

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that he made it available as a source of strength and stability, of decency and sanity. I reached out, grasped it, and, hanging on to it desperately, passed through my rough waters and arrived at the further shore. You may argue that my simple faith in him was all that was needed, that I persuaded myself he was my saviour and then I saw to it that I became saved: yeahmaybe.

LRH's original vision of Clear was confused. It held a core of truth. It was something spiritual but it was also something mechanistic, a merchandising gimmick. He was drawn in both directions — the spiritual and the material — at once.

“OT”

Once LRH had established his certain route to Clear he had to show what follows it. The performance of Clears, while nothing at all shameful, was not up to his (unreal) expectations. More work was to be done. And the paying customers had to have reason to persuade themselves to keep on paying. Thus the “OT” levels above and beyond Clear. These levels, as in the development of Clear, have changed over the years, although the second and third remained constant at least up to the 1980's.

The definitions of OT direct one to the idea that one can do things as a spiritual being without having to use a body to do them — things that beforehand one could do only with a body. Each OT level had its own special result. One might be attracted by the possibility of achieving the promised result: I don't think much attention was given to that promised result once one had begun auditing it — one would be excited at doing it and completing it. Regardless, we all did the OT levels because they were there, and to not do them when one could do them violated our expectations of each other.

Those who anticipated possession of the alleged powers of the OT seem often to have imagined that they would demonstrate amazing capacities to move objects at a distance. I know of some who desired such ability in order to acquire power over others. In the overall

scheme of things, such a view is childish and rather far from spiritual, in my opinion.

Is there a need?

I don't deny that spiritual abilities can and should develop. I'm certain that they will. How they should develop is a question we should consider with great care, and we should consider it in a context very remote from any that involves mercantile marketing or political power.

I believe that the subject deserves consideration within this framework: humankind lives in general within certain bands on the Tone Scale (or on whatever scale you wish). So does the physical universe. So does the universe that contains the physical universe. I believe also that humankind is moving up the Tone Scale. I consider the events of September 11th, 2001 and related happenings as confusion blowing off, as hitherto unexpressed resentments come to the surface. I sense, too, that the universe is beginning or resuming a movement upwards on the Tone Scale, as expressed by a shift to Solution away from Problem. I do not know if or how the larger universe is improving its condition but I do not suppose that we can change in here without a corresponding change out there.

The question of spiritual growth beyond clear, or beyond the individual's separating out newly from body, mind, and materiality, is inseparable from the question of how to facilitate, support, and enable the present upward movement on the Tone Scale. I say this because I agree with the original concept that connected further growth beyond Clear with *action*.

We need to bear in mind that the scope of our question might well have to include existences beyond the universe that contains ours, and indeed entire system or systems of universes, as well as whatever might lie beyond such system or systems, or Beyond Beyond. One can conceive of (even if not actually able to reach into) a level of existence so True it has no mechanics whatever.

I personally doubt that it is within the judgment of any individual to figure out what is the best for all these levels in the bettering of their

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respective conditions. I would seriously doubt the intelligence, integrity, or intention (not to mention the sanity) of any individual who presumed to pronounce himself capable of it. To me, it is a dual matter of partly getting our own lights to shine as brightly as we can get them to, and of helping others shine their lights better, and perhaps of shining our lights in concert. By 'shining our lights' I mean simply to rid ourselves of untruth and to strengthen and grow our capacity to be the Truth that each of us is, individually and together.

I'd go so far as to say that this is what Life is to be all about in its next phase — which we are already moving into. Perhaps one should even say that we practitioners and supporters are amongst those leading the way into the new phase and helping to set it up for success.

I consider that as each of us on Earth more closely and purely approaches the Truth of who we are, we will become (naturally and spontaneously) more conscious of and sensitive to what is required of us to help Life move humankind up the Tone Scale and forward into a higher-toned way of living. And I believe that the space we create just out of who and what we are makes it much easier for all others, just getting into their stride, to soar. We are helping to create a safe and higher-toned space for the world to move forward into. As we do that, we affect the tenor and temper of our whole universe and then of the universe which contains it.

Opera in which space?

I do not share LRH's view of this universe as populated by distant large and powerful civilizations. I feel it very likely that there are very few, if any, other locations within this universe with populations intelligent or otherwise. I say this partly because I do not sense others' presence out there and partly because the physical factors that have to come together for life forms to develop are extremely sensitive to very small variations.

For example, were gravity only minutely more or less powerful than it is, the universe would be either tiny and sunless, or dispersed into gases. All other factors, I understand, are simi-

larly precise, and there are six factors all told on which the universe depends. The odds against all factors coming together in such a way that life forms can develop are enormous.

To me, what LRH told of space opera on the track (that is to say, what he really recalled or perceived as distinct from what his fertile imagination dreamed up) was what he recalled or perceived of activities not within this universe but outside it.

In the same sense, I believe that sightings of UFOs and extra-terrestrial beings (I've never seen any myself that I know of) are, when they are real, contacts with beings and their vehicles that enter the space of our universe from without. The universe which contains ours has its own physics of which some people out there are doubtless the master. Their different physics allows them to penetrate and move about our space more easily than we can. For us, it is impossible (I'm told) to move faster than the speed of light. Those from outside our universe can move about within this universe as though in their own space with its physics, because our universe exists in their space and physics, and our universe is simply an extension of theirs. Our physics is not an impediment to their freedom of movement.

I presume that their physics allows them to move objects in their space without the use of bodies, and perhaps they can do the same in our universe, also using their physics rather than ours. It is possible that some of the paranormal abilities we sometime hear of within our universe occur because the perpetrator connects with the superior physics and operates with it to cause "OT" things to happen, here.

I believe that people who report going to a different kind of place and meeting different kinds of people in near-death experiences are people who in some way pierced the veil separating our universe from its parent and have returned to tell the tale.

So, my belief is that LRH's vision of 'OT' referred directly to activities and possibilities both past and present in the universe beyond

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this one, activities that normally don't and can't appear within the laws of this universe.

This is not to say that individuals in this universe cannot make the 'impossible' happen

What can an 'OT' do?

LRH once said, and I forget where, that auditing is what you can get away with. One way of interpreting this is that the client has a rate of speed of change that he or she is willing to experience — or to tolerate, as the case may be. If the practitioner tries to force this rate to increase, the client will manifest whatever he/she needs to in order to slow the practitioner down. Humankind itself has a rate of speed of change it can tolerate. When challenged with a demonstration it cannot not-is, that faster speeds of (spiritual) change are possible, humankind can react swiftly and violently. Crucifixion is a comparatively comfortable fate. Sometimes some brave or foolhardy souls risk being driven insane in their heroic efforts to hurry the pace of change.

LRH handed on to us two Golden Rules. One of them is to create only those effects that can be easily experienced. What can be easily experienced by the recipients is what they will let you get away with, when they have any say in the matter. We are considering here, with regard to OT, the question of what humankind (locally and generally) will let one get away with, what the physical universe will let one get away with, the immediately outer universe, and so on.

Humankind experiences easily that which is not too far from its accustomed tone level. The physical universe cannot let us monkey too much with the orderliness of time, space, mass, and energy; to contravene this orderliness is to deny the continuation of the universe, and such radical change it will not allow. I can't say what the next outer universe likes or dislikes, at the moment. However, we operate as OTs with considerable restraints, which is not necessarily a bad thing at all. It gives us a game, for one thing. The game becomes duplicating the existing condition and its limits, and then out-creating the limitations of current tolerance in order to push out the limits of the tolerance. We al-

ways assume that the present tolerance includes a little tolerance of a little stretching. This is a game of exquisite engineering, in which the engineering is one third science (or judgment), one third art (or instinct), and one third gambling (or, the spirit of play) — with each third essential to the whole.

It's entirely individual

My private and personal definition of OT (when I feel one is needed) is something like this: The performing of that wisdom, understanding, and integrity that brings about a rise in tone towards untrammelled Truth for individuals, groups, Mankind, Planet Earth, the Physical Universe, our system of Universe, all systems of Universe, for all Beyond Universe, and for Beyond Beyond — recognizing that every being is free to decide for self what Truth is and how he/she wishes to relate to that Truth.

The importance is in deciding for self what Truth is and how one relates to It. The magnitude of the effect is secondary. A hero can make noise that resounds through the whole of existence — without changing one thing for the better; a hermit in a cave can create such order that his presence settles, soothes, and inspires the whole of existence. Every action by every being acting out of his/her Truth helps, supports, enables, and beautifies all of existence.

I allowed myself a personal anecdote about my experience of Clear. Let me permit myself another with regard to my journey towards 'OT.' It's a journey that just happened. It was not deliberately aimed at bringing me to anything. I saw something that needed to be done. I perceived it out of who and what I was, and I acted accordingly and naturally, without thinking about it. In doing so, I unconsciously followed my own definition of OT in my own small and lazy way.

I have to say that I have no way of asserting (and no intention of asserting) that what I will describe here has any validity of any kind. I took a journey that quite possibly happened only and entirely in my own head, nothing more than a fantasy affecting no person, thing, or condition anywhere else. I can't take it too

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seriously, therefore, and ask the reader not to either.

Some fifteen or so years ago I was pursuing my solo auditing, following NOTs procedures, which worked well for me. I used all the knowledge of the technology that I had. I was really doing a very expanded Step 28 of the NOTs Rundown. Although I audited regularly, I would also have long periods when I wouldn't think of having a session. Then, something would remind me, and I'd go back to it and find things to run.

After a while, I would go back into session and find nothing to run, but be unhappy at the idea of ending session. I focused on letting myself become aware of what might be happening. I'm a very firm believer in relaxing back into the truth. I opened myself up to whatever might be needing my attention, and found myself addressing beings that were not part of my own private universe (as has everyone doing this kind of session). Of course I'd come across these before, but now, for long periods, my sessions would consist of nothing else. I would go into session and the first communication was: "Okay. Here I am. Who needs me?" I opened myself to whoever wanted to reach me with a request for help.

I addressed I don't know how many beings frozen in time in very different places. Many were beyond this universe, and further beyond — a total of five beyonds, and then beyond universe altogether. Soon there was no "process" as such, merely a reaching through the being's mass and misconceptions to the Truth behind it all, at which point total duplication would occur and the being become free, clear, exterior, and in the present.

A few years ago I got the perception that I'd done enough of that, done all that was or could be expected of me — or caused all the change that could be tolerated of me on that level. So I eased off it. Of course I tell myself that this activity has value. I easily convince myself that I have substantially assisted Truth. Jon Attack considers it insane self-delusion. I have to agree that he's perfectly right. Here it is, raining cats and dogs, and I'm happily enjoying a sky that is

enthralingly blue. Wow! Fognition! This is the Piece of Blue Sky LRH sold me! Case closed. Thank you, Jon.

Wherefore Clear and OT?

Speaking only for myself as a practitioner, I find it almost impossible to conceive of delivering the equivalents of the CC and OT levels in an environment not highly structured and lacking the threat of sanction and expulsion. The evaluation that such material exists on every case is too radical an evaluation for me to impose on all. Without the hot-house atmosphere of the closed, secretive, and exclusive organization I don't feel one can impose the discipline necessary to train the clients to solo and to get them through such material. Besides, I do not have a large enough practice to make such training viable. I have never wanted a large practice. I am happy to help whoever comes to me; I have never been ambitious about the size and scope of my "practice". It is not within me to decide and pronounce on the relevance and reality now of the CC and some of Hubbard's OT levels. Others must do that. I would be sad to think that anyone who desires such results as I had from the CC and from Hubbard's OT levels, could not achieve them that way or some other way.

My attitude towards delivery of service that sets up an individual to solo on material similar to that of the CC and the OT levels is that I will consider it if asked to, and on a strictly individual basis but with considerable caution, step by step. It would be of great interest to hear how other practitioners approach it.

Only Truth

We've always had "OTs" on Planet Earth. Some are famous and still known, some never known at all — people who were true to their own Truth despite the difficulty of expressing themselves in the restraints of their places and times. They deserve our deepest eternal respect. They never even thought about moving objects at a distance, too busy being true to themselves.

If the work of Hubbard helps you know your Truth and to honour it, use the tools he left us. If that work doesn't help you, don't use his tools.

Regular Column — IVy on the Wall

But by all means, know your Truth. It may be that when enough beings reach a high enough level of Truth their combined energy and clarity will be enough to pierce all veils and so begin a new phase of very rapid progress towards Truth for the majority, or perhaps all.

The being true to self out-creates the barriers his or her Truth requires him or her to tackle. Such a being does the most with the least through discipline, mastery, and focus. No being has to be a "giant being": the only qualification is unrestrained Truth to Self, unambiguously

and uncompromisingly True. If you're True, you're what I would call OT. When you're doing for others what excites and thrills your very soul to do, you're being True to you and to Truth, you and Truth are one. You find out that Truth has the purest, most generous, and completest trust in *you*.

Ride'em, Cowboy.

Hallelujah.

□

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Obituary: Bob Ross

by Connie Hamilton, USA

BERNARD ROBERT ROSENBERG (a.k.a. Bob Ross) was born April 7, 1921 and passed away January 11, 2002, after celebrating his 80th birthday. His parents were Jacob and Martha Rosenberg, Americans of Polish descent. Bob was the youngest of their four children; he knew his sister Ruth and brother Abner; his brother Saul died while he was still young. His family had traced their lineage to Aaron, brother of Moses.

In his 80 years Bob Ross accomplished a remarkable amount of living, pursuing several careers, and helping so many people that at his death, his address card file held 1,500 contacts for personal friends.

Engineering, Israel

To his family he was always Bernie; to his friends he became Bob Ross, taking the new name when he entered engineering college. Bob had graduated from college with a degree in electrical engineering, one of the first.

Bob had been a fighter in the Israeli War of Liberation. He helped design equipment used in the early years by the Israeli army. He personally interviewed traumatized people coming to Israel from the Nazi death camps at the end of World War II. Bob had a great interest in helping people recover from trauma and problems, and he had a never-ending curiosity about how the human mind works. He was an early student of Count Alfred Korzybski's General Semantics, and went on from there to study early Dianetics when it was first put forth by Ron Hubbard. He brought the first copy of the book *Dianetics* into Israel, and used it there to help many families.

Bob took part in, and witnessed the growth of, early Kibbutzim, the Israeli community farms. He later detailed how, in adversity, the people

resorted to a form of communism, but as they prospered, they would become socialist, and then evolve into middle class democracy, usually changing with each successive generation.

During his life, Bob traveled a great deal, and made many friends, among them Albert Einstein and A. E. van Vogt.

Scientology

Bob Ross continued his studies in the nature of the human mind and human spirit, attaining the status of a Minister with the Church of Scientology. He took the Saint Hill Special Briefing Course in England when Ron was there. He traveled over much of the US, settling for a while in Washington, DC, and then in the southern California area.

As an engineer, Bob invented a gold extraction process for removing the fines¹ of gold from solution by first converting it to colloidal gold, and then settling out of the water solution. He held stock in some mining companies for a number of years.

During his middle years, Bob often worked as a handyman, fixing up people's houses part of the time, and human spirits in amongst it all. He often worked as a tutor, and wrote a book on how to study, based on his teaching experiences.

Bob audited and co-audited for years. He was active with the Riverside Center under Bent Corydon when that mission split from the main church of Scientology. In addition to being a technical writer for the electronics industry, he wrote articles for the *Free Spirit*, *IVy*, and other publications, on his findings concerning the workings of the human mind, how the spirit traps itself, and how the spirit can free itself.

¹ fines, *Mining*. 1 broken material capable of going through a sieve. *World Book Dictionary*

Hayfork, Christian groups

In 1997 Bob moved to Hayfork, California, where he became active with two local Christian churches. He studied the Bible and came to several understandings which knit together his own Jewish origins with Christian precepts. Bob came to be accepted by one church as a Messianic Jew, and yet he never renounced his Jewish heritage. Bob taught many local Christians a better understanding of the precepts of Judaism. He was also interested in Taoism and maintained lively discussions with mystics and metaphysicians of several faiths.

He founded the Temple of Choice, which is dedicated to upholding freedom of choice as the most enabling principle of human conduct. Bob continued his studies of the healing of the human mind and spirit, and announced the culmination of his studies at his eightieth birthday party: "Experience begets belief; belief begets experience". He left his friends with procedures by which to free themselves from this endless cycle, should they wish to do so.

Unpublished work

Bob left behind a body of unpublished works which his friends have accepted as a trust to be preserved for others who wish to understand what Bob discovered and to apply it themselves to live better lives. His friends were amazed to discover a book draft that Bob had written on the precepts of Salvation as given in the Judeo-Christian tradition, which was kept near his Bible and Torah.

Bob is survived by his elder sister, Ruth Wise, and two nephews and a niece, David Wise, and Sandy and Susan Rosenberg. Those wishing to express condolences to his kin, please write to David Wise, 85-24 Abingdon, Kew Gardens, NY 11415. Those wishing to make a donation in Bob's memory please send it to The Temple of Choice, Box 898, Hayfork, CA 96041. Any funds received by the Temple of Choice will be used for preservation and presentation of Bob's works. □



Left, Dale Swartz (author, next article), centre Bob Ross, right A.E. van Vogt

A Tribute to Bob Ross

by Dale Swartz, USA¹

Dear Friends:

LLOYAL WALKER INFORMED me this evening of the passing away of Robert Bernard Ross last Friday PM at the hospital in Weaverville in northern California. Lloyal was present with Bob in the hospital when he left his body. Bob had been suffering from prostate complications followed by a serious case of pneumonia (water accumulating in the lungs).

I got the impression from Lloyal that his departure was a peaceful one, quite fitting for a man who made friends easily, and helped many with little thought of receiving help in return. He was an avid researcher into the technology of the mind, and developed many new and useful auditing techniques, which he offered freely to anyone interested in helping others.

I had known Bob for over 17 years, having met him at Thea Greenberg's place when he lived in Riverside in the early 1980's. I believe that Bob was also active in the CADA (California Association of Dianetic Auditors) for a time. Bob was about 76 years of age. His philosophy was that "anything can be handled through communication". Perhaps his only failure in the application of this philosophy was in his inability at the last to communicate effectively with his own body.

Electronics

When Bob became my neighbor in Tujunga in the early 1990's, I discovered that he too was an electrical engineer, and we shared many things together. He had an funderstanding of statics, motors and some of the fundamentals underlying electronics that I had not been taught in college, and he could tutor me on these things as well as sharing with me the fundamentals of his research into the mind.

Van Vogt

When he found out that I knew A.E. van Vogt, the Science Fiction author of over 60 books, he wanted to meet him, and so I arranged it. Sitting in Van's living room up in the Hollywood Hills, I listened with rapt attention as he and Bob discussed the early days — Van's first meeting L. Ron Hubbard, and Rob Ross's meeting Albert Einstein! Bob showed us his *photograph* taken with Einstein, featured on the back of Bob Ross's book. (I believe Bob's book was about the importance of semantics — the right use of *words*, to promote understanding among the people of the world. Either this, or it was about the subject of study.)

When A.E. van Vogt learned that Bob had also read Korzybski's book *Science and Sanity* — back in the 1930's, I believe it was — he became so excited! He was also fascinated to learn that Bob Ross first heard of Dianetics in an article in *Astounding Science Fiction Magazine* — an early outlet for Science fiction authors like himself.

Early Dianetics

When Bob first read that article, he drove all the way across the state of New Jersey to meet with the Editor of *Astounding Science Fiction Magazine*, with the intent of making a connection with Hubbard. He sat in the waiting room for nearly half a day with that issue of the magazine in his possession, to be able to make this connection with the Chief Editor of the magazine. He wanted to ask him, "Do you have any idea how important this article is, that you have just published about this new science of the mind?"

While I do not remember if his meeting with the Editor of *Astounding Science Fiction Science*

¹ originally issued on the Internet list Family-I. Ed.

Fiction Magazine ever led to Bob Ross being able to meet L. Ron Hubbard or not, I *can* tell you what A.E. van Vogt told Bob about *his* first meeting L. Ron Hubbard.

As a noteworthy published author of many Science Fiction books, A.E. was somewhat of a mentor to Hubbard, even before they met, as Hubbard wanted to gain this kind of an audience for himself — i.e. a large one — for his newly discovered science of the mind: Dianetics.

Since Hubbard was approaching a man who was already in Power, Hubbard wanted to make a similar show of power to impress van Vogt that he *too* was a man of power. The meeting was to take place, Van said, at a certain time at the end of a certain pier. It was apparently arranged by telephone, with Van appearing at the end of the pier at the appointed time. Presently, a U.S. Naval Destroyer came up to the pier, with Ron Hubbard at the helm. From his position on the bridge of the ship, Ron introduced himself to the man standing on the pier. One man of power meets another man of power.

Some have criticized LRH's propensity to exaggerate some of his own accomplishments, including his position in the Navy. But no peon¹ in the Navy gets to "take over the bridge" and command a destroyer, for a scheduled meeting with someone at the end of a pier! It is pretty evident from this that Hubbard was indeed captain of a US naval destroyer.

Presently, the agent of A.E. van Vogt was to become Ron Hubbard's literary agent: Forrest J. Ackerman, a noteworthy man with an abundance of connections in Hollywood. "Forrie J" was to be LRH's publishing agent for many years, and this agent, "4EJ" for short, is alive and well today. (I interrupted the writing of this email to make a phone call and check.) He has outlived his two famous clients, Science Fiction authors L. Ron Hubbard and the late A.E. van Vogt and his wife Lydia.

Lydia van Vogt

Lydia, by the way, had been supportive of her husband for many years, since A.E. van Vogt had become one of LRH's original Dianeticists

— but she had never had any kind of an auditing session herself. (She may not have been his wife when A.E. van Vogt was active in Hubbard's Dianetics organization in the early 1950's.) So when Bob Ross learned that she had never had a session, he wanted to give her a taste of what Scientology auditing was all about. Sitting there in Van's living room, Bob started directing her attention into an impromptu session by asking her some very specific questions. Van didn't catch on to what Bob was doing, and started to interrupt. I promptly shushed him, using gestures to indicate that he must not interrupt what Bob was doing.

After awhile, Lydia had VGI's (very good indicators) and was just beaming. "And *that*", Bob told her proudly, "is a taste of what auditing actually is, and now you have some idea of what it feels like". She was *delighted*, to have experienced firsthand something which she had been hearing about for years, but had never known for herself.

Van Vogt left Scientology

As for her husband, the "Old Time Dianeticist" A.E. van Vogt himself, well, he had split from the organization back in the mid 'fifties, when Ron started getting into this "stuff about the spirit". He didn't believe in running past lives, and had no certainty on there being any continuation of consciousness following death.

Then one day I heard him speak of it getting close to the time for "theta to separate from MEST" — referring to his own approaching death.

"Wait a minute," I asked him. "I thought you didn't believe in all of this stuff — Scientology, you know."

He laughed and said, "Oh, I know all of the buzzwords, the theta-MEST theory and all, but that doesn't mean that I believe in any of it."

It was evident that his mind was beginning to slip the last time that Bob and I visited him. His wife explained to us that he could no longer attend the Science Fiction conventions that he used to, because he was becoming senile — that

¹ peon, 1a, a person doing work that requires little skill, unskilled worker. *World Book Dictionary*

archaic word that has been replaced with a disease named after a doctor who couldn't cure it: Dr. Alzheimer.

(Isn't that a noble goal? To get a *disease* named after you? Perhaps we can expect that "cancer" will someday be called "Mehitabel's Disease" or something—after someone who *studies* cancer a lot, or perhaps by one who *funds* such studies with a whopping grant.)

"Forrie"

"Forrie J" Ackerman, the surviving literary agent for both of these famous authors, has converted his home into a museum of science fiction memorabilia. He continues to host a Saturday morning open house once or twice a month. His recording told me that his next one was to be Saturday, January 12th [the day after Bob Ross's passing]. His open house hours used to be from 9am to noon, but they are now down to 1 hour, starting at 11am. If you live in or are visiting Southern California, I suggest that you call 323-MOONFAN, and find out when the next open house will be. It is well worth attending.

He has a collection of 50,000 science fiction books at the Ackerman Mansion, and props from many famous SciFi and horror films. When I was there at one of his open houses, I got to hold the actual cape worn by Boris Karloff, I think it was, in the original film about Count Dracula. Someone wrote in the guest book: "*What Forrie hath wrought*".

The Ackerman Mansion is in the Hollywood Hills area. Detailed directions on how to get there are included in the telephone message giving the time of the next open house. Forrie J. and the van Vogt's were close friends.

How I met van Vogt

How did I come to know A.E. van Vogt? I first read his notable non-fiction work, *The Money Personality*, in Phoenix, in 1973. This was a couple of years before I discovered Scientology. I had never lived in southern California before. I was so impressed with this book (long out of print now, a rare treasure) that I felt like sending the author \$100. Not that I necessarily would have *done* it you understand, I just felt like I *wanted* to. I felt that the information gleaned about wealth from this book, would be worth far more than this in my life.

I wondered where this man, "A.E. van Vogt," lived. I considered that I could always write him a letter via the publisher, but heck, it would be so much easier to just *call* him and thank him for writing such a wonderful book — if I had his telephone number, of course. In a moment of not-so-blind intuition, I thought: "I wonder if he lives in Hollywood". (There was nothing in the entire book that would give the slightest hint as to what part of the country he lived in, much less that he had anything — or nothing — to do with that as-yet-unknown-to-me Scientology organization.)

I dialed Hollywood directory assistance on the outside chance that this *might* possibly be the city where the famous author lived, and that if so, he *might* just happen to have a listed number...! Can you imagine my 'stupefaction' (disbelief) when the operator *had* his number, and *gave* it to me? I wrote it down and kept it for five years. I didn't call. What was I going to say to the man? "I read your book, and liked it so much that I feel like sending you a hundred dollars, but I'm not going to do that. Sorry." No, I just kept the number.

It's kind of like if a sexy, attractive bombshell-of-a-lady gives you her phone number: that's *security*. But if you actually try to *call* it, it might be a wrong number, or she might say, "What, are you kidding...?" — that's *IN*security. And so you just hold onto the number — it kind of feels like having money in the bank; it's just *there*, in case maybe you might need it some day.

Five years later, I was in Hollywood. I had discovered Scientology, taken courses for a couple of years in Phoenix, and then joined the organization, based on promises (lies) told to me by a Sea Org recruiter. Once there, I found out about the *TRUTHLESSNESS* of the recruiting of staff, and I had to make a decision about whether to stay in LA or return to Phoenix and try to get my old job back.

I had no friends in Southern California, and knew that if I was going to stay, I would need to make some new friends on the *outside* of the organization — someone I could trust. I remembered that telephone number for the *one* person that I had in Hollywood: A.E. van Vogt, science fiction author. I would call him and tell him my

story — if the number was still good after all of these years. It was.

A lady named Lydia called him to the phone. At first I thought she might be his housekeeper. We talked. I told him my story, and why I had come to Hollywood. And to my stunned amazement, he told me that *he* knew L. Ron Hubbard, that he used to work for him in his original Dianetics organizations back in the early 1950's, but that he left when Hubbard started running past lives. So A.E. van Vogt became my very first friend in Hollywood, and in all of Southern California, for that matter. (His telephone number was no longer listed; so it's a good thing I kept the number which hadn't changed.) I used to call him up every now and then, and we would talk and talk, about many things. We had one thing in common: a certain disillusionment with the Scientology organization.

Bob Ross and Einstein

And this, it turns out, was something that I had in common with Bob Ross — and with most of you to whom I am writing this now. He is a good man, and I look forward to finding him back among us some day. And perhaps even A.E. van Vogt will return — if perchance his belief system about reincarnation has changed a bit since he and his wife departed a couple of years ago.

Oh, by the way — how did Bob Ross get to meet Dr. Einstein? Bob knew a photographer who had the job of taking his picture, perhaps for some publication. Bob's friend had said, "Hey! I'm going to take some pictures of Albert Einstein! Want to come along?" Bob went with him, and got to have his picture taken with the famous genius of the twentieth century. L. Ron Hubbard was the other genius of the 20th century.

The first book that I ever read about Scientology, 25 years ago, was written by a journalist. (I

have long since forgotten the name of the book and the author.) It was surprisingly objective for a journalist. One statement made in the book, my first introduction to Scientology, has never left me. It is the statement which immediately stirred my interest, and my respect for the founder: "L. Ron Hubbard is a genius."

For those of you who knew Bob Ross, and showed him kindness and respect while he was still with us, I thank you. While Bob gave me his engineering books some time ago, I understand from Lloyal that he will be forming a library from his books and his writings, so that the work of this man's lifetime may be preserved.

Thank you Lloyal!

Sincerely, Dale Swartz

In email correspondence with Dale on this article he added the following. Ed.

For all practical purposes, I *married* an auditor in the early 1980's, and received perhaps thousands of hours of case handling over the ensuing eight years, including OT3. By the time I met Bob Ross, i.e. he became my neighbor in the late 1980's or early '90's, I was pretty much "EP'd" [finished] on auditing, and wasn't really interested in spending any more time in session.

So other than letting Bob Ross demonstrate some of his new or latest processes on me, and sharing his wins with him, I haven't really "availed myself of his tech." But as Bob put it, he had a "tremendous amount of resources available to him" when it came to handling a case problem.

He used to run ads in a variety of Los Angeles publications as a minister offering free help (for what would turn out to be the first session, often conducted right over the telephone). He had become a highly intuitive auditor, hardly ever using a meter any more, except upon request. □

As Bob Ross was preparing his last series of articles in IVy, I asked him for any pictures of himself. The two he sent appear in IVy 54, pages 36 and 38. Ed.

Being Beyond Symbols

by John Tocher, Canada

WE ALL SHOULD KNOW the statement made by Alfred Korzybsky, in his book *Science and Sanity*, "The map is not the territory". Scientology is only a map, Dynamism is only a map, Avatar is only a map, Knowledgeism is only a map, Christianity and other religions are only maps, they are not the territory. Science is only a map, it is not the territory. Any mental concept is only a map, not the territory. What is, is, and is beyond words.

We can use words and concepts to explain things, but, then again, we are using parts of the map as though they are parts of the territory. Science has given us a lot of very useful concepts to apply to the physical universe around us. We can use the concept of energy to explain certain phenomena occurring within the physical universe, but, is the term "energy" what it is? Obviously it is not. We can say something is happening and we use the concept of energy to describe this happening, but we can never truly explain what is happening with words. Words only satisfy the mind.

Teammates

Let's take, for example, the idea, concept, of spiritual teammates, body thetans, angels or demons if you will. They are workable concepts up to a certain point. But, after that point, the concepts must be discarded. They become undifferentiated consciousness after that point. Like the quantum physics difficulty of explaining how a particle can be a wave and a wave can be a particle.

Now let me explain that what is being discussed here is not the truth, it is a concept. Just, as other groups', organizations' and spiritual truth seekers communications, are not the truth but merely their concepts. As we can use a thorn to remove a thorn we can use concepts to remove concepts. But once we have removed the thorn with another thorn we don't keep the thorn that we used to remove the other thorn, we discard it too. Otherwise, we end up holding on to a lot of

thorns and thinking that they are valuable. But we have forgotten that they are only thorns.

Individuality?

Let's take another concept, "Gods in disguise", a useful concept up to a certain point. This concept ties in with the concept of individuality. In other words, we are individuals so therefore there must be individual gods, we must be individual gods. Now, I am going to take one letter out of that concept, the letter "s" in "Gods", and we end up with "God in disguise". We can see the concept has totally changed.

Again, this is only a concept and not the truth. When we look at ourselves from the point of view of being "God in disguise" we of course are presented with a very different picture. The point of view that there is only one God and that we are all this one God in disguise. Then even the concept of individuality loses its framework. Individuality merely becomes another way for this God to disguise itself.

This disguise comes in the form of the concept "I am this" or "I am that".

Out of this can be generated the next concept. If there is only one God and we are only the disguise of this one God, then the question of who is doing what becomes nonsensical. Nobody is doing anything. There is only God, or consciousness, if you will, that is doing anything. This God, consciousness, is acting through all of us. The fact that one has an ego gives one the appearance of an individual identity or ego doing something when in fact there is no ego or individual doing anything.

Again, let me repeat, this is only a concept, a pointer.

We all think we can through our own will control and change things. That all we have to do is be more knowledgeable, more responsible, more appreciative, more truthful, more creative, etc.

Well, one can go on believing that or one can be enlightened of one's true nature.

There is just a play of consciousness going on and a part of that play is the concept of the ego or individuality, or identity and personal responsibility. Another part of that play is the concept of God or even consciousness itself.

From a very young age we are programmed to believe that we are individual doers of deed and thought. We go from observing and witnessing the actions and thoughts to believing we are the cause of these actions and thoughts. We see our bodies moved and we believe we moved them. We observe a thought and "think" we "thought" it or in the case of spiritual teammates that they thought it. We are taught to believe this. And this teaching is also part of the play of consciousness going on.

Guilt and past lives

The idea of individual responsibility plays a large part in the concept of guilt. Without the concept of individual responsibility the concept of guilt becomes meaningless.

The concept of individual responsibility leads one into the concept of past lives. The concept that "I am responsible for my condition or state of being", that "I must have done something to

cause this". We look into the past for the answer, negative processing, to uncover our cause of it. Or, we look into the future for the answer, positive processing, to uncover our cause of it. Either way we are seeking our cause of the condition or state of being.

The trouble is we can't "appreciate" that there is no I, no you, no us, no me, no them, etc.. Pronouns in themselves are only concepts too.

Of course we continue to use these concepts, otherwise how would any communication on a verbal level take place.

One can appreciate the extent to which consciousness or God has gone to disguise the one source, through the creation of a multiplicity of egos.

So, don't be too hard on yourself for the condition or state in which you find yourself presently. It is exactly where consciousness has determined it will be.

The old nursery rhyme says it best:

*Row, row, row your boat
Gently down the stream.
Merrily, merrily, merrily, merrily,
Life is but a dream.*

Happy dreaming. ☐

Convention in Germany in October

(http://www.freezone.de/english/e_assoc.htm)

As announced on last year's convention we want to open it to a broader circle of participants this year.

The Free Zone has existed for exactly 20 years. This means... 50 years Scientology and 20 years Free Zone.

Comparable to Buddhism various "paths" also exist in the Free Zone. One can have a dispute about these paths but the overall philosophy unites us

all. And this also should be our motto.

Order of Events:

The convention starts on Friday evening, Oct. 11th, which means... arrival until about 16:00-18:00. (The location will be announced to the participants at some future time)

Saturday: Lectures between 10:00 and 17:00 (in the evening some entertainment)

Sunday: Lectures until 12:00 ... the convention ends at 14:00, Oct. 13th.

Invitations and agenda will be distributed in the beginning of May.

The cost is 220 Euro which includes accommodation and food supply for the whole weekend.

Address

fz-de@freezone.de

Freie Zone e.V. (Free Zone Assoc.)

Postfach 1524
85265 Pfaffenhofen
Germany ☐

The World After September 11

by Britta Burtles, UK

WE ALL REMEMBER the mayhem and destruction on that day and recoil from the evil that hatched those deeds. Our cosy world has been shattered. Safety is a word we might as well forget. We want to wake up from this nightmare that holds us in its grip.

And yet, the world has emerged from this tragedy more united and eager to prove it. Even now, months after the dreadful events, we still hear tales of heroic efforts to save lives and of selfless sacrifices. Every day radio and television report from all over the world stories of shared experiences and of sympathy and gratitude expressed to total strangers. We are witnessing a world ready to reach out and help wherever assistance is needed.

It feels like a quantum leap into the future where people understand each other, conflicts are solved by talking and wars are a thing of the past. This is a hopeful vision and shows the direction Mankind is taking. Enthusiasm and energy are needed to make these seeds of worldwide harmony grow and spread. I have no doubt we will get there in the end, just as we have turned this planet into a global village of economy and finance. We have become aware of each other's existence across countries, cultures and languages, and have moved closer to each other in a universal urge to create again a safe world. While we increase our neighbour's safety, we increase our own.

The Bond We Feel

When we eradicate world poverty, people will no longer jump into God's lap for lack of anything to live for on Earth. When we recognize the factors which fuelled the hatred that ignited the madness, change can occur. English is spoken all over the world. So there is greater understanding between people everywhere. And when we educate the young and the old in the cultures and customs of far away lands, we create the appreciation and affinity needed for lasting peace.

The awful happenings in the States have made us seek better communication and tighter collaboration in a shared desire to forestall a repetition and to confirm our union. The world had a wake-up call, and staying awake we can strengthen the bond we feel. The September 11 events will have a positive outcome if people remember this feeling of unity and find the way to convert it into more of the same. ☐



Pilot's Grades of Release Series — 2¹

The Sequence of Grades, Corrected

by The Pilot (aka Ken Ogger)

RON ORIGINALLY PUT out the Grades 0 to 4 in 1965. Initially these were set up with the idea that each entire Grade ran to a single floating needle and could be done with a single process. For the purposes of training, a number of other processes were also lumped together with each level because they required comparable auditor skill. As a result, help processing was included with level 1 problems and recall processes were included with level 0 communications. It was soon realized that recall processes needed to be run as a separate Grade and this was included with Grade zero as a sort of freebie.

Then the theory of expanded Grades came out and as many processes as possible were added to each Grade. This made deeper and more stable releases.

But we still have multiple Grades (such as running help processing as part of the problems Grade) lumped together. This is not a fatal flaw, but it can give trouble.

Each of the Grades should be run to the point where a big release happens and then it should be dropped for the moment rather than trying to push too deep on one line while other areas are being bypassed.

If, for example, you combine help processing with problems processing, you will either:

- a) fail to get the big release on help and shift over to running problems when you should be finishing the help release first.
- b) get the big release on help and then overrun it trying to finish all the help processes so that you can run some problems.
- c) get the big release on help and then mistakenly think it is a problems release and miss the entire problems Grade.

d) get lucky and make both release points even though you don't know what you're doing.

We also have missing lower level Grades. The very fact that we sometimes need to run an invalidation or evaluation rudiment indicates that there are Grade releases available on these. I can't say for sure what all the processes would be at this time, but it is an area to be addressed and a subject for further research.

We also have a case where some much more advanced processes have been included with Grade 0. These are the "From where could you communicate to a ____" style processes. These were originally developed in the late 1950s as high level OT processes. These are actually a gradient towards power processing and probably belong somewhere between Grade 4 and Grade 5 on the current Grade chart.

Here I will lay out a tentative series of Grades. To avoid confusion, I will label them Step 1, Step 2, etc. because the words Grade, level, stage, and section have all been used already in Scientology.

A. First Group: Postulated Aberrations

These are the earliest and have no underlying prior reason (except for the predispositions in the Jewel of Knowledge) and at basic are handled by postulate and by pushing through instead of finding reasons why.

Step 1: Confront and Knowingness Release

The person doesn't look and doesn't know because he decided not to. The org often gets this one accidentally because the TRs (given in the communications or HAS course) can produce it. But processing can also be done here. It would use "willingness" type processes like Grade 0 does. For example, "What would you be willing to find out about yourself" would be a key proc-

¹ Part 1 on page 17 of this IVy. Ed.

ess. The "Look around and spot something you like" style processes also belong here.

Step 2: Doingness Release

This is reach and withdraw type processing. At basic, the PC chooses not to reach by his own decision, the reasons why can be bypassed because they don't really stop him, he stops himself. At beginning levels, these are the objective processes, and the org currently delivers them on the Survival Rundown. But in more advance running, this also includes many of the OT drills.

Step 3: Recall Release

This is currently trained on level 0, but delivered (correctly) as a separate Grade in auditing. The book *Self Analysis* also fits here and shows us how to get the release on a self-audited basis.

Step 4: Communications Release

Here is the real Grade 0. The "From where .." processes shouldn't be run as part of it. They are nice processes but belong higher on the chart. The org gets away with running them here because they put such an emphasis on endless arduous setup auditing before starting Grade zero. In truth, the real Grade zero processes can usually be run immediately and you can probably even get a self-audited release with some kind of book similar to *Self Analysis*. But if you did it in a quick and easy way like this, you would get in trouble on the current processing lineup because of having more advanced routines mixed in with the easy Grade Zero ones.

B. Second Group: Basic Aberrations Of Thought

Here we have the things which build up on top of the original aberrations. These can be pushed through sometimes, but you often need to pay attention to underlying reasons (such as problems coming from incomplete communications) or mechanisms (such as solutions becoming new problems).

This is generally where the person is most aware of being aberrated. If he notices an aberration of communication (and he often doesn't), he has some hope of pushing through it, but if he notices a problem, it often doesn't work to try and push through it (because he must dig out something earlier) so he tends to sit there with

a pile of problems that he is aware of but can't handle.

In this list, I have put problems processing before help (currently the org runs help first as part of Grade I) on the basis that problems are earlier (they can rest on incomplete communications, whereas help doesn't even show up on the track until things are going badly) and because help involves a bit more responsibility.

Step 5: Problems Release

The org trains this on level 1 along with objectives (which are covered in step 2 above) and help processing (which should be a separate Grade). They have a good lineup of processes in this area, but they put much too much in the way of the PC before they get around to running it. These are actually easier to run than the problems rudiment (which they start doing right away). Although I have this down in step 5, this is intended to be a fast lineup without endless preparation or other higher level processes mixed in, so that you should be able to get here pretty fast.

Step 6: Help Release

Now is the time to do the help processes that they currently teach on level 1 and mix in with problems processing.

Step 7: Overts (Guilt Release)

This is Grade 2 as taught and delivered by the org. If we are doing multiple passes through the Grades, this is the longest one and a subset of the processes could be used in the first pass. It also includes some "confront" processes which might belong in Step 1 above (but maybe only on a second pass through the Grades?).

Step 8: Change Release

The "Change" processes (which handles resistance to change, etc.) are currently taught and audited as part of level 3. They are really a separate Grade and should be run that way. There is an early aberration on how it is a betrayal of others if you change your mind etc. and it would be possible to add more processes here which address that.

Step 9: Evaluations Release

This is a new level. It is easier to confront than real upsets, but is one of the underlying causes. Early on, people jammed ideas down each

others' throats (often to be "helpful") and eventually they started getting upset at the enforced communication and reality. This is new ground that needs to be researched, but it would include things like "What evaluation have you enforced on another?" and running off the reasons for evaluating ("give me some reasons for evaluating for somebody"). This level should also include some handling on false data ("What false data have you pushed on another?" etc.).

Step 10: Release from Upsets (ARCXs¹)

This is Grade 3 as delivered by the org. But when we remove the change processes, there is not very much left. They never did enough on the subject of taking apart the aberrations of enforced and inhibited affinity, reality, and communication. The write-up I did on actual GPMs includes some new processes on this which I aimed at the GPM terminal and which could be generalized into non-specific Grade 3 processes that should be run here.

Step 11: Invalidation Release

I put this after ARCXs because it is a very high gradient. Whereas evaluation is only "pushy", invalidation is a direct attack and often exceeds the force of most ARCXs. People's service facs (see below) and other heavier factors also often come into play in this area and this is a gradient towards running those levels.

Step 12: Responsibility Release

The org mixes this in with Grade 4, but it should be its own separate level.

C. Third Group: Aberrations Of Emotion And Loss

Unlike the earlier groups, these areas cannot become aberrated until the person has sunk low enough to lose things and feel emotion. ARC Breaks can happen on purely enforcing or inhibiting ARC, but hate, vengeance, and jealousy only occur after the fact of loss. The same is true of all the problems in survival and self-righteousness and making yourself right (Grade 4). The earliest problems in survival are connected with loss (not pain or engrams) because you had the problem of making your mockups survive

long before you yourself could be smashed or wiped out.

Also, it is only at this stage in our evolution that we began to have real problems with havingness. That also rests on earlier losses.

Games processing also comes into play here. It is possible to have games without loss, but loss is often a factor. Certainly playing chess or poker requires losing things during the course of the game even if there is no subsequent loss or penalty.

Unfortunately, there has been nowhere near enough research on these areas and more needs to be found. I will do the best I can here, but be prepared for future revisions.

Step 13: Games Processing

Since the earliest losses are only during the course of a game and are accepted by choice (and are of short duration), this is the easiest entry point. There are some good early processes such as "please pass the object" in *Creation of Human Ability*, but more are probably needed.

Step 14: Wasting

You have to be able to waste things to play a game successfully. This is another area that touches on loss and also on the subject of exchange (see below). The processing here should include the money process ("Mock up a way to waste money"), and similar processes such as "Mock up a way to waste work" (which will undercut many of the societies aberrations), and "Mockup a way to waste energy" etc.

Step 15: Exchange

This is a key aberration which underlies our later societies. Exchange is basically a trap and is one of the nasty predispositions that gets us in trouble because it pushes our buttons on fair play and uses them to make us trap ourselves. It is one of the reasons you are in compulsive agreement with the MEST universe law of conservation of energy, which is really a way of blocking your own efforts. Getting rid of the charge on exchange doesn't mean that you start stealing from people (that's a dramatization of

1 ARCX, abbreviation for ARC break, sudden lowering of Affinity, Reality and Communication. *Ed.*

being trapped by exchange and rebelling against it without confronting it), it simply means that you don't care and are not blocked by some crazy idea of all the equations having to be in balance. Some research is needed here. You might start by running off overts (cheating others etc.) and then reasons and finally getting around to the basics which is that its only a game and you shouldn't have to play unless you're in the mood. This has to include the willingness to give things away for free.

Step 16: Protect

This is a new level, but it is run basically the same as Help (step 6 above) with "protect" substituted for "help" in the commands. This is the earliest button on loss. The SOP8D safe places type processes (see the 5th ACC and also the Bright Think Rundown which was used briefly and then cancelled) might also fit in here.

Step 17: Service Facsimiles (Making others wrong).

This is the Grade 4 process. The org uses it sooner, but it is really a handling for failures in survival and on that basis it belongs late in the sequence. Also, in the standard Grades lineup, it requires listing and nulling techniques because it is too heavily charged and done at this point it should probably be addressable directly with simple processes or could even be handled on a self audited basis.

Step 18: Loss

Here we need some specific processes to key out loss. One would be the "In this lifetime, what do you use to keep others from leaving" that I mentioned earlier. There should be a lot of others, but research is needed here. See the stuff on loss in the assist section above.

Step 19: The evil emotions (hatred, jealousy, and vengeance)

Here we are into some really hot areas. These things show up in mysticism as major roadblocks that need to be conquered, but they have no processes for them. Neither does the org except for using the general incident running

and cleaning up ARCXs as an undercut (which does work to some degree). Here you want to raise the person up to the point where he doesn't need to take vengeance and doesn't get jealous if his wife sleeps with someone else or he gets beat out of a promotion and so that he no longer has a need to hate green skinned people or whatever. Its not that you would encourage your enemies or turn the other cheek, its simply that you would play things as a game (if you felt like it) instead of being swamped by a blind drive to smash others. These emotions bring about a blindness which is terribly self destructive. Maybe we would even need 3 levels here instead of one. I can hardly guess at the processing needed, but it would include a willingness for others to have and a freedom from consequences.

One key to this area is that it's not the action but the tremendous significance placed on it that invokes the blind reaction. It's not that the guy's wife spent an hour exercising with his best friend, no matter how intimate those exercises were, it's that he places an incredible significance on the fact and imagines all sorts of think going on in the other peoples' heads and postulates all sorts of consequences that shatter his life. The old processes on "This Means ..." ¹ (see The Anatomy of the Spirit of Man Congress tapes etc.) might be useful here. Mocking up unpleasant thoughts in other peoples' heads might also help. Also inventing consequences.

I never had a lot of charge in this area myself, but I see other people going just crazy on it. If someone's shooting at me, I damn well want them to stop, but I could care less if they made amends for the damage as long as they mend their ways and don't do it again. I'm not sure when or how I blew the charge on this, but I can find early incidents where I'm swamped with jealousy and vengeful impulses, so it must have been handled at some time.

Step 20: Suppressives

People do suppress each other. This is the final stage of the game when you're the only one and it's kill or be killed. An individual suppressive

¹ One way I remember of running this was just to get the preclear to repetitively say "This means....." and fill in the blank (with something new every time). Ed.

situation needs to be handled when it comes up (and it's nowhere near as common as the org thinks), but that's not a general handling. Since we've already handled most of the factors involved in suppression, this is a good point to finish it off so that the person neither can be suppressed (in other words start roller coastering) by anyone else nor will he have the urge to do others in when he is sinking (because that never really helps him). Again we could use some research here. The suppressed person rundown gives us a starting point. So does the rundown for handling "an engram matching present time dangers". We can also get things from the general anatomy of suppressive behavior, such as losing sight of individual targets and blurring them into generalities.

D. Fourth Group: The Upper Grades

Middle period Scientology only had 3 Upper Grades. These were Power (Grade 5), Power plus (Grade 5A), and Grade 6. These have mostly disappeared because they are not supposed to be run on a clear, and most people get run on Dianetics instead and reach Dianetic clear when they do.

I think that this is a mistake. Power processing sometimes produced a case state that was higher than the current OT7 and it's a shame to bypass it. It probably can be done on a clear, but you would probably get in trouble trying to introduce it into the middle of the org's current OT processing because they've got the person all stirred up and in the middle of stuff for the entire run from OT2 (or the old Clearing Course) up to OT7 because they are restimulating things without complete handling until s/he makes it through solo NOTS. With the correct data and techniques (see earlier in this write-up), that probably ceases to be a problem, but even then you would have to be careful not to jam these levels into the middle of something that is only halfway handled and drawing the guy's attention.

In an ideal lineup, I think you would run these things before you went into a major Dianetic processing level. That doesn't mean that you can't do some Dianetic handling or other inci-

dent running (a bit of that is nice as an introduction to the subject) but that the thorough go for broke intensive Dianetic rundowns should be done after Power Processing etc. The whole idea of Power was to key out engrams wholesale and that would set the guy up to run Dianetics as a fast and effective level. S/he might even run Dianetics solo with that kind of preparation.

Step 21: Location

One of the basic aberrations is being located in a single location. Here is where we should run the "From where could you communicate to ...?" style processes. Then do a similar rundown on "From where could you (agree / disagree — alternately) with". Then run "From where could you perceive a ...". If possible, you should get to the point where you don't need to be here to perceive and operate here. That would be going exterior to the physical universe.

Step 22: Causation

Now in the same style, run "From where could you mockup ...?". You should work up to things like somatics, sensations, emotions, bodies, games, and machinery, and then finish off with "From where could you mockup a bank?". This might produce a clear.

Step 23: Sources

Here would be the place to run spotting sources (Power Process 4 which is the first one normally runs¹). But with the above preparation, it would probably be runnable as a simple spotting process instead of an exotic listing technique. They used to run this on people who had received a total of ten or twenty hours of auditing in their whole lives and of course it ended up as a hot out-gradient process with all sorts of special rules and worries connected with it.

But this needs to be an expanded level instead of a single process.

One interesting thing I noticed in various free-zone write-ups on this process is that the people who wrote them generally thought that the process ended with the cognition that "I'm source" or something like that. Well, that's nice and it's probably what you get most of the time

1 See John McMaster article on Power Processes in IVy 53 and 54. *Ed.*

(and you have to take what you can get without invalidating or continuing), but I went clear and keyed out OT on this process and something more happened. When I was run on it, I thought that the command was a covert way of getting me to spot the time and place where I had first mocked up a reactive mind and from where I was still mocking the bank up even now. And that is what I spotted, and that's why I got the spectacular result instead of the mundane one.

So let's run more processes here, aimed at reaching that higher state. This might include "Spot a source that you/another/others are mocking up". "Spot a time when you mocked up a bank", etc.

Another good process to run here would be (run alternately):

- a) What have you created?
- b) What has another created?
- c) What have others created?

Step 24: Power

Here would be the rest of Grade 5 [Power Processes]. Again, it probably needs to be expanded and have more processes aimed at the result.

This would be an appropriate place to put some more processes on the subject of not-iness.

A) Recall not-ising something

Recall another not-ising something

Recall others not-ising something

B) Write down some things that mustn't be allowed to appear. If one doesn't blow by inspection, then mockup copies of it and throw them away / shove them into the body.

C) Spot times when you decided it was safer not to look, then mockup looking at what you avoided seeing.

D) Handle overts of getting others not to look. Handle overts of getting others to not-is things.

E) Write down some things it would be better for people not to know about. For each one, run alternately, what should/shouldn't be known about it.

Step 25: Power Plus

Here would be the Grade 5A processes. Again, more are needed.

Some possible ones are as follows:

25.1 Agreements (run alternately)

- a) What agreements have you made?
- b) What agreements have you disagreed with? (then run the same on flows 2 and 3)

25.2 Enforced Agreements

- a) What agreements have you enforced on another?
- b) What agreements have you inhibited? (also run on flows 2 and 3)

25.3 Create

- a) What effect would you be willing to create?
- b) What effect would you be willing for another to create?

25.4 Enforced Create

- a) What do you have to mockup?
- b) Give me some reasons for mocking that up. (Also run on flows 2 and 3).

25.5 Win/Lose

- a) Give me a reason for winning.
- b) Give me a reason for losing. (also run on flows 2 and 3)

Step 26: Perception

This might be a good place to run some processes on perception. Maybe "What would you be willing to let others see?" etc. Another action might be to do the rudiments on each of the 5 senses.

Step 27: Protest

This is a hot button. It not only causes things to read that are not there, it causes the PC to mockup things that aren't really wrong with him. What you resist, you become. If you insist that somebody is stupid and they protest heavily, it can get them resisting being stupid and trying to prove that they're not and that can lead to dramatizing stupidity.

Currently we only use this as one of the prep-check buttons or a repair question. We could use some general processing here. Possibly something like "What have you protested?", "What did you mockup to communicate that?" run alternately.

Step 28: The Force on Words

Part of the reactive A = A is to equate words with the force or mockups that the word represents. GPM end words and root words are actually locks on real impacts associated with words. Here we want to blow the mechanism by

which the person mocks up the force when the word is said.

This is slightly experimental.

Take a fiction book filled with violence etc., find a violent section of it, and start reading it.

Repeat the following with each paragraph (if the paragraph is really long, break it in half, if it's excessively short, then combine two paragraphs):

As you read, mockup an impact for each verb, based on the literal meaning of the verb (not the story content that you are reading).

Read the paragraph again, this time, mockup a picture of impact without force for each verb.

Read the paragraph again, this time only reading the words and mocking up nothing.

Read the paragraph again, and mockup a mass for each noun.

Read the paragraph again, and mockup a picture, without mass, for each noun.

Read the paragraph again, this time mocking up nothing.

Then go on to the next paragraph.

Step 29: Dramatization

It would be a shame to miss out on the "What am I dramatizing?" process from Grade 6. But up this high, and run on someone who is probably already clear, the answers might not be in terms of simple implant GPM root and end words. You would have to let the answer be whatever it was going to be. The handling, per 3rd ACC style tech, would be to causatively dramatize it (or mockup dramatizing it) and then not dramatize it (or mockup not dramatizing it) alternately it until it blows. Then get the next thing, etc.

Step 30: Force

It would be nice to get the person's confront up on force before doing extensive

Dianetics processing. Perhaps, "What force would you be willing to confront?", or even some of the courage processing from the 3rd ACC (discussed in another write-up).

Another good process might be "Spot some impacts you could be curious about receiving".

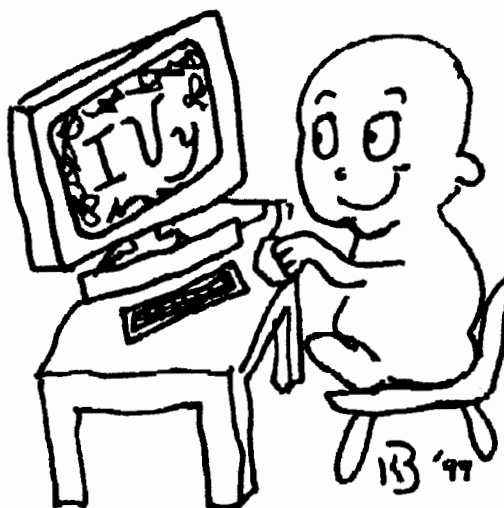
Step 31: Goals

Before directly addressing goals, it would be nice to key them out. The second and third ACCs give us some techniques here, such as "Spot some goals you don't have".

Step 32: The Actual GPM

This would be a good point to find the actual GPM goal as discussed in the write-up on actual GPMs. Unlike implanted goals, this actual goal does not have to be handled or opposed after it is found. It is comfortable and satisfying to know what it is even if it hasn't been fully discharged. On a first pass through the Grade chart, it might not be appropriate to do a full handling or line plot, but the goal should at least be found.

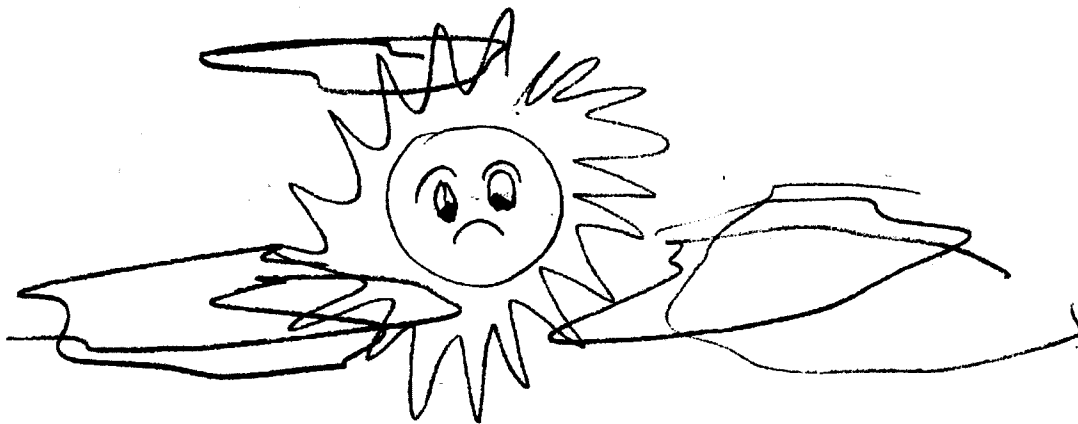
Note that all of the above Grades are keyouts. You could do them lightly or deeply, and take multiple passes as needed. Only the final one (handling the current actual GPM) might conceivably be taken to erasure early on. I think that at the top, these will erase in reverse order, working from step 32 down to step 1. □



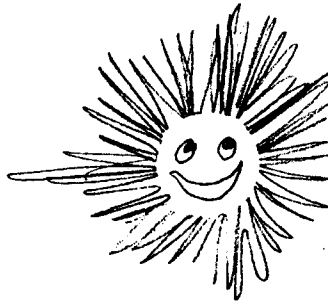
An Egg Hatches Every Day

by Richard J. Brzostek, USA

The sun shines
Looking above from below,
It all may seem so frightful



Climbing, soaring
Looking below from above,
It may all seem so simple



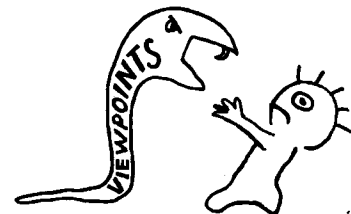
Falling
Engulfed in light

□

B

International Viewpoints

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