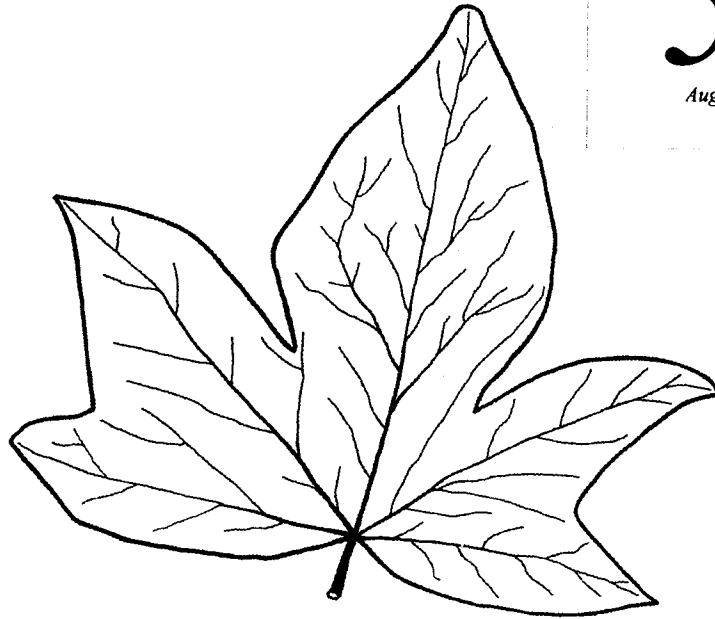
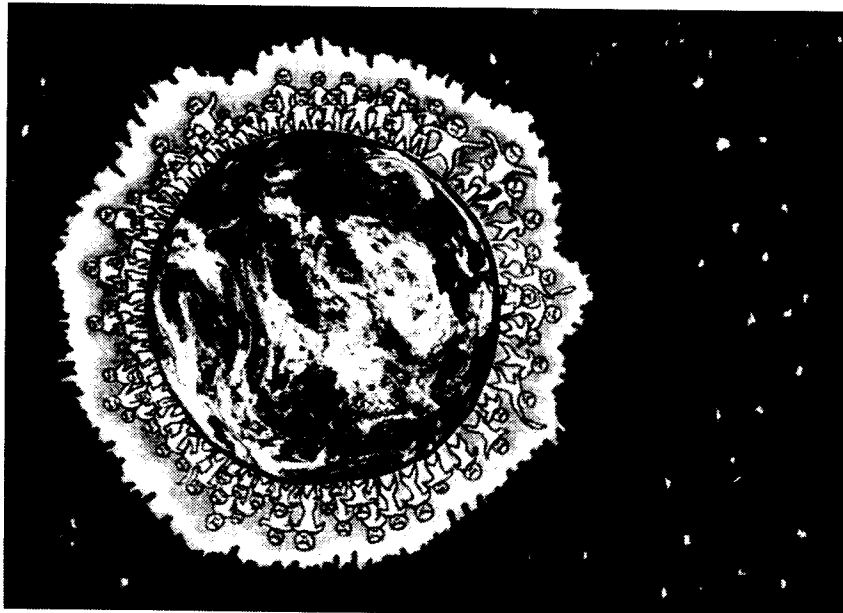


58

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International Viewpoints [Lyngby]

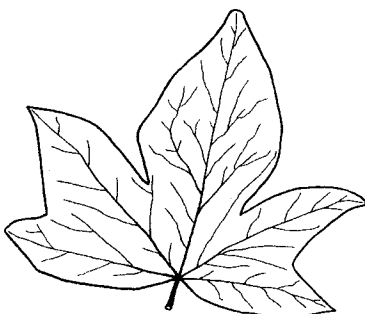


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IVy

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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 communication within this field. We are independent of any group (sect). We represent many viewpoints, sometimes opposing!



Contents

■ Plato Series --- 3:	
<i>Republic</i> : Book 2	3
■ Pilot's Grades of Release Series part 3:	
Blowing the Bank	5
Basic Exercises and Coaching, Part 1	7
Past Lives -- Memory -- Knowledge	14
Upsets Addendum	18
Making It all the Way Out . . .	19
Conferences	22
■ Regular Columns:	
A World of IVy:	
Three Rabbits	23
IVy on the Wall:	
Cause Over Climate:	
Aligning Elements.	24
Computers	32
Internet and IVy	33
Knowledge Report	35
History of Early OT 3 Running	38
Body, Mind and Soul	40
Supplement Contents	41
The Auditor's or Processor's Code	42
When	47
Sales Data	48

Supplements

Supplements to *IVy* are at the moment to be found at:

<http://home8.inet.tele.dk/ivy/supplement/>
See also page 33. If you have difficulty locating or obtaining it, please write to ivy@post8.tele.dk

And do let us know when you succeed!

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IVy

Plato Series — 3¹:

Republic: Book 2

By Todde Salén, Sweden

ACTIVITIES THAT ARE GOOD can be put in three different categories:

- 1) Good actions that you like to perform and which give long-term good results.
- 2) Good actions that you like to do, but which do not give good lasting results.
- 3) Good actions that you don't like to do, but which do give good long-term results.

As Socrates was asked which of these three categories acts of true justice belonged to, he at once replied that he felt they were of category 1). At the same time he realized that the vast majority of human beings would consider that acts of true justice belong to category 3) above. When a human being has matured philosophically to the point where she considers acts of true justice to belong to category 1) above, she has come a long way towards turning into a true philosopher.

Intention of law

The intention behind the law system in a state should be to try to guide those parts of the human mind that work in the direction of injustice towards justice and to try to prevent the unjust mind to commit acts of injustice. The problem here is that the people of a normal state very often reward those who appear to live according to the laws of justice rather than those who are living according to the true laws of justice (laws of life). The state and the laws of the state are solutions to prevent injustice. Many normal human beings have strong urges to act unjustly, because they feel that acts of justice belong to category 3) above. This makes the state prone to act unjustly towards individual members of the state. Thus it takes the

wisdom of gods combined with the patience of angels to adjust the state of the human mind to advance our civilisation further. To support such an effort is really honourable. To work to fulfil the meaning of your own life is the best foundation for true happiness.

Many human beings would commit more harmful acts if the state and the laws of the state did not prevent them from doing so. Religion works above the laws by exerting further pressure on the members of the state to live lives of true justice. Religion threatens with punishment (hell) or rewards (heaven) after death to those who live in sin (injustly) or in accordance with the laws of life.

Disguised injustice

When a state rewards the unjust individual, who appears to be just and condemns the truly just who appear to be unjust, but who are really just, that state creates fertile ground for the unjust to grab control of the state.

The unjust who try to seem just, want to use the laws to govern (control) both the just and the unjust. The just who are made to appear as unjust want to use the laws to reduce the possibility of the unjust to act with injustice.

Socrates final arguments at the end of BOOK 2:

SOCRATES: It is not easy to investigate justice, as the quality of justice is hard to discover in man, where it is mixed up with injustice. I suggest that we do like this: If somebody asks us to read something that is written with minute letters when we are short-sighted, we would not easily be able to do so. Suppose then that someone among us discovered that the same text existed in larger print elsewhere. If so, it would

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

make sense to read the larger print, that we could easily read despite our short-sightedness. Then we should compare the larger text with the minute to verify that the message of both the texts is the same.

ADEIMANTOS: That sounds reasonable, but what does that have to do with our investigation of justice?

SOCRATES: I am suggesting that true justice exists in a state as well as in an individual.

ADEIMANTOS: Of course.

SOCRATES: I suppose a state is greater than an individual.

ADEIMANTOS: Yes.

SOCRATES: If justice in a state is easier to perceive and investigate than justice in an individual, I suggest that we start out by investigating justice in a state. Once we have done so, we can investigate justice in one single human being to see if we can also discover in this minute context what we earlier have discovered in the larger sphere.

ADEIMANTOS: This is excellent!

SOCRATES: So let's start out by considering the initial foundation of the state and then ask ourselves if we already there can perceive the start of justice and injustice.

ADEIMANTOS: We probably can.

SOCRATES: That should make it easier for us to find what we are looking for.

ADEIMANTOS: Yes, of course.

SOCRATES: So let's start our investigation. I don't believe this is something that is easy to do. So take your time before you decide to go along.

ADEIMANTOS: We have already decided to follow you in this. Please start investigating.

SOCRATES: A state is started by men out of desires to have company and through inability to survive alone. Out of desires to have their needs fulfilled an exchange of goods and services starts to take place between the members of the state. Since different members of the state have different abilities and characteristics, they choose different tasks. Thus the state starts to organize.

The dialogue continues discussing ideas about how an ideal state could be created and what it would be like. Some of these ideas are "politically incorrect" today, others are already accepted and working in our modern civilisation.

Conclusion

From our viewpoint as modern philosophers of life there is no doubt that Socrates is bringing his ideas of the ideal state up as a target for civilisation. He also points out that his ideal state is impossible to realize because of the destructive forces that are always present and works to increase the injustices within the state. It is especially greed, lack of discipline and failures to understand the laws of life that prevents the members of the state from working towards the goal of realizing the dream of the ideal state.

The dialogue expresses an unusual insight on the importance of true justice in creating an ideal state. It tells us how far we have to keep on advancing before we have come close to anything that resembles an ideal state. All the progress that has been made over the last 2400 years is not enough to allow us to step back and rest. It is probably more vital than ever that we keep on working together in a shoulder to shoulder effort to continue to build our civilisation towards the dream of an ideal state.

Socrates says that it is the philosophical minds that are best equipped to create, cultivate, maintain and defend the state. It is interesting to notice the fact that during the 20th century it was the U.S that defended the free world against the dictatorships of the 1st Empires. Both in the first and the second world war and in the cold war it was the United States of America that lead the free world to victory. This fact is not always recognized by certain members of our civilisation today.

God

The final conclusions of Socrates in Book 2: The more perfect something is, the less it changes. The gods are more perfect than anything else, thus they hardly change at all. If any person implies that the gods are changing, that is blasphemy.

SOCRATES: God is perfectly simple and true in act and deed. God does not change his true nature. God does not try to seduce others with hallucinations, visions, words or signs in dreams or when they are awake. □

*Pilot's Grades of Release Series part 3*¹

Blowing the Bank

by The Pilot (aka Ken Ogger)

IF YOU START A thorough Grades rundown, the odds are that somewhere along the way, the entire bank will blow temporarily.

It's a mistake to think that it's all gone. But the PC has so much new open areas available to him that you can't continue with Grade processing until he has expanded further and run into the next layer of trouble. This is the time to do OT and erasure style techniques (see below) until such a time as he runs into his own case again. When he does, then carry on with the next Grade in sequence, and if you finish the entire series, then start over, running more processes and going deeper.

Taking the analogy discussed earlier, of clear and black areas of the mind with a gray band of accessibility, when the person "blows the bank", much of the gray and black clear up and a great deal more stuff will be in the gray band of accessibility. He never loses this gain, he just gets bigger, so that he fills the newly cleared area, and then sees himself to be abberated again because he has run into what is left.

Oddly enough, as you keep blowing more and more layers of the bank, the problems etc. tend to remain mundane but the whys get more and more exotic. For example, at low levels, one might flinch at car fumes because they restimulate an engram. Higher, one might flinch because they are impacting the environment he is trying to protect. Even higher, he might flinch

because they offend his aesthetic sensibility. Even higher, he might flinch because its someone else's mockup filling up his space.

The real truth of the matter is that he is still creating his first and most basic problems (from the earliest track period) using the mundane stuff that currently surrounds him. When you do a light handling and blow some current thing, to some degree it keys out the entire thing all the way down at rock bottom, but the bottom has not been viewed or erased and eventually he'll get it back into the mundane world (but it will come in on some other channel because he has handled the specific current thing that was run on the first keyout).

There are a number of big states of regained awareness that blow the bank temporarily and make significant inroads into the black and gray areas. These include, but are not limited to:

- a) Regaining control over mocking up the force in mental pictures and over mocking up the pictures themselves. This is the usual state of Clear as attained on Dianetics.
- b) Freedom from (no longer obeys or mocks up) implanted items and commands. This is the state of Clear as is usually attained on the Clearing Course, and which is normally attained by Dianetic Clears when they do OT 2.
- c) Freedom from all compulsive assignment of reactive or associative significance to

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

5.4 Upper Levels

5.5 Summary

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.*

- things. This is the state of clear (sometimes called theta clear) that occurred occasionally on power processing.
- d) Freedom from compulsive creation of a time track. This is the state of clear OT usually achieved on L10 and occasionally achieved on deep running of Grade 2¹.
 - e) Freedom from (no longer obeys or mocks up) thoughts or mockups provided by entities. Does not confuse his own thoughts with theirs. Can blow them by inspection. This is the state of cause over life, usually attained on Solo NOTS and occasionally attained by a thorough run on OT3.
 - f) Freedom from location. Exterior to the MEST universe. Capable of free thought outside of the game and can consider things independently of his own survival. I got this on continuing past the solo NOTS EP.
 - g) Freedom from arbitraries. This happened on running the penalty universes. The tone scale and all sorts of other stuff blew.
 - h) Freedom from the limitations to three dimensions. Able to visualize four dimensional mockups easily and capable of spotting four dimensional directions etc. This finally happened for me when I spotted and ran the reality wars.
- There are more, but these are the ones that blew the bank for me. If you skip one (I got state c first, then a, then d, then b), the lesser state is still exceptionally good when you make it and clears up some more stuff (but it's not as big as the higher one which you got earlier). In other words, this is not a totally mechanical progression where each state covers everything below it. □

¹ Reading accounts of some of the people who have done TROM (*The Resolution of Mind* by Dennis Stephens, available free on the Internet, see links on IVy's Home Page) suggests that the Time Breaking process described there can produce an absence of time track. *Ed.*



Basic Exercises and Coaching, Part 1

by Jack Horner

This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on November 13, 1974, in Los Angeles, California. It is the first of a series of articles covering the basic auditor/educator training drills as presented in Eductivism, and how to coach them. These are from a series of lectures Jack Horner gave in 1974-75 in response to a malicious erasure of the tape library at the Eductivism center in Los Angeles in the fall of 1974 (presumably by an errant church member doing an ethics formula or other covert operation). Although there were intact backup copies of the tapes, the incident of the tape erasure spurred Jack into giving a series of over 50 lectures in which he detailed the entirety of the Eductivism processing technology (which by that date had evolved significantly). This article is used by permission.

THIS IS THE FIRST of a series of lectures on Basic Exercises and Coaching. It is not intended to incorporate the totality of knowledge on the subject. It is merely an outline, a rather brief one, of some of the things that you should know.

So, Basic Exercises, what are those? They are a set of training exercises in which, generally speaking, two people work together. One person is called a "coach" and the other is called a "student". They do a specific basic exercise that helps the student to learn a particular aspect, a particular activity, or a particular drill, or a particular technique, which will assist him in learning to put together all the pieces called educating. Each basic exercise focuses on one narrow aspect of a session and permits the student educator to experiment, to learn, to gain confidence, and to win at that particular piece of the pie. When you take all the pieces of the pie and put them together, you've got the components of a session, of the abilities and skills that are necessary for an educator to sit and process someone effectively. That's what a basic exercise is, and it's done in what's called a "coaching session".

Coaching

The coach is in charge of the student's learning the drill being done, in charge of his learning it well, and responsible for the student's winning at it. The student is responsible for winning at it, too, but the coach has a particular responsibility to see to it that the drill is done, and done preferably according to the way it's written up on the bulletin. The student educator has a responsibility for being a student at certain points during a coaching drill, and at other points he becomes a student educator.

If the student hasn't done the drill before, or, if he hasn't done it for a long time, the coach makes certain that the student has a copy of the drill. It also helps if the coach has his own copy, but in any event, the student educator then reads the bulletin aloud to the coach. This ensures that the coach's mind is refreshed on what the drill is, and that the student has read every word in the bulletin. Because, it's easy when doing fast reading to scan and maybe miss an important point. Generally speaking words on bulletins are rather carefully selected and most of them are important.

Changing hats

So, the coach makes certain that the student knows what's expected of him, and in what order. He then clearly states what he expects the student to do, and when the student indicates he has understood that, he then says to the student, "Start". At that point they change hats, and they play different roles. The coach now becomes a pretend eductee (or a pretend "pre-clear"). And the student now becomes a student educator. He's pretending that they're in session and this is what they're doing in that session.

The coach plays his role and observes what the student does. As the student does it successfully, he continues the drill and sometimes breaks in and says, "Break. Okay, how are you doing? Do you feel you're doing okay with this?" If the student says, "Yes", he says, "Well, I think

you're doing pretty well, too", and validates it when the student is doing it well. When the student isn't doing it correctly the coach will say, "Break. Okay, what's happening?" and get the student's opinion. Then he instructs the student in what he wants him to do, and says "Do it. Start."

Now, whatever protests or self-invalidations the student might have about this, the coach's job is to acknowledge those, and say, "That's fine, very good. Okay, I understand that. Now do it." It still boils down to, no matter what happens, the student is going to do it. When the coach says, "Start", they again assume the two roles of educator/edutee. Pretend educator/pretend edutee. As soon as the coach says, "Break", the hats change, and the coach becomes the coach and the student educator becomes now a student. One of the tricks of a good coach, by the way, is after he says "Start", to then give a coaching instruction to see if the student bites (i.e., responds as a student rather than as a student educator).

Getting grooved in

Generally in coaching someone, if the student is doing well, I'll say, "Break, how are you doing? Are you satisfied with the way this is going and how you're applying this?" And if the student then says, "Yes, I am", I'll say, "Good, so am I", *if I am*. If I'm not, then I'll coach for what I want, so that I'm satisfied. I do not graduate a person from coaching until both of us are satisfied that that student has mastered that drill. But I'll ask the student first, because his own editing and self-invalidation will get in the way of any validation I'd try to give him even if I think he's doing a good job. And sometimes he may be striving for more than is intended in the drill, and that has to be cleared by me, the coach.

Before you say "Start" you make certain the student understands what you expect of him. And he does, apparently. So you say, "Start". And you let him do the thing for a while. You just let him do it, no matter how sloppily or poorly, for a little bit. Because maybe he's never done it before, and he lacks confidence, and it just takes a little practice to kind of get grooved in. So you let him do it for a little bit, unless it's very badly or very wrongly off target. And then you say, "Okay, break", and begin to take one point at a

time and have him improve it. But you let him do it for awhile first before you break in.

For example, if you were doing a coaching drill that involved the student going through a model session, just for the practice of going through a model session, then you'd let him go through that model session a couple of times before you'd do much of anything in terms of a coaching instruction. Just so he'd gain familiarity in the doing of it. Maybe he's stumbling over words because he's not quite certain of how to say them, or something. Well you don't want to say "break" every time he does that. Let him get a little confidence.

One thing at a time

While he's doing that, of course, you can make a note, mentally or otherwise, of what points there are that could be improved. And you begin to take them, *one at a time*, and that can't be overemphasized, *one at a time*, and help him to improve on the specific point.

If you notice that every time he says the session has begun, he goes, "The session has . . . begun", then you might say, "Break, okay, now, you put a long gap between 'has' and 'begun.' What's happening?" Whatever he answers you acknowledge it and you say, "I don't want the gap in there. Say it with intention. Now just give me that part. I'm going to ask you to say 'The session has begun' and I want you to be able to say to me, 'The session has begun.' Start". In the early phases of a student learning you're kind of gentle about that.

If a guy's into Class VI, or Class V, or Class VII, then your coaching gets tighter and tighter and tighter. So that when you say "Start", you want that student to look at you and say, without any lag, "The session has begun". And if you say "Start," and he says, ". . . The session has begun", you say, "Hey, what's the lag here? Do it. Okay, you ready? Good. Start. Break. There's a lag here. What's going on? Start". But that's heavy coaching where you're after fine polish and quick response. At the beginning you're much more gentle, to give a person some working familiarity with what he's doing. You expect a lot more from an advanced student, in other words, than you do from a beginning student.

On your coaching in the clear range, on certain things, if the student lags or even slightly stut-

ters or stammers, or has a moment of lag in his presentation, the coach says, "Break, what happened?" If the thing the student is supposed to say is "Give me the next item", and the student says "Give me the . . . next item", you say, "There's a lag there, get it out. Start." At that level, the student educator should have enough confidence in his tools that he is not going to feel invalidated and all caved in because he's been given an instruction!

Coaching to wins

But in the early phases you particularly want to make sure that you have the student do one thing at a time and that you stay with that one thing until the student positively wins and knows he has won and can do that one thing now, at least. And if you coach in a winning manner of this kind, you'll win, the student will win, and Educativism wins. And the student's eductees will win. Learning takes place very effectively when a person can successfully acquire new skills or abilities or new knowledge on a gradient on which he can function.

You coach a person as rapidly as you can in terms of the gradient that person in front of you can work at. Can I give you a formula for that? No. I can only give you that principle, because it takes your individual judgement.

This is true even from day to day on the same person, because one day the guy has had his buttons all pushed on him, and he's sitting there trying to be a good student. Good. That's a good drill because there are going to be times as a professional when you don't feel like giving a session and you've got to give one. And you've got to say, "Okay bank, go away. I'll talk to you later". By the way, if you give a session under those conditions you will find that later you feel so good about the session you gave that you pretty well took care of your bank anyway.

So, even in coaching the same person, even on the same day, how you coach him may vary. But you coach him as rapidly as you can to give him a win on each thing you coach him on. One, to be satisfied that he knows he has won, and two, that you're satisfied that he has won. Is that clear? You do a good, definitive job of coaching the individual.

How to coach is an art in itself, and learning it takes time. The most advanced students are

probably the ones who know how to coach best. They're the ones who can pass on that art to the people who are learning. There are a lot of benefits to be gained from doing this, because as you coach others you also learn, you see some of your own missing talents and abilities.

Self-coaching

The coach, by the way, does not allow self-coaching by the student. The student never says, "Break". If the coach looks over there and he sees the student self-coaching, he says, "Break. Are you self-coaching? That's my job. Don't you take my hat away! If you did it wrong, and I didn't notice, that's your win."

Otherwise you can just see it now. You say, "The session has begun", to an eductee, who doesn't know anything about this, and then you apologize because you had a lag. Ridiculous! Follow me? The coach's job is to do the coaching. The student's job is to be a student. The person who is evaluating how well the student is doing is the coach, not the student.

So if you as a student, while being coached on a given point, notice that you made an error, don't brag about it, don't point it out to the coach. Realize you probably got him enough in session that he didn't notice it, and go right on as though it hadn't happened. And then perhaps after the coach says "break" on whatever point he picks up, you can say, "Hey, did you notice that error I made?" Then that's not self-coaching. You're not breaking up your training with your own self-editing. Let the coach be your editor for purposes of coaching. You can make a note of your own errors but it's the coach's job to deal with what you're doing at this point, and he has that responsibility. Don't take his hat away.

If the student comments

If a student comments on his errors during a break, as a coach I might say, "Well that's great that you noticed those things. I'm glad you've got that perception. But you can be dividing yourself up by trying to assume two viewpoints at once. For the purpose of this drill I want you to assume a viewpoint of an educator and not a coach. I'm not going to reject or invalidate your originations. Please give them to me because we have to have a good two way affinity reality and communication between us on each side, two way ARC, but I would really rather you focus on

being a good educator and let me worry about how good that is for now. Okay? Just the very fact you're concerned about how well you're doing takes up attention, which affects how well you're doing. Okay?"

One of the reasons actors forget lines while they're learning a part, or rehearsing, is that they're trying to see themselves from an audience's point of view or a director's point of view. When an actor can let the director worry about how he's doing, and really put his whole attention on being the character he's playing, the director might say, "Yeah, but walk a little further downstage, will you?" "Oh, all right." And he can walk a little further downstage. He's not worried about how well he did it. He lets the director observe or catch those things. That is the director's responsibility. In this sense it's the coach's responsibility.

Designing coaching drills

A coaching drill can be designed for any purpose you wish to design it for. I have here in my hand a stack of basic exercises, zero through something like 22 of the things. And even those aren't enough. But these are designed specifically to help you the educator learn how to process somebody and in some cases yourself. They're the little pieces that go together to make a good session. They're the little skills which, cumulatively put together, make it possible for you to effectively give a good session without having to worry about what the heck you're doing.

You could set up a coaching drill for how to greet a new eductee and then escort him into your educting space and sit down with him before you start the session. Just as a drill to do that. Some people are fine the minute they say, "The session's begun", because they had a lot of good coaching on that, but they don't know what to do before the session's begun. So if you're going to coach somebody on that, you'd mock yourself up as all sorts of different eductees, you know, you'd shuffle in and say, "Where am I? What am I doing here?" And you'd have the guy handle you in that kind of shape. Then if he could handle that well, you'd pick up another role, and you'd come in as a very angry person. And you'd say, "You son of a bitch you're going to make me better, huh? Well my wife made me come here, but by god, you're not gonna do any-

thing to me. I'm going to show you this stuff doesn't work", and so on. And have the student educator handle that, until he's got the guy at least down to the point where he says "The session has begun".

You could set up a coaching drill to do anything. In other words you can design a coaching drill to accomplish any specific thing you want to aim it toward. A coaching drill can be used to assist an individual to express or creatively use a talent or an ability. It is in its own way a form of processing, but it's training. It's more in the training line than it is in the removal of charge or the creative mental aspect. It is a practical thing. Coaching drills are intended to bring about a practical demonstrable result in present time that can be observed objectively by anyone. In a session you may want the guy to feel free. In a coaching session you want him to demonstrate that freedom.

Breaking into components

We could design a whole package that could be utilized in a given field of endeavor, to train people to do a certain kind of job, by breaking that job down into its components and establishing basic exercises for each of those components. Then having somebody teaching the group, and having some of them coach the others on doing those components until they finally could do each of the components. Then you'd have a drill that included all of the components and have the guy put them all together until he could do the job well.

In many respects many fields already do this in their training. They just don't have these labels and they may not do it with quite the know-how we're doing it with. In the field of learning to fly an airplane, for instance, there are many things which correspond to what would be called our Basic Exercises, except the roles. They don't do role-playing, with the coach changing roles and so forth.

Coaching and basic exercises are integrally bound together. They have tremendous value, and there will be many times where you will see that a better solution to your eductee's problem or difficulty or thing he wishes to handle will be in a coaching drill rather than an educting session per se. So you make up a coaching drill which will push him through that thing, and do

it. Furthermore, you charge him for it at the same rate you would charge him for processing, because it is a form of processing, and it takes a specialized skill and a talent to do it.

You also observe while doing the coaching drill what areas of buttons there were that might be handled in a session, and then later you can assess those out and see whether there's more to be handled in a session situation. A difference between the coaching situation and the processing situation is that in a processing session the educator's code applies. In a coaching situation it does not apply, particularly or necessarily. However, the thing that makes it possible for the coach to evaluate and invalidate is that there's a purpose to be accomplished and they're both working toward it, and the coach doesn't quit until he has succeeded and caused the student to succeed. And the success outweighs the invalidation or evaluation that occurred in the process.

Handling automaticities

For example, say an educator had a problem of feeling invalidated when somebody looked at him rather questioningly, and the coach knew this. The coach could say, "All right. I am going to say 'start' and when I say 'start', I want you to ask me an educting question, 'Is water wet?' When you do, I'm going to look at you like I'm really doubtful, and then we'll see what happens. Good. Start." "Is water wet?" Educator falls apart and says, "Oh, my god!" Coach says, "Break, what happened?" "I feel very invalidated." "Good. Where do you feel it? I see. Okay. How? Good. All right." He does this 3 or 4 times and the same thing seems to occur.

So, as a coach you use the principle that whatever a person's doing compulsively you get him to take charge of it by doing it on purpose. You say, "All right. Now this time, when I raise my eyebrows, or look quizzically at you when you give me the question, I want you to intensify your flinch many times. I want you to curl up and roll over on the floor in a fit of invalidation."

You want the guy to intensify and go to extremes in dramatizing the thing he does whenever this stimulus occurs. So you say "Start", and the guy says, "Is water wet?" You look questioningly at him, and he falls off the chair. You say, "Break. What happened?" He says, "I know, my grandfather used to look at me like that even when I did something right. And he always made me feel like I was an idiot, or I was stupid", and he gives you the picture. You say, "Okay, great, wonderful."

Now you don't want to get heavily into processing here. You don't want to say, "Okay, good, how many incidents are there?" You can, but that's not the point here. What you're more likely to do as a coach is say, "Great, get back on the chair again. Okay, how do you feel about my looking quizzically at you now?" "Well, it seems a little better." "Good. Let's do it again." And you keep up with that particular thing until you can look as quizzical as you want to and the guy goes right on with "Is water wet?" "Yes." "Thank you." The coach can sit there and look up a quizzical storm and the student is quite able to look at it, perceive it, handle it, and feel quite cheerful and in charge of the situation.

What do you do then? You really acknowledge the win the student has made. You say, "Break. How do you feel about that?" "Gee, that's easy to handle now." "Wonderful! How do you feel about that as a win? Do you feel you've succeeded or overcome something you hadn't handled before?" "Yes." "Very good. Well I want to indicate that you've done that, too. Great. Good. Wonderful. Now what's the next thing we can work on?" You get the idea?

History

The history of the basic exercises goes back a long way, and can be found in many areas. My personal experience with them began around 1954, and at that time they had no name. I was teaching what was called an Advanced Clinical Course in London, England¹. I had about 30 advanced Scientology students on this course in London. I wanted to be sure that they knew how to just do a session or a process, so I gave them

1 To my knowledge Jack Horner was the only person other than L. Ron Hubbard to lead an Advanced Clinical Course. *AntEd*.

a very simple process to do on each other, called ARC Straightwire. I paired them up, and put them in different rooms, which we did at that time, because they were advanced students. I had two assistants who went around and watched everybody to see to it that they were doing what they were supposed to be doing. And I must have spent half the period running around with these guys because the students kept changing the process.

They were told to only do this process. But, they were changing the wordings of the process, they were doing everything but duplicating the process they were asked to do. Well, you can't have a course in which you teach specific materials that the students are supposed to do if the people don't do the materials you present. So I paired them up and would not let them go further on the course until they exactly duplicated the material that they were supposed to do. And I had to break it down even further from just the giving of a command, to start saying, "Yes, but you're not acknowledging." And we began to break that down.

Apparently this problem was coming up not only with me, but in Phoenix, where the other Clinical Courses were being taught by Mr. Hubbard, and from these the training drills were eventually extrapolated, or developed. They were broken down into the components of a session, those which are necessary, which are the skills and abilities of an eductor that make it possible for him to effectively deliver the technology.

Now, whatever the philosophical system is called, Scientology, Abilitism, Eductivism, Dianology, it still requires a means of teaching it. The means of teaching it could almost be said to be senior to the subject being taught. It's no good that one person can be a super eductor if he can't pass on that knowledge. There's no point of a super skill unless you want to be known as a unique historical figure or something.

The old artists had their schools, and what they did was make some new student come in and do nothing but paint in one color a line on a fresco or something. And that's all the student did for 3 years was paint a line. Maybe he got graduated to another color after 6 months. He could paint red lines instead of blue ones. And so on. Maybe the student didn't even get that far to start with, all he could do was mix the paints. Or maybe clean brushes, and help find and prepare the materials, and so on. And they built it up piece by piece until they knew every part of the profession they had gotten into. Well that's what we're doing here, only it's streamlined and speeded up.

The first drill

Okay, so getting into these basic exercises, what is initially the most important thing that would have to be present for a session to occur? There has to be an eductor present for a session to occur, or an auditor. So therefore the first drill has to do with an eductor or an auditor being present. Being present where? In the session. It can be noted that while a person's body may be present, he or she may not be. And his or her mind may be so present that the mind is in the way of perception. Therefore, the first drill is our BE-0, which corresponds to Scientology's TR-0, although it's not precisely the same. It's called "Confronting"¹.

Now for many newcomers this is badly gotten across. It's not sufficiently explained, or the newcomer is so evaluating this by his old data, that he does not hear the information, and says, "Oh, I've got to sit and stare at somebody for an hour". And so occasionally you find someone trying to investigate a subject of our kind and then going out and reporting about how they had to sit and stare at somebody for an hour, or somebody stared at them for an hour, which is losing the whole point of what is to be accomplished.

We are oriented to doing something all of the time, *doing* something. Well one thing you're doing in a session is perceiving, and listening.

1 I was on a trial Tr's course in December 1956, with Mary Sue Hubbard and her friend Peggy Conway. Rosinna Mann ran in, in close connection with Ron. At that time they were called "Dummy Auditing Drills" and covered origination (nr. 1) to an actual trial session (nr. 5, now dropped). Later it was found that practice in confronting came earlier, which is why it was number 0. *AntEd*.

But there are many people who can't even sit still. You'll find this sometimes when you process them. You can't follow them on the e-meter because they're waving the cans around like a pair of semaphore flags.

Sitting comfortably

BE-0, the confronting drill, is the basic, the beginning, the most important of all, and one of the hardest to fully accomplish. We're not interested in producing confronting robots here. We're interested in somebody who can sit his body quietly and comfortably in a chair, or stand, or be wherever he is with somebody in session, whose attention is on the other person, who is interested in the other person, and is observing the other person, and who is present with a minimum of pictures. You're kind of an acting clear if you're doing it well. Confronting involves a willingness to perceive anything your eductee does without your getting your buttons pushed in the process.

So your job as a good coach is to first get the person to just be able to sit there comfortably and look at you and perceive you. Not stare at your eyeballs, but perceive your whole body, your presence. And just sit there and do that. That's very difficult because one feels one must *do* something. For some people, just sitting there is not *doing* anything.

A good coach doesn't have to sit there confronting back. A coach has to be aware enough to make sure the student's doing the drill, but a good coach can move around and look around the room, and do whatever he wants to. However if you do that as coach, you give something interesting for the student to be interested in, and therefore it's easier for him to sit there and confront because there's something going on.

The most difficult thing to do, in a way, is to sit there confronting somebody else who's just sitting there. This is a universe of action, and for two statics to be aware of each other statically, for two beingnesses who are the originators of motion and activity and energy and mass, and space, and time, to just know each other's presence without more than minimal action, like breathing, for a period of time, is a difficult exercise. But that's what you're aiming toward. When a person can do that well indeed, then the coach can start to present things which in a

session might push the educator's buttons. And that's called "bull-baiting", but that's a secondary part of the confronting drill.

Total confronting

If total confronting existed, if a totality of confronting existed, the two beings would be doing it without bodies and would be occupying the same no-space. That's a degree of achievement we don't ask for in a coaching session. A body by definition is a via, so you are confronting through the via of a body. If you're going to sit and process somebody, putting it simply, if you're sitting there twitching, and moving around, and scratching, and so forth, the guy's not going to feel very secure with you.

On the other hand if you're so formidable, you know, you sit there very straight and you look at the person very severely, he won't be in session because he's terrified! You're going to have to spend sessions getting him to confront you, much less begin to deal with his bank! What you as a student should be learning is how to specifically confront to the degree and in the way you wish to under your control and volition. So that if you have an utterly terrified person you don't sit and really head-on confront them. That's overwhelming! You kind of maybe look down a little bit, and write on your notepad, and say, "Hey, are you ready to start? Oh, okay." And you don't overwhelm him with your presence. It's being there for the guy.

Most important

Now, in a more abstract and more important sense, probably the most important of all, confronting someone in a session could be put this way, "Whither thou goest, I goeth. Wherever you are, I am. Whenever you are, I am. Wherever nowhere, or no-when you are, I'm with you. Buddy, I'm with you, through hell or high water, or low water. From the pinnacles of your successes to the depths of your degradation, I am with you. And whatever you want to accomplish, and whatever you're in, I'm going to help you get through it, and I'm kind of spiritually holding hands with you and being with you all the way." It's *that* sense that you're trying to develop, no matter what the mechanics of the confronting drill may be.

[To be continued]

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Past Lives – Memory – Knowledge

by John Mace, Australia

I AM FREQUENTLY asked questions by clients, intrigued by the relationship between the above, so it is time to put my answers in print.

Thanks to the Polish mathematician Count Alfred Korzybski, the nature of time is easily established as being purely a concept of the physical universe and is non-existent in the spiritual universe. It follows that Spiritual Beings in the spiritual universe — exterior to and detached from the physical universe as for example after bodily death — do not experience time, for they are in a state of *timelessness*. (*How to turn Upsets into Energy*¹, chapter 9). Timelessness may sound a bit mind boggling but it is not as far fetched as it may appear at first glance, for the Christian and Islamic faiths in their belief of Heaven and Paradise unknowingly attest to this state.

Heaven and paradise

There are four main religious groups on this planet — Christians, Muslims, Hindus and Buddhists. The last two are based upon the belief of reincarnation and the first two on the concept of Heaven and Paradise.

The Christian concept of heaven and the Islamic/Muslim concept of paradise are remarkably similar, but importantly, both are based upon a common belief that one's next life in heaven or paradise, will be an eternal one free of travail. It is the word "eternal" from which comes the Christian concept of "Eternity" which is relevant to this article.

The word Eternity of course is peculiar to time and any dictionary will describe the word Eternity as "Time without end; endless; all time." Now if something does not have an end,, it can

have no beginning — you must have a beginning to have an end — a game of football cannot end unless it has started and the same applies to any activity, but if there is no game of football, or if there is no particular activity, the concept of ending and beginning is immaterial and totally irrelevant, for neither exist in a "no game" or "no activity" level.

Logically therefore, Heaven and Paradise with their fundamental component of eternity, cannot contain time. Now we all experience time and know it exists — the clicking of a clock demonstrates this — but this in the physical environment, in the physical universe and not the spiritual universe of Heaven and Paradise.

I have never seen any Christian or Islamic literature on the subject, but there is an implied and irrefutable belief in a state of *timelessness* in the concept of heaven or paradise. If this is not true, the very foundation of both these faiths — eternal life after death — is unsustainable.

I am not arguing for or against the existence of heaven, paradise or hell, but am using the concept to support my contention that time is non existent in the spiritual universe.

Memory and knowledge

This concept of *timelessness* brings some very interesting propositions or observations into play as regards memory and knowledge.

Knowledge is not in any way dependent upon time. Where you acquired a particular piece of knowledge and how long you have had it are totally irrelevant; for example, if someone asks you the simple mathematical problem, "What are seven nines?", providing you know the

¹ John Mace's book, published in 2000, available direct from John (see end of article) or from IVy in Denmark, in which case the price is 100 Danish Kroner, or 14 Euro, postage paid, but all money exchange costs should be added to the price. Ed

answer, you will immediately say "Sixtythree." If you do not know you, may have a guess, shrug your shoulders, or try to work out the answer. It is very doubtful that anyone asked that question and knowing the answer, would be able to recall exactly when and where they acquired the answer, acquired the knowledge. This is true in most cases unless the person concerned has a good reason for remembering the exact circumstances of the acquisition of some particular knowledge. Some knowledge is automatically associated with a particular event, because of the impact it had on the individual concerned when they first acquired it. Learning that president John F. Kennedy was assassinated is a case in point for many people old enough to recall the event — they can tell you precisely where they were when they heard the news. Strange to say, or maybe it is not, but I have no particular recall of the moment I heard the news. I probably heard it on the radio, but that is only by deduction, but I do remember quite well, meeting a casual acquaintance in the local shopping centre who did not know of the assassination until I mentioned it. Why I can readily recall this meeting, but not the first time I heard of Kennedy's assassination is of no import except to provide another illustration of the point that knowledge is not in any way dependant upon time, place or event. Knowledge, once acquired just sits there in the psyche, totally detached from and independent of time. Another example is knowledge of one's parents. Except in the case of someone who has never known either of their parents, I doubt if there is anyone who can say when they first realised that a particular female was their mother or that a particular male was their father. Once again, knowledge is completely divorced from and totally independent of time.

In another article titled "Mental-Imagery"¹, an analogy between one's body and the computer keyboard is drawn in illustrating the relationship between Body, Mind and Spirit and I am going to expand upon this concept in relation to memory.

1 See the next IVy. Ed.

Triggering

Memory is the action of bringing knowledge into conscious recall. Most memory is triggered by the bodies' perceptics so that it is brought into conscious recall in the same way that a computer's memory is triggered by pressing some keys on the keyboard, which results in a display on the monitor. The most common human perceptics are sight, sound, smell, taste and tactile. There are numerous others of course; awareness of temperature and body position are two of them, but the latter even breaks down into numerous others, such as awareness of height, or whether the body is lying, standing or sitting. I once saw a list of over 50 perceptics.

It is axiomatic that you cannot recall anything you do not know, which is interesting because you only try and memorise what you do not know, hence last minute studying by some students prior to an exam. It can be said that memorising is a poor substitute for knowing, because if you know something you do not have to memorise it. Memorising is of course the action of consciously trying to retain data. Data becomes knowledge when you know it.

In my early studying as a young adult, after a prolonged period of study, my tutor said to me on the eve of an examination, "Go out and have a few beers and relax. If you do not know enough to pass now, a few hours of study is not going to help much." I now understand the import of his words.

The bottom line about knowledge is that it sits in the psyche until it is accessed or triggered. To revert to the above example of being asked the mathematical question about seven nines, although you readily supplied the answer, the chances are that until you read that particular sentence you had never even thought about it for a long time. Similarly, ask a person who has been married for, say, 30 years where they got married, and very quickly they will give you the answer, but once again, ask them when they last thought about that piece of information and more often than not it will be anything but recently.

Whilst reading this your knowledge is being constantly accessed or triggered through sight. For example, when you read something you are initially using the sight perceptic and each and every word you see is triggering or accessing your knowledge of what that word means. This depends upon your vocabulary of course, but if you do not know the meaning of a particular word, the knowledge that a dictionary will provide the answer, will probably be triggered.

A secondary triggering can occur if for example you are scared of heights. That fear can be triggered to some degree by mentioning the perceptic of being aware of "body height". Again, if you are married, the chances are that the circumstances of your wedding have also been triggered. For instance, as I wrote about marriage, I found myself recalling the name of the church in which I was first married 50 years ago, yet I had not given the slightest thought to that bit of trivia for years and years.

Each and every one of us has a wealth of personal knowledge lying dormant until accessed or triggered. The triviality or otherwise of the knowledge is immaterial to the concept that knowledge is just stored away until it is triggered or accessed, for, as explained in my book, *a spiritual Being has an infinite capacity to store knowledge* and what has been illustrated above is that you are not aware of what you know, what knowledge you have acquired and stored until that knowledge is triggered and accessed.

Based upon experience and logic, to me it is obvious that we retain our knowledge devoid of specific memories, for example you do not necessarily have to remember the act of learning to drive a car to be able drive one. Knowledge is an inherent factor in all of us, as separate from memory. The degree to which this applies in regards to past lives would be very much dependent upon a person's spiritual awareness at death of the body. An example of this is the child prodigy who is a competent musician at five years of age. Again, people suddenly from out of 'nowhere' get brilliant ideas and solutions to problems and so often they have no 'this lifetime' training in the area. To me it speaks for itself; you take knowledge, but not necessarily memory with you, when you leave your present body.

Past life memories

A very natural question surfaces here which is pertinent to the name of this article. "If a person has an infinite capacity to store knowledge, why do they not remember a past life, just as they remember what they did yesterday?" The simplistic answer is that like any knowledge you have, you do not know what you know until for example, you are asked a question about it. This needs elaborating upon.

The main reason for this forgetting of past life memory appears to lie in the very nature of the physical universe itself and the important fact that our bodies are physical and therefore are a component of this physical universe. Before proceeding it needs emphasising that memory is dependant upon knowledge being triggered or what is known in some circles as 'association of ideas', for the mechanics of memory rely upon some common thread leading to the area in question. I suppose it is like following a piece of string in the dark to retrace your steps — the length of string is common to both where you are now and where you want to get back to, in fact may be the only thing that is common. If it was pitch dark, without the common factor of the string being in both locations, you would probably never find the original location. If someone said, "Here, follow this string and you will get a surprise", you would not know what was at the other end, in fact if you did not know what to expect, did not know what was at the end of the string, you could hardly find it anyhow.

The word 'common' is the principle operative word here. Whereever you have been, whatever you have done in this lifetime there is only one common factor throughout — there may be similarities, but there is only one specifically common factor — and it is your body. Just think about it, no matter what the circumstances, your body is the only thing which is specifically common or associated with every aspect of your entire life. It totally transcends time and location. Your body is the piece of string which leads from one thought to the next, one piece of information to the next. *Your body is the ultimate trigger.* If there is no trigger, no piece of string, it is very difficult to locate or access knowledge and you will just metaphorically flounder around in the dark.

By now this should have told you that when you die and you leave your body, you have discarded the guiding string which leads to past life memory, but if some outside agency, say a counsellor uses specific triggers, you can be guided into knowledge of past lives provided you are willing to look.

This is the answer to the question as to why a person cannot normally consciously recall past lives, whereas they can readily do so in regression therapy.

In the scheme of things, and probably there by design, is another very practical reason for not having natural recall of past existences. If we were to come into every new life with a memory of the last, well, life would be complicated in the extreme, in fact be utterly confusing.....just extrapolate the concept for say ten lives for starters and then a hundred lives and then a thousand lives. Even with conscious recall or memory of ten past lives, I think I would be mocking up a bout of chronic amnesia just to get on with my current existence, so lets forget the thousand lives — just how many mothers and fathers do you want!

A third but important component in this enigma about past life recall, is that memory and time go hand in hand — each is dependant upon the other, each are irretrievably intertwined. Memory by its very nature refers to the past, which automatically creates the concept of time so that without time there can be no memory and of course vice versa. This means that in a state of *timelessness* there can be no memory and as the spiritual universe contains no time, in that universe memory is non-existent. When a person experiences bodily death they are now in the realm of the spiritual universe where there is no time and therefore the person can have no memory of a past existence. All beings in the spiritual universe, call it heaven if you wish, are living in a state of *now* to the fullest extent and meaning of the word — no past, no future, only an awareness of now — eternity — a sublimely peaceful and serene awareness of self.

Each life can be likened to a book which is put on the shelf after

completing it. When you finish a book and close it up, your attention will very soon go onto the next book to be read. As soon as you start the next book, your attention is on that and not on the one you have just read. It is the same with life — as soon as you start a new one, that is where your attention is now centred, but you can revisit a past life just as you can revisit a book you have previously read. It is only when your attention is directed to a past life by an outside influence that recall will occur, for the knowledge of that life is locked in the psyche awaiting access just as the book is sitting on the shelf awaiting someone to open it.

When you finish one book, whether you immediately reach for another or whether you figuratively lay back and recall the pleasure it gave you, is a very personal choice and the same applies to starting a new life — it is a personal choice as to when you start again.

Either of the three explanations of the blocking past life recall would probably be sufficient to achieve that end, but with all three in place it is almost an absolute certainty. I say 'almost' an absolute certainty because I have heard of several cases where, against all the odds, snippets of past life recall did happen naturally.

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Upsets Addendum

by John Mace, Australia

*Since John Mace wrote the book **How to Turn Upsets into Energy**, he has not ceased to look for ways of improving his techniques. Therefore he has added an addendum to the book concerning the advances he has made. The following is that addendum. Some details on obtaining the book are contained in the footnote at the beginning of the previous article. Ed.*

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SINCE THE PUBLICATION of this book in mid 2000, there have been some major developments.

Although the principles in this book remain unchanged, and they hardly could change since they are fundamental truths, the application of these principles has made a quantum leap in effectiveness.

The major discovery is the connection between Upsets and Negative Identities. Each are irretrievably interconnected so much so that neither of these are now handled individually.

The effectiveness of using Upset Technology and Negative Identity Technology separately is still valid, but combining the two into a single action has produced a ten fold increase in effectiveness.

Without going into details, it has been realised that *all* negative identities have their origin in an upset, in fact every upset *always* produces *two* negative identities.

Locating and handling Upsets has now been relegated to a tool for finding negative identities. The identities so uncovered are not only unbelievably subtle, but would hardly ever be located by previous methods, yet they are the very woof and warp of a person's personality, buried so deep that they are normally inseparable from the person's view of themselves.

Another major development concerns the practice of addressing past lives as a means of

resolving present day difficulties. Page 19 of the book makes claim to the fact that only 5% of my clients resolve their difficulties by visiting past lives. The figure of 5% has now changed to an absolute zero. Without in any way denying the fact that we have all lived before, there is now absolutely no necessity to visit past lives to solve current problems and difficulties.

What has also become obvious is that unfortunately there is no way an individual can use either the Upset or the Negative Identity technology on themselves. This is expounded upon in the article Mental Imagery, on my web page [www://http.mental-imagery.com](http://http.mental-imagery.com). Printed copies are available free on request. Mental-Imagery™ is the name of the procedures developed by Identiks.

Those with established people handling skills, such as counsellors, are now being trained on Mental Imagery Procedures (MIP)™ by correspondence and phone. This is a logical extension of the ability to deliver counselling over the phone. The so-called tyranny of distance is a thing of the past, no matter where a person is located, whether they seek counselling or training.

Book Correction.

The last line on page 46 and the 4th Line on page 47 contains the word Practals. This should read Fractals.

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Everything that irritates us
about others can lead us to an
understanding of ourselves.

Carl Jung, psychiatrist (1875-1961)

Sent in by André Coetzee

Making It all the Way Out

by Colin Mills, England

WHAT DOES MAKING it all the way out mean? Many people take it to mean that by making it "out" we will escape from the pain in our lives or the pain of humanity. While this is all part of it, making it all the way out means breaking the compulsive life and death cycle which has ensnared us for eons, thereby giving us the power of choice to incarnate or not. Man as a spiritual being has to incarnate in order to set himself eventually free, for it is by occupying the physical form that he learns the valuable lessons that life has to offer. Each life-time man has the opportunity to redeem himself a tiny bit more in order to overcome a piece of his Karma¹. Should he choose not to do this, he has effectively wasted an incarnation. He will, in the same vein that he cannot control his death, be drawn into the humanoid form when he is 'ready'.

So how do we make it all the way out?

Present state

What we must first realize is that everyone of us is at a different level or step on the path out and we are where we are right now because we gave up our pet vices, exploiting others, debauchery, salaciousness² to name but a few and put a little more effort into nurturing our soul or spirit by helping free all forms of life from distress or harm. How you have done that only you know. Man devolved from his pure state until he hit rock bottom eons ago and through the development of his mind has slowly evolved from a herd mentality to his recognition of "I". Each stage of consciousness that man en-

ters into through perceiving his environment and permeating it, slowly becomes wisdom, which then becomes an intrinsic part of his being. This might be the way we treat our pets and the understanding that they, too, are spiritual beings, or the need for the caring of the less fortunate. What we cannot see now, we will see in the future and when that is permeated and understood, it, too, will be relegated to the past. As an example, eons ago man discovered how to use fire and experimented with it. It now plays such a small part in our lives that we have almost forgotten it.

Man's learning to deal with the elements of the physical universe has brought each individual to where he is now 'at'. Should you want to accelerate your journey on the path, here is some fuel for the journey (or some food for thought!)

Food for thought

Running away from the pain of life isn't going to get you out! The Buddha said that all pain comes from desire. Hence the east has steered away from objects of desire. But what he also said is that man has to walk the Middle path. That middle path does not mean poverty and the exclusion of comfort — it means living a life of Right Balance. It means fulfilling our desires until we see that our desires are nothing more than emotional, out of control, craving, having nothing to do with the soul.

All pain comes about through fear, the fear that our desires might not be fulfilled. A failed desire

1 Colin defines Karma as: "The good or bad things that happen to us as a result of our behaviour in this life or earlier lives."

karma 1. (in Buddhism and Hinduism) all the acts, words, and thoughts of one life, supposedly to determine a person's fate in his next stage of existence. 2. fate; destiny; kismet. *World Book Dictionary* (it's a word loosely thrown around! Ed.)

2 salacious 1. obscene; indecent; smutty: a *salacious joke or book*. 2. lustful; lewd, a *salacious person*. syn: lecherous, lascivious. *World Book Dictionary*

might be being dropped from the football team and the subsequent loss of self esteem or the desire to be loved and losing that loved one. If you want to set the growth ball rolling, fulfil those desires! We have a choice in life — we can either sit back and do nothing about getting the things we want, thereby never experiencing any pain or upset or we can try to fulfil everything that we ever wanted. If we lose and are crushed by the loss of a particular desire such as the loss of a loved one or a loss of a business, the correct type of counselling will handle the pain of that loss and will allow us to continue with the fulfilment of those particular dreams.

The day we can take loss in our stride in a particular area without being upset, we have achieved a position of growth in that area. We can either have it or not have it.

Having wonderful ideas does nothing until you try and bring those ideas into reality. Pushing ourselves out of our boxes¹ creates milestones in our endeavour to make it all the way out. Why? Because every desire we have, albeit a desire for a house, a car, a boat, a plane, a perfect romance, a career success, all fall within the playing fields of the physical universe. It is the purpose of spirit to conquer matter or the objects of desire. When we really push ourselves and achieve those things, we have satisfied those desires, thereby overcoming the barriers of ignorance which have prevented us from winning in the past. It is possible, of course, that we have already, in some earlier time succeeded in conquering a particular desire, which would be the reason why we would have no desire for it. But if there is pain associated to it, then the desire probably needs to be satisfied.

Identities

When we decide to satisfy a particular desire we are in essence, pursuing a goal. Lets say it's to have a perfect romance. The moment that goal is activated we also activate a package of identities. What is an identity? In psychology terms it is the *alto ego*. In essence it is a personality

characteristic that has within it a package of abilities or liabilities that either assist one or prevent one from achieving the goal or dream. The simplest way I can explain what an identity is, is for you to recall a time when you did something you were ashamed of. If you look back and say "how could I have done that", that 'being taken over'² that made you do whatever you did was an identity.

That package of identities helps you but unfortunately also hinders you in the pursuit of your goal because it can also help you to fail. And, as we know, failing is painful.

Some self-improvement centres use various techniques to handle those identities which prevent us from achieving our desires. These techniques allow one to deal with the force or pain one runs into when one is trying to achieve one's goals. They accelerate the process. By inspecting our identities we regain control over them, which allows us to achieve what we set out to achieve and having done that, move on to the next area that we want to achieve in.

Increased understanding

Each success that man has in his pursuit of his goals brings him closer to his understanding of the playing field of the physical universe. At some point he recognizes his own spirituality and will start to recognize that he has been submerged in the illusion of the physical universe, imprisoned by its thrall, see that he has mistakenly identified himself with the form and will voluntarily turn his attention away from himself and onto aiding humanity. Personality desires are sacrificed for the sake of service. It is this aspect that takes man further along the path than all else. This must be done in a balanced, intelligent and non-fanatical manner. His service is to his soul and all that is One with mankind, not to some guru or group which seeks to use him to their own ends.

He starts to understand the true meaning of love, not the emotional love of the identities of

1 our comfort zone

2 I wrote to Colin: "Don't you mean here 'the being taking over'?" and he replied: "Not really — it could be a being taking over but identities, it seems, are our creation. We made them when we were far more powerful than we are now and this is why they can control us in certain circumstances." *Ed.*

romantic couples but pure Love, defined as pure reason and wisdom, a oneness of all. This love includes a vision for humanity and a plan as to how, using the power of his spirit and his most basic goal, to bring that about. That goal might be in the field of politics, the sciences or religion. He then finds a group that he can co-create that vision with thereby expanding and growing even more.

Results

What will he find and know in the future? Undoubtedly he will know the following from "The Ageless Wisdom"¹ written some 10,000 years ago which is what is occurring to all who follow a path of selflessness, harmlessness and right speech.

"Through right action (meditation [processing and some types of auditing is simply concentrated meditation] and service) a scientific process takes place ... brings about 3 things.

- "1. A stimulation of the higher atoms of the etheric, astral and mental body. (This in layman's terms, etheric is our transceiver which we use to emanate and receive telepathic signals, astral is our emotional response to things, and mental is our logic.)
- "2. The discarding, as a result of this stimulation, of those atomic substances which hold the person down to earth.
- "3. The increasing of the magnetic attractive power of the higher atoms, which draw to themselves atoms of higher vibration to take the place of those of low vibration."

We are where we are 'at' right now because of the above process. Following the right path we will reach the final 'Ring pass me not'² which, when dealt with, will break the fetters that chain us to the physical form and we will have

the power of choice as to whether we incarnate or not.

We have all walked the path for eons and fit somewhere in the following categories:

- a. Those un - awakened to the "I" consciousness. These are called³ "the darkened sparks".
- b. Those awakened to the condition of individuality. These are called "the flickering lights".
- c. Those awakened to the knowledge of the soul. These are called "the radiant sons of light"

All will eventually make it all the way out — every person is on the path working through their relevant karma and at some point will know their spirituality. At that point their journey will accelerate. The individual becomes the path.

Have some beings made it out? Yes. And what are they doing at the moment? There is some interesting literature available on that, a book entitled *Hierarchy*, available from Lucis Publishing — and no, they are not zooming around in spaceships.

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1 In the Veda.

2 Colin writes: "The 'Ring pass me not' is the final piece of knowledge that once fully understood, allows us to break free of the compulsive life/death cycle of man. It is found through service to humanity and increased awareness. References can be found in the following books; *The Secret Doctrine* by Helena Blavatsky, *The Yoga Sutras* of Patanjali, *Initiation*, *Human and Solar* by Alice Bailey, *Ponder on This* by Alice Bailey (this is the easiest of all to read, I recommend it to anyone)." Ed.

3 Called by the Vedic Masters, see *The Yoga Sutras of Patanjali* or *The Light of the Soul* by Alice Bailey. Author's footnote

Conferences

by Antony A Phillips, Denmark

COMMUNICATION HAS ALWAYS been regarded of great importance, both in Early Scientology, and in the world in general. There are many forms of it, both individual (one person to one other) and in various types of groups. For those who are interested in the techniques and data of Scientology, we hope that IVy, with its associated Internet connections, is proving valuable, but there are many other communication media available.

One is the prearranged meeting of a number of people with some sort of a programme (including speakers and seminars), and the opportunity to meet other like-minded people — both a valuable source of enrichment. These occurrences are variously called: conferences, congresses, seminars, get-togethers and conventions.

England

One recently took place in London on the 20th of April. The English Spring Seminar has been a regular affair for many years now, in recent years with about 40 people coming, and this year was notable in that the participants numbered 53. It took place on the outskirts of London, in premises at the edge of a park, and a cold lunch was provided which we were able to eat in the sunshine. Speakers included Antony Phillips (Scientology past and future), Barry Fairburn, Renee Henry (on her quest to resolve mechanisms of cancer leading to confrontation with medicine industry and psychiatry), Albert McManus (Other Universes and "Big Bangs"), Collin Mills (on Knowledgism, having recently spent a long spell at the Knowledgism centre), Steve Bisbey (Experience of trauma handling, with interesting views on modern developments, and pointing out the need to go to the beginning of the 2D when handling 2D upsets, and much more) and Chris Dunk (Size Matters, including methods of handling entities).

It is too late for this year's London Seminar, but you can ensure you get details of next year's London meeting by emailing to Ewa Manius at leshii9023@aol.com.

Germany

The German Convention is still to come, so you can make plans for that right now. It will be on the 11th to 13th October (see last IVy page 38). The style of German conventions is somewhat different to the English, as they last from Friday evening to Sunday 14.00 and is at a convention/course centre where all meals and overnight accommodation will be included in the cost, which is 220 Euro.

One of the speakers booked is Ken Urquhart, writer of an IVy regular column. Ken, as you will know, has had much experience working with Ron in circumstances ranging from butler and personal valet (see IVy 2), to "LRH Personal Communicator", in which capacity he gave LRH direct administrative and executive support. Overall, his close connection with LRH spanned fourteen years. I will also be there, talking about Scientology, Past and Future.

Address

For details of the German conference contact Bernd Lubech at either:

fz-de@freezone.de
or
Freie Zone e.V. (Free Zone Assoc.)
Postfach 1524
85265 Pfaffenhofen
Germany

Take the opportunity of meeting new friends, hearing interesting talks, participating in workshops, and having an uplifting break from everyday life. And how about organising a little informal gathering of people in your area?

Come and join us!

□

Regular Columns

A World of IVy

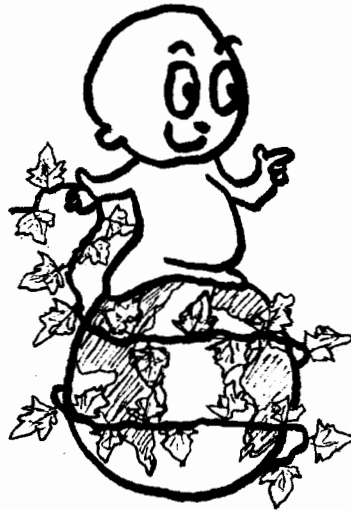
by a Pelican, Antarctica

Three Rabbits

This story is based on the understanding that negative and positive energy can be used in either a positive or negative way.

ONE DAY A LITTLE GIRL was given a pet black rabbit. She loved him but she had little knowledge of how to look after him. She gave him food, water and new bedding regularly, but didn't realize he needed to be warm, and to get out of the dark garage where he lived to the sunshine and green grass. Before school one day, she went into the garage and put her hand into the cage. The soft body was cold and stiff. He had not had enough warmth through the cold winter's night. She was saddened and shocked. You could say that this was the wrong application of negative or limiting energy --- purely a mistake.

The small girl grew up and had a daughter of her own. One day, they went to buy a rabbit. It was white and fluffy and it was treasured. It had fresh food and bedding daily, and vitamins in its water. Brushed and petted, it freely roamed the garden. The postulate of mother and daughter was that the rabbit should have no boundaries. The garden had no fences, enabling the rabbit to wander anywhere. This state of affairs was great



for a couple of weeks, and then the rabbit disappeared and didn't return --- perhaps eaten by foxes or run over by a car. You could say that this was the wrong application of positive or freeing energy --- purely a mistake.

The little girl was heart-broken and soon the mother offered another rabbit, a black and white fluffy bundle. It was immediately adored. This time mother and daughter were wise. The rabbit was fed fresh delicious food, had vitamins in its water, was petted and brushed, and lived in a warm cage at night. During the day it had the freedom of the garden to roam, but the garden was fenced --- to keep the rabbit in and predators out. It lived a long and happy life --- the result of 'good' intentions and the right application of freedoms and limitations --- or positive and negative energy. □

Regular Column

IVy on the Wall

by Ken Urquhart, USA

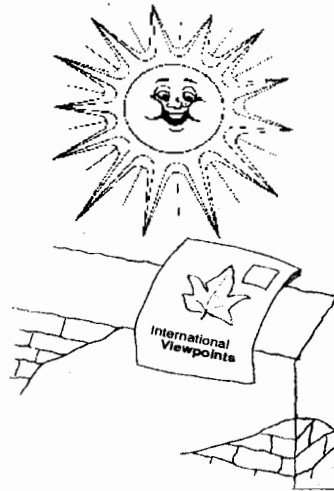
Cause Over Climate: Aligning Elements.

LEAVING ASIDE *A Piece of Blue Sky* for the moment, attention goes to one of LRH's many products, that which he called the "Admin Scale". Like much of his legacy, it remains mostly unexplored and little-used. At the moment, therefore, study of the Admin Scale remains largely theoretical. Nonetheless, its ramifications are worth a good look.

I believe that "Admin Scale" is not the best title for it. "Alignment Scale" is better, in my opinion, for reasons I'll explain. But, first, let's recapitulate briefly the context in which LRH introduces the Admin Scale, and then what the scale is.

In 1970, LRH was busy with the Flag Executive Briefing Course. He was auditing and training people to go back into the organizations as fully-fledged, Flag-trained executives able to improve things remarkably. He was delivering the FEBC lectures and writing many policy letters as part of the training of these executives. The Admin Scale appears in one of these policy letters: "HCO Policy Letter of 6 December 1970, Third Dynamic De-Aberration". It is No.13 in the Personnel Series of Policy Letters, and No.18 in the Org Series.

In it, LRH states that an enturbulated group's confusion, low production, and poor morale are the result of the misalignment of policy within the group, which itself derives from the uncoordinated issuance of policy by random agencies (and by the acceptance of such random policies). 'Policy' in this sense is a guideline, or set of guidelines, intended to influence, guide, and determine direction, attitude, decision-making, approach, and behaviour towards a desired outcome. Policy must be set or approved by one recognized authority in the group, and the group must reject policy not set or approved by



that authority. LRH lays out a program of seven steps by which one can reduce and eliminate confusion about policy and their sources. He then goes on to introduce the Admin Scale, on which Policy is a senior level.

The components

The levels of the Admin Scale are, from top to bottom: Goals, Purposes, Policy, Plans, Programmes, Projects, Orders, Ideal Scenes, Statistics, Valuable Final Products.

LRH emphasizes that each level must be in full agreement with all others. Otherwise, the activity will fail because its members will experience confusion and conflict. These upsets distract them from the underlying purpose of the activity and from their own purposes in serving the greater purpose.

LRH outlines how one uses the scale to sort out confusions and conflicts — finding and eliminating the illegal policies behind confusion or conflict. He gives general directions for correcting individuals issuing or following illegal policy, including use of L10 (later L10,11, and 12), an extensive and effective auditing programme.

The remainder of the PL deals with why one needs to pay attention to the Admin Scale — one cannot exist without being part of the Third (Group) Dynamic and the Fourth (Mankind). In one's Third and Fourth Dynamic activities one should and can be free, successful, and happy.

Regular Column — IVy on the Wall

Random setting of policy prevents this desirable state of affairs. He remarks: "And the only reason this universe is sometimes a trial is because no one published its Admin Scale in the first place." In others words, the universe is full of randomly issued and accepted policies.

The Scale in some detail

The two top levels, **Goals** and **Purposes**, have caused some confusion, not unjustified. In the PL, LRH says "If we define a goal as a whole track long long term matter and a purpose as the lesser goal applying to specific activities or subjects..." Unfortunately, not many people can view their existence as a whole track long, long term matter. So, some change LRH's definition to suit their own positions, and I can't blame them. Some reverse the two levels, others explain that Goal is what we want to achieve, while Purpose is why we want it. Few Third Dynamic activities on Planet Earth are by any means consciously whole track in scope. As he makes clear in the PL, LRH had the GPM technology in mind as he wrote it, and I believe his expression of what he conceived as the Admin Scale is a bit clouded as to the definitions of Goal and Purpose.

I don't propose to attempt a clarification; I suggest that anyone who wants to use the Scale seriously work it out for him/herself. What is important is the quality and intelligence of the energy in one's outflow, and one's integrity to self.

Policy consonant with Goal and Purpose is the foundation or genus of the structure of the group that will in due course through its actions forward the Goal and Purpose. Policy guides group members' approaches to whatever they individually address in bringing about Goal and Purpose. Policy gives standards for evaluation, judgement, and behaviour, by clearly delineating what are the most important, basic, and necessary group factors for the culmination of Goal and Purpose. Without these standards, Goal and Purpose must fail. "Put the customer first" is a policy. "We will manufacture our gadgets at a .01% failure rate" is another. ["We will sucker the consumer by building in obsolescence" is not unknown as a 'policy'.]

Policy establishes the guidelines for *all* plans, programmes, projects, and orders. Policy is like a roof that covers all of the activity and stops the heavy rain from washing away group stability. Policy is like the railroad tracks that keep the trains running in the right direction at high speed, along with the signals and communications systems. It is like a map showing the routes over mountain passes and through bogs, or like a sailor's chart helping him steer clear of shoals, rocks, currents, sands, and get safely into the right port. Policy is how the group's individual members relate to each other, to the group, to the customers/clients, and to all other stakeholders. Knowledge of policy tells each individual member how the group's leadership views the Goal and Purpose so each member can follow and contribute.

Plans, Programmes, Projects, and Orders, are, I think, pretty self-explanatory. One can add that somewhere (I don't recall where) LRH said that each division in one of his organizations is in itself a continuing programme. In this sense, the whole org is a continuing, operating programme, and every part of it. Each programme has its own Admin Scale.

NB. We therefore have Admin Scales that govern repeating, continuing, on-going activities which are structures and parts of structures working towards very long-term Goals and Purposes. And we can have Admin Scales for shorter-term activities which the continuing activity must complete in order to forward its own Admin Scale. Thus we have the possibility of arranging alignment throughout the group by first of all delineating the Admin Scale for the whole group, and then having the Admin Scales for the group's parts arise out of the Scale for the whole.

Ideal Scenes come next; in the Sea Org in my days we described it as the desired culmination of the whole activity to which the Admin Scale referred. If my Purpose were "to sell 1,000 sets of pots and pans to 1,000 cooks happy to have them," my Ideal Scene had to be a similar wording, such as, "1,000 cooks happily cooking with one set each of my pots and pans." When this scenario became a reality, I would achieve my Purpose and my Admin Scale for that Purpose would expire. However, my Goal might be "To

Regular Column — IVy on the Wall

improve the quality of nutrition in X City and so improve health standards by 20%", and so, to continue with that Goal, I would see what Purpose would now suit me, and continue with a new Admin Scale and a new activity, using my experience on the first one to help me achieve more through the second.

I believe, though, that it is very desirable to have another Ideal Scene in mind. I like to have one that describes the desired ideal *operating* scene. This outlines how the activity acts, feels, looks, in order to most honestly, accurately, fully, and efficiently bring about the desired culmination of Goal and Purpose. This I would call the Ideal Operating Scene. Its existence in reality is strictly monitored by Policy. To sell my pots and pans, I'd create a pattern or template of behaviour that would make best use of all my resources to get all my pots and pans sold and in use (happily).

Statistics come after the delineation of the Ideal Scene: statistics measure the outflow of that which the activity produces. LRH, throughout his writing about managing (and managing through writing) stressed that one should manage by statistics alone, and should always take statistics into account before penalizing a staff member — those with high statistics being more lightly penalized than those with low stats. He meant in this way to eliminate management by opinion and personality. In his own management, he did what suited him at the time, and most of the organization followed his example.

Simple mathematical symbols do reflect simple mathematical realities, and statistics reflect very important realities. But they cannot always reflect quality, or the value of a person's presence. They are an extremely valuable tool. They cannot measure everything that goes into creating a successful week, or the aspects of individuality of staff persons that give the organization strength and stability.

To be fair to LRH, in the seventies he did begin to emphasize that an executive must familiarize him/herself with the daily operations and routine of his/her department. There is no better way to do this than to walk about amongst the

people and facilities of the department, asking questions, noticing things, getting the feel of the flows. Armed with such familiarity, the executive is more able to judge statistics with full reality.

The "Valuable Final Product" is the last item on the scale. It's simply the result of all the doingness done in following the Admin Scale; the purpose of the Admin Scale is to help one efficiently produce a product whose consumption moves the Goal and Purpose forward. It's what you send out of the door and deliver into the consumer's hands or space. It's what you promised to deliver and led the consumer to expect. It's what the consumer pays you for or gives you other valuable exchange for. It's exactly what your market knows you for.

The scale from scratch

Remember that every line on the scale has to align with every other. I should imagine that the usual and natural way of working out the scale from scratch would be something like this:

A being (whether within one lifetime, or with whole-track awareness) recognizes that it/he/she has certain characteristics and qualities, strengths, concerns, interests, and so on. The being is interested in what goes on in the environment. Out of who and what the being is, he/she perceives existing conditions which he/she feels and knows he/she can improve. Being suited to taking on this responsibility the being feels that he/she should take it on. Even better: the being gets all fired up about doing it.

An aside here: in another PL, which I can't locate at the moment, LRH says people involve themselves in an activity out of one of four motivations: Conviction, Duty, Status, or Money. Any one of these motivations can inspire Goals and Purposes.

The being has perceived a need for change that will benefit others. He/she perceives how the existing scene could be transformed; in this perception we have the beginning of the desired culmination of the possible activity.

The being recognizes that causing the change he/she contemplates requires a number of small changes, each change bringing the existing

Regular Column — IVy on the Wall

scene closer to the desired. And that to make these small changes he requires the cooperation of many.

The being decides that the way to achieve this cooperation is to offer an incentive to cooperate. The question is, then, "What product can I create out of the existing or creatable resources, each consumption of which by willing consumers brings the existing scene closer to my desired ultimate ideal?"

Having determined what this product is, the being must then evaluate the chances of receiving enough exchange from the consumers that he/she can continue to create the product and improve it. And must satisfy the requirement that the product appeal to enough consumers over enough time that the exchange received from the consumers matches or exceeds all the expenses of producing.

In order to mock-up a production *flow*, the being has to begin to set enough Policy to put the flow on a footing consistent with Goal, Product, and desired culmination. As the being clarifies Goal and Purpose, Ideal Scene, and Valuable Final Products, his/her confidence grows and he/she gets ready to deliver. So far, he/she has been considering things and bouncing ideas about. The ideas seem to make sense and now the being moves forward to putting it all together in the real world.

How to put the activity together?

Here the importance of the Valuable Final Product comes into play. The activity is put together in agreement with the Goal and Purpose but focuses intently on the Valuable Final Product. The VFP connects the activity with the rest of the world. It is the key to the success of Goal and Purpose. The co-operation of the consumers is vital. The first priority throughout the activity, then, is the production and delivery of the VFP to the customer's satisfaction with inflow of the customer's exchange in return.

NB: Ideally, the people in the producing activity make themselves familiar with the consumer's Admin Scale for the consumer's activity. The producing people work to make the product (a) easily assimilable into the consumer's own production process, and (b) as contributive to the

success of the consumer's admin scale as they can make it. They recognize that the consumer's success depends on the value of the consumer's own VFP to the consumer's customers.

Now the being has a clear concept of his/her VFP and of the ideal circumstances under which it passes into the happy ownership of the consumer. In order to achieve the VFP and the customer's happiness he/she must organize. He/she organizes firstly around the process that results in the VFP. Here is one way to achieve this:

A. Analysis by Product

- 1.(a) Define the VFP fully as it exists at the point of presentation into the consumer's hands or space.
- (b) Describe the circumstances under which it passes to the consumer, promoting consumer satisfaction with it and creating desire for more in the future (and perhaps for other things our activity produces or will produce).
- (c) Review any policy already set regarding the production flow, and use it as the basis for the following.
2. List all the major, first-line components that must come together to make No.1 happen. Include the direct supervision necessary.

NB. At some point in this analysis you will have to be very sure that you have taken account of every regulatory requirement, licencing need, and professional backup (real estate, banking, legal, accounting, and so on).

3. Take each major component in your No.2 list and break it down into its major components.
4. Take each component in No.3, and break it down into its major components.
5. Repeat this breakdown until you reach a level of function that an individual can handle as a reasonable workload.

B. Analysis by Flow

6. Create a multiple flow chart showing (a) the entry into the system of the raw materials out of which the activity creates the VFP, (b) the different channels by which different types of raw material are processed, and where two or more channels converge into one, (c) how all

Regular Column — IVy on the Wall

channels come together to create No.1 (a) and (b); and finally, (d) the functions that are performed at each change point on each channel (from #5).

7. Add to your flow chart, No.6, all support functions necessary to maintain the establishment, the facilities and activity involved in these production channels (including of course marketing and sales).

8. Add also all supervisory functions necessary to maintain desired levels of quantity and quality of production and support.

9. Compare your multiple flow chart schematic with your Product Analysis (No.5). Check one against the other; make sure each is complete.

10. From #5 and from your revised multiple flow chart (#9), extract two lists of all functions noted. Your first list consists of those functions concerned with getting and receiving the raw materials and with handling these materials all the way through to 1(a) and (b), including direct management and supervision (of *these* functions). The second list consists of all support functions and all supervisory and management functions not listed in the production flow function list.

C. Analysis by Teamwork

11. You are now looking for a good way to organize these functions. By 'organize' here, we mean to group them according to similarities and affinities necessary for teamwork to create and maintain production flow as little impeded as possible. Each team has to have some degree of leadership. Each team will have its own Admin Scale. The intensity of leadership reflects the simplicity or complexity of the team's Admin Scale. You are designing relationships of responsibility: Some have more responsibility than others; some have responsibility for so much that they divide their responsibilities amongst subordinates. Your ideal is always: What arrangement sets up the production flow to *flow* without impediment or distraction? You mustn't have so much leadership that it gets in production's way; you can't have so little that production lacks needed guidance.

A common arrangement is for a Vice-President of Operations, or of Production, to have complete responsibility for the production flow. He/she has assistants, perhaps entitled Directors, who are responsible for clearly-delineated phases of the production flow. The delineated responsibilities might also be by location or geographical area. Or by type of product, if there is more than one offering. The Directors have their assistants who have their clearly-delineated responsibilities, and so on.

NB. You are also considering that an individual can only do so much, although some are much more able than others. Unless you have specific individuals in mind who are specially gifted, your design should lend itself to execution by fairly average people of proven ability to handle the scope that you have in mind.

Start with the production flow in its entirety—from intake of raw materials to presentation to consumer. Look at this complete process from the viewpoint of the one person who is responsible for everything in the activity, the originator of the Goal and Purpose of the group, (who is the person doing this analysis, or having it done by another). What assistance does he/she need in order to create and continue the production flow in and of itself (without getting into associated support processes yet). Perhaps the VP and Directors will do it. Decide. Design.

Once you have the design for the organization of the Production Flow teams, add to it the necessary support processes and systems, following a similar process to arrive at their designs for bearing responsibility. Remember that support systems can do nothing other than support the production flow. Support systems require their own overall supervision and management, too.

NB. Support systems have their own internal production flows with their necessary support.

12. Draw up a standard organization chart showing the design of the relationships that, working together, flow the raw materials through the activity's processes to completion and presentation to the consumer.

Review

13. Review your multiple flow chart (#9). From it, lay out a plan of how to locate its activities so

Regular Column — IVy on the Wall

that production and support flows (organized in #12) can run with the least physical impediment possible. Arrangements of buildings, spaces, rooms, passages, paths, roads, walls, fences, machinery, equipment, furniture, windows, doors, lights, loudspeakers, etc. etc. must support and enable all production and support flows.

NB. At some time, someone will have to produce maps, directories, signs.

14. Review the original Goal and Purpose, their conceived ideal culmination, and the completed desired change in each consumer. Are your flow chart and organization chart consistent with Goal and Purpose? Do they bring about the desired change in each consumer? If not, revise. If they do, accept them.

15. Tidy up the flow chart; tidy up the org chart. Make out of each a clear teaching tool for eventual members.

Accomplished so far?

Our being has established Goal and Purpose. He/she has stated some policy about how the production flow should be. There is an outline of a desired culminating Ideal Scene. The Valuable Final Product is clear. We have detailed organization and flow charts. Our entrepreneur has to fill in the remaining levels of the Admin Scale for the activity as a whole. By this time, he/she probably sees the need to have a Plan by which to start putting together the team, to complete the Admin Scale for the group, to start getting action going in the real world, to make sure that action in the real world is fully aligned with the group's Admin Scale (which is now a work-in-progress). Since we're focusing on the Admin Scale here, we'll stick with it.

Completing the group's Admin Scale

- a. The originator has a Goal and a Purpose. Do these apply as they are to the group? If so, assign them as the group's Goal and Purpose. If not, decide what the group's should be; it must of course be consonant with the originator's.
- b. Policy: The originator must consider the flow and organization charts. He/she must see and feel self at the summit of this activ-

ity, day-by-day, hour-by-hour. What **MUST** he/she know is in place securely throughout the organization so as to be certain

- that the Goal and Purpose are moving forward as efficiently as possible,
- that the consumer receives the product promised and is happy about it,
- that the group is surviving into the future and handling its challenges,
- that the group is moving forward efficiently towards the originator's envisioned ideal culmination,
- that he/she can sleep well at night?

The list of what must be in place for all this, and for whatever else the originator requires to be sure of in order to fulfil responsibility for the Goal and Purpose, and to bring about the desired ideal culmination, is the basic Policy for the entire group.

- c. **Plans:** The originator, in doing the actions I am outlining is following a plan (and completing **Programs** and **Projects** while doubtless giving self some **Orders**). He/she has an orderly process in mind by which to bring together the team of people, and how to get them moving forward. They in turn will move forward with programs and projects; to deal with things that pop up they will use orders.

NB. At some point in these early proceedings, the originator has to produce a Business Plan of some kind. As the team comes together, it will begin to develop establishment, organizing, and production plans.

- d. The originator must describe in detail the Operating **Ideal Scene** he/she demands. The policy the originator came up with in (b) above prescribes the operating Ideal scene. He/she puts in writing exactly what he/she wants from the first echelon of management: what he/she wants it to know, to hear, to understand, to use as stable data, to use as uncompromisable standards, and then what he/she expects to receive from it in the way of information and cooperation.
- e. The originator's **statistics** at this stage are whatever his/her integrity demand. He/she probably sees it in terms of accomplish-

Regular Column — IVy on the Wall

ments and milestones, and of cooperations won, progress made towards what at the moment is his first VFP, a producing team or group.

- f. **Valuable Final Product**, at this stage, is his producing team or group. Once it is in place, the originator's first VFP will be his/her operating first echelon of management producing its VFPs. Through them, his ultimate VFP is the satisfaction and loyalty of the consumer. [The originator's statistics, once the group is operating, reflect his/her ownership of and effectiveness in achieving these VFPs.]

Getting the Group Together and Aligned

A very high priority for the originator is to get the first echelon of management in hand. Then the originator must sit them down at the table. He gives them his Policy and Ideal Scene, and relates these to:

His/her Goal and Purpose, and culminating vision

The group's Goal and Purpose (if different from the originator's), and

The flow and organization charts.

He tells his new assistants that this is what they live and breathe by, this is what he is asking from them and must have. She tells them what it is she will never compromise on, what she might compromise on and to what extent. They might discuss and negotiate and perhaps revise, but only to the originator's satisfaction. This process can take days — even weeks — and can involve changes to any item the originator has brought to the table. Once agreed, the statements of policy and ideal scene are binding, and are what this first echelon of management *must* produce. Each individual in it has his/her clearly defined responsibility. This individual responsibility dictates the individual's Goal and Purpose. From this Goal and Purpose, the individual can draw up his/her own Admin Scale. Because his/her Goal and Purpose descend directly from the originator's, and because his/her Admin Scale aligns with his/her Goal and Purpose, his/her Admin Scale will align with the originator's. The sum total of

the Admin Scales of the first echelon of management will not only align with the originator's but will eventually bring it about.

Each member of the first echelon of management has more to do than he/she can possibly do in a day. Each of them acquires his/her own first echelon. Each of them presents each assistant with Policy and Ideal Scene that the assistants, individually and together, must satisfy. The clearly defined responsibilities of the assistants provide them with Goal and Purpose. They formulate their Admin Scales to align with their Goals and Purposes. In turn, they do the same with their subordinates. As the Admin Scales move down the echelons, the seniors have to approve them too, all the way up to the first echelon of management, if not to the originator.

Every member recognizes that his/her own VFP goes to another member of the group. To the receiving member, the first's VFP is the new raw material. In due course, all members' VFPs combine in the whole group's VFP, that which the group presents to the consumer. Each member treats as his/her consumer every person or team within the group to whom he/she presents his/her VFP. Every member must satisfy his/her consumer(s).

No member of the group may be without an Admin Scale worked out with his/her immediate report (the one to whose product the person's product immediately and directly contributes to), and approved by management.

Soon, as the group begins to operate, people will find that their Admin Scales need adjustment. Revision to one scale probably calls for revisions to another. The group's organization has to include ways and means to present revisions for approval and for keeping track of revisions.

Questions?

I recognize that this approach raises a number of questions regarding application which I have not addressed. I plan to address some of them in a follow-up article. The most important of these, in my view, is how the activity handles crisis—the invitation to abandon the usual for the extraordinary, the certainty for the gamble. Another concerns how flexibility and rigidity relate

Regular Column — IVy on the Wall

in the Admin Scale. Should any reader have questions, I'll be happy to consider them for a follow-up article.

How far do we go?

Just suppose we can align our groups this way. Just suppose all groups align this way, or some similar way, based on honesty, integrity, and care for others. Soon, mankind will align. With

so much enturbulation absent, we can start to get an idea of what actually is the Admin Scale — the Alignment Scale, rather — of the universe. We align ourselves to it, too.

Now, won't that be interesting?

It will come.

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Computers¹

by The Pilot, USA

COMPUTERS ARE THE latest rage. They're lots of fun and very useful. They do things for you on automatic. It lets you get a lot done.

But automaticities can be a curse as well as a blessing. First of all, you should make a point of knowing what is being done for you. And secondly, you should know how to do it yourself. This is true whether we are talking about a computer, or mental machinery, or even a crowd of servants. Don't let yourself simply be carried along as an effect of what is being done for you. Use the stuff and let it help you, but also find out about it and get over to a position of being at cause and in control.

A little time spent learning the basics about computers is well worth the effort in the current society.

Ron did a nice series of bulletins on the subject of computers. These are a good introduction and better than many of the beginners books in the field. But here we have an interesting point. If you are new to the field and study these and use them as a point to launch off from, you will win. And if you treat these as absolute and the final word on the subject, you're setting yourself up for failure. These were written by a man who has an excellent ability to identify key factors in a subject and communicate them. But he didn't spend decades in the trenches programming and designing systems (I have). There is a lot more to know in the area.

We could draw a parallel with Scientology tech. It is good but incomplete. You will have that problem any time you try to limit a subject to one and only one individual source point. Science has ground to a halt a number of times in the past because an extremely bright figure (such as Archimedes or Aristotle or Newton)

created such a vast outpouring of brilliance that people put him up on a pedestal and ceased to think for themselves.

Computers are not self-aware or creative and they are not intelligent in the fullest sense. But they can simulate these things. Any decision or postulate or way of doing something can be worked out in advance by a programmer and set up in a program.

A computer wouldn't want to take over the world. Computers don't actually want anything (even if somebody has programmed one to say that it wants something). If a computer does announce that it intends to take over the world, you should find out who programmed it to do that.

What is currently called artificial intelligence has only been successful in pattern recognition and expert systems. An expert system consists of simply programming the computer to mimic the standard actions of human experts in the area being computerized. And pattern recognition (which includes trend analysis, speech recognition, visual identification, etc.) consists of using sophisticated math and lots of computing power to find the closest matches within a known set.

One way of looking at it is to consider that the actual thought originates with the programmer and the computer is simply a way to leverage that thought into a broad and lasting effect.

Of course an exterior thetan with enough horsepower might take over a computer system. That has happened on the whole track. In that case you should be able to audit the guy (Nots etc.) and even run him back to past lives. Don't be fooled into thinking that a machine has sud-

1 "19. Computers" on page 805 of my copy of the Pilot's *Super Scio*, Published on the Internet in 1997, See links on IVy's Home Page. Ed.

denly become aware of being aware. Either a sophisticated programmer is stringing you along or you're dealing with a real thetan who goes all the way back to the beginning.

A program is simply an ordered series of postulates made in advance to work on data that has not yet been presented. One of our best tricks is to loop these postulates around to repeat over and over, usually on a varying stream of data.

Mental machinery can be built in the same way. And if you can make a postulate stick in the real world, then you can build theta machinery which can manipulate reality. Hypothetically, the entire universe might be a sort of programmed manifestation generated by a sort of theta computer (which would really be just a series of ordered postulates).

All the various things we see in programming can be applied to theta machinery. You can loop

postulates around on themselves. If you loop recursively, you get fractile patterns, and these are commonly observed in nature.

It is possible that there are system level routines in the structure of reality. I don't know if they are accessible here. I think that they were accessible in the Magic Universe. A "spell" might really be a series of thoughts (not easily hit by accident) including passwords, commands, and parameters, which would invoke a system level routine in the "machinery" which was generating reality.

People are not computers. But they set up a great deal of mental machinery that is computer-like in its characteristics. And so we find that the field of computers is a very fertile area for inspiration concerning the structure of the human mind and possibly even the structure of reality itself. □

Internet and IVy

by Antony A Phillips, Denmark

THOSE WHO DON'T use computers and the Internet are the main target for this article. There are quite a few subscribers who are not so "modern" as to have a computer at home and another at work, eating up far too much of their time!

You who are not so "modern", perhaps have a big advantage in that you possibly don't suffer

so much stress, and don't feel "unhappy" if you have not looked recently at your e-mail!

Communication systems

All readers probably feel that communication is important. There have been many different forms of communication — it is probably unlikely that any reader uses Indian Drums to

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send messages some miles away, and likewise, carrier pigeons are a little out of fashion as message carriers.

I wonder how many of our readers go around with a mobile telephone — I don't, for people can leave messages on my telephone answerer if I am not there when they ring. Those are more examples of communication systems — modern ones.

And what you have in your hands now, this printed magazine, is also a method of communication, quite an old one, and the written word goes back even longer.

Supplements

The situation with IVy is that we have a limited readership (subscribership) and thus lack money to get more issues out. In fact there are more articles around than we can publish with five issues a year, and I am sure that if we really worked on it, many more articles would be forthcoming.

So looking around for a method of circumventing this slight problem, not surprisingly I looked at the computer world (which has greatly smoothed this editor's work).

We have had, since 1997 an Internet list (called ivy-subscribers) which has enabled those subscribers who had Internet connections to receive IVy messages, and send them if they wanted to, and for I don't know how long, we have had an IVy Home Page, run by volunteers. Subscribers on Internet have access to the list, and the Home Page is open to all.

However, I was looking for a way to produce something like a magazine. Something on paper, which looked nice and welcoming. And nevertheless to get it distributed on the Internet. And I was looking for a way others could do editing and preparation (I am a bit of a bottle neck, you know!).

There are many different methods within the Internet area, and quite a few would do this, but mostly with the disadvantage that, though they could be distributed digitally, they would look different when printed out, according to the programme (software) each individual used. So I was looking for one where, wherever it was printed out, it would look the same and good. We found one, Acrobat PDF. PDF means Portable Document Format. And two people have tried their hand at making supplements. They look good, and contain interesting articles.

You

So what do you do, you who have no Internet connection? I have thought quite a bit on that.

My best solution is for you to get some friend or acquaintance, perhaps a computer-minded grandchild, or someone you know who is fiddling with computers, and can get to help get IVy supplements. And you can cut out, or photocopy page 33 (bottom coupon), and give it to this person, and they have all the data they need. Just tell them you love them, especially if they will do this favour for you (that's called cupboard love).

If they don't have the programme to print it out, they can get it for free.

Enjoy your supplements:

□

IVy's supplements are at

<http://home8.inet.tele.dk/ivy/supplement/>

IVy has its home page at:

<http://home8.inet.tele.dk/ivy/>

IVy stands for *International Viewpoints* (calling it IV might confuse with a roman figure 4) and is a magazine for those interested in Clearing, including those who have had an interest in Scientology but do not want to have anything to do with the official Scientology organisations. IVy has been issued since 1991.

Knowledge Report

by Tom Fielder. USA¹

Knowledge Report

25 Mar 02

To: ED Int²

From: D of T I/T, AOLA

Subject: Stolen Property

Dear Sir:

The events outlined below occurred between March 7 and March 21, 2002. I have corroborated the details as much as possible with eyewitness interviews and extensive Sec Checks. I urge you to follow up on this report with all possible haste, as the consequences of delay could be horrendous.

As far as I can tell, it began with a Doll Drill³ in the Academy at ASHO. I have taken the liberty of speculating on some of the details, but to the best of my knowledge, the following is an accurate account.

Academy stats were down, and with the Thursday 2 PM weekly deadline looming, Mac 'The Knife' Schrempf, Course Sup, was determined to get one more course completion out of his Academy. His withering gaze fell on poor Mary McNamara, who had only one drill left to complete the practical section of her course. He ordered her to pick out a doll and meet him in the drilling area.

As you know, the ASHO Academy doll collection is both extensive and highly disorganized — I am sure the area hasn't been cleaned out in decades. Perhaps acting out of some Failed Purp or under the influence of an SP, Mary tried to delay her appointment with The Knife by rummaging through the entire collection, hoping to find a doll she hadn't used before. She finally settled on an old plastic baby doll with a curious ring on its finger. Since the doll would be acting as the PC, she took the ring off and put it in her pocket, not wanting The Knife to have any excuse for flunking her⁴.

Accounts vary as to what happened during the drill, but it is clear that, despite the deadline, Schrempf was his usual self, flunking Mary at every opportunity for showing the slightest amount of empathy toward the PC. At one point, Mary was close to tears, and was fumbling in her pocket for a handkerchief, when suddenly her whole demeanor changed. A grin (dare I say, an evil one?) spread slowly across her face. Max was on the verge of shouting at her, when suddenly he seemed to lose his voice, and, with a startled look on his face, put his hand to his throat.

According to the Routing Form, Mary left the Academy at 1:15 and went straight to the HGC,

- 1 This should not be taken too seriously, and I will try and explain bits for those who have not been in contact with this sort of thing. A Knowledge Report, was supposed to be written to a Scientology organisation Ethics Department, when one was aware of something illegal happening — a lovely way of getting revenge on someone you did not like! *Ed.*
- 2 ED Int = Executive Director International (top dog of the whole thing). ED was often the title of the highest person in an organisation (in the Sea Org, Commanding Officer). ED also stood for Executive Directive, an order or similar missive issued on paper. In IVy circles (written Ed.), it just means a harmless editor: *Ed.*
- 3 Doll Drill, Certain auditing routines were drilled on a dummy (doll) which might have been a Teddy Bear, or almost anything. *Ed.*
- 4 In auditing with an emeter, a ring on a finger could cause unexpected reactions on the meter, thus people had to be audited without any rings on their fingers. *Ed.*

where, rather miraculously, she secured an immediate appointment for an auditing session to use some hours she already had on account. The D of P assures me there were at least 3 paying public clients waiting in the lounge at the time, and cannot understand why Mary was given priority over them. Even more curious was her choice of auditors — Hank 'Hotwire' Simmons, whose specialty was pulling O/W's for Ethics. We can only speculate that there were forces at work that were not entirely under Mary's control.

Hank must have worked quickly, because the session notes show EOS [end of session] was declared at 1:45. Nothing out of the ordinary was gleaned from the Auditor's Report — apparently Mary was programmed for the next step of her Grade II auditing, which may explain her choice of auditors. The first 15 minutes of the session produced some pretty juicy O/W's (you might want to take a look at the folder yourself), including a rather bizarre demon-possession incident. Inexplicably, Hank had missed the fact that Mary was wearing a ring. He notes that she removed it, after some discussion, at 1:30. Hank ended off on a persistent F/N, a rarity for him; he is legendary for his ability to dirty a PC's needle just to prolong the session.

It's not clear what happened to Mary at this point, since Hank failed to put her back on a Routing Form. Apparently he was in a hurry to get to his next PC. You may be surprised to learn that PC was the EO [Ethics Officer] at the time, Helga 'The Horrible' Hasselbach, who is now serving time in the RPF's RPF¹. Apparently, Hank was able to extract the most amazing confessions out of Helga without even putting her on the cans. His entire patter consisted of the R-factor, "My all-seeing Eye can penetrate to the depths of your soul", and the rest of his report is her response, covering 23

pages of foolscap. I've never seen anything like it.

I won't bore you with the details of Horrible's Comm Ev², which was presided over by Hotwire, as I'm sure you've seen the transcripts. One detail they won't show was the rather nervous habit Simmons had of playing with a ring he was wearing. A couple of eyewitnesses I interviewed recalled the ring apparently slipping off his finger several times, resulting in hasty dives under the dais to retrieve it. They also noted that the MAA appointed by Simmons wore a black cloak throughout the proceedings, and never uttered a sound, except for the occasional high-pitched shriek. Very curious.

The next few days in Ethics have become famous in ASHO lore as the 'Dark Times'. Hotwire replaced Hasselbach as EO, and had every person in the org filing in and out of his office, right on up to the ED. Commodore's Messengers in black cloaks were seen arriving at all hours of the night. Who knows what might have happened had there not been an unfortunate accident with a cigar trimmer. Hank was rushed to a hospital to have his finger reattached (curiously, he was not taken to the nearest hospital, but that is not germane to this investigation).

At the time of the accident, Hank was interviewing a student on the OT III course at AOLA by the name of Eva Blossom. My investigation would have stalled there, but I remembered seeing Eva's student stats in the course of my duties as a Body Router. Immediately following her meeting with Simmons, Eva's stats went from Normal to Power and stayed there for a week. Of course, it's not unusual for students to be in Power occasionally — after all, they are OT's. But at the same time, some unusual OT success stories started appearing on the bulletin board, and rumors were floating around the break room that someone had finally done TR8³

- 1 RPF's RPF — The RPF was mainly known as a punishment. The RPF's RPF was for people who misbehaved on RPF, and was even worse. According to the "admin dictionary" I have, amongst other things you were only allowed 6 hours sleep, segregated from other RPF, no auditing, no training, no pay, etc. RPF stands for Rehabilitation Project Force. *Ed.*
- 2 ComEv. Committee of Evidence, a Scientology 'court' (the highest) consisting of a few Scientology staff members. A Comm Ev. issued findings, the results of its deliberations, including if and what the charged person was guilty of, and usually some punishment. *Ed.*
- 3 TR stood for training routine. TR8 was a routine done with an ashtray, telling it to stand up and sit down

to full completion. One student showed me a broken ashtray as 'proof', but of course that proves nothing.

Apparently, Eva was not content to merely play her role as a good student. As you have probably surmised, she had 'inherited' that curious ring from Hank Simmons, and it was beginning to exert some strange influence on her, as it had apparently done to Mary. Anyone you talk to will tell you that, prior to her interview with Simmons, Eva could be characterized as absolutely the sweetest, gentlest person you could imagine. Indeed, she had been called up on ethics charges of being 'theetie-weetie'¹ on several occasions. Believe me, there was nothing theetie-weetie about Eva once she got the ring, or the ring got her, if you will. Suddenly, course sups could not bring themselves to look her in the eye. While she was around, other students seemed to spend most of their time helping her with her studies — locating words in dictionaries; fetching tapes, references, and clay; lining up to act as twins for her drills.

Eva passed the theory portion of OT III faster than any previous student. When my boss, the former D of T, got it into his head that Eva must have 'quickied'² something and sent her to Qual for word-clearing, the shit hit the fan so fast, I barely had time to duck. When the smoke cleared, he was running in circles, and I had been promoted.

Eva flew down to Clearwater on March 19. My cousin, Fred, who works in the Estate Bureau, tells me she was given Miscavige's penthouse suite at the Ft. Harrison. Except for one other troubling piece of information, that concludes my report. I've had my hands full the last few days with other matters — seems there are some materials missing from the OT course-room, and it'll be my head if we can't find them.

Let me reiterate: do not delay in acting on this information. I fear Eva Blossom is preparing for some kind of power play, which could have dire consequences for the Church. It's impossible to say exactly what she has planned, and, of course, if the ring is really influencing her the way I think it is, we cannot predict her actions based on past history. Even information gleaned from her pc folders may be useless. In any case, something must be done soon. The last report from my contacts in Clearwater indicates she has arranged a meeting with officials from the Lisa McPherson Trust³.

Signed,

Joe Smith

D of T, I/T⁴

□

Rhetorical question:

Where is the LRH museum and library, where I can examine the original writings of L. Ron Hubbard, as part of a research project I am doing on his important work? □

in the chair, which was aimed to increase the students intention. Obviously the aim was to increase the students intention in auditing (and everyday) communication, but there has always been an undercurrent of feeling that the ashtray used should rise up without the normal manual assistance from the student, which is what is referred to here as full completion. *Ed.*

- 1 theetie-weetie — a term which Ron may have coined, in any case he originally used it, so far as I can remember, to describe a person who talked a lot about spiritual things, but did not confront the everyday things of life. It could also be a person who worked on significances, without confronting mass (or being willing to do so) and thus was rather low in havingness. *Ed.*
- 2 quickied — term first introduced when Ron felt that processes were being finished too soon, and not enough of them were being run for a grade. A synonym would be skimmed. *Ed.*
- 3 Lisa McPherson Trust (LMT) — sad story, this one. Lisa McPherson was a Scientologist in Clearwater, who died after 17 days of "care" by Scientologists at Flag after she had tried to escape. The LMT was formed with the purpose of giving assistance and financial support to Lisa's estate in the legal cases regarding Lisa's death, and also for helping Scientologists who needed help to leave or to establish contact with their relatives. *Ed.*
- 4 D of T, I/T — Director of Training, in training, some one was not fully hatted for the post they were on. This occurred quite a lot where people got removed from post for some ethics offence, and the post had to be filled hurriedly by some one who was not really ready for it. *Ed.*

History of Early OT 3 Running ¹

By The Pilot, USA

ON 16 APR '98, johnmack@dev.null (John Mack) asked on subject "To Pilot Re OT III"

Presumably many beings arrived here in the last 76 trillion years who weren't in Confederation space when the OT III² events happened. They'd have dormant entities around, but no experience of the Wall of Fire and no active BT's of the kind OT III handles. If so, and if one of the dormant beings had Inc 2, what would happen when a "natural OT 3" ran the level?

There are earlier similar mass implants. According to the Hubbard College Lectures of 1952, there are at least 5 of them and it is only the most recent one which happened on Earth.

But Incident 2 would give the person the wrong date and location while at the same time restimulating slightly different but similar incidents.

And even for people who did have Inc 2, it is late on a chain and would often be the wrong incident.

This was real trouble only for the first few years that OT 3 was delivered because eventually they added the "cumulative cluster" bulletin and you were allowed to assess for and run whatever kind of incident needed to be handled (one

assessed things like implant, impact, electrical, and so forth and date/locates it).

Once that change was made, they continued to push Incident 2, but you had an alternative if it really didn't seem right.

And there still remained the other problem of blaming one's case on entities which is a good way to spin somebody in. That is even mentioned in *History of Man*.

Way I read the NOTS material, he would have a raging pack of restimulated, cross-copying hellhounds in full cry. Whereas if he'd let sleeping dogs lie, he could have worked on positive abilities until he could dust off what entities he had rather easily.

Exactly correct, except that this applies to everyone, not just the ones who did or didn't have Inc 2 on their track.

And beings that able would have been heavily represented in the Church in '67. If this makes as big a mess as I think, then by the time NOTS arrived, the Church was in the hands of those who got into the mess first and had been in it the longest--- Sea Org.

As I mentioned above, the restim and wrong indication of running Inc 2 exclusively was at its worst for the first few years which was exactly

¹ From Post 30 — April 1998 (available on the Internet). The Pilot is here commenting on a letter to him (communicated via the public newsgroup). When he quotes the writer, the quotations are in italics. *Ed.*

² OT III actually contains two incidents, first at "the beginning of track" (presumably this universe), the second 76 trillion years ago, purportedly masses of people on earth and neighbouring planets were massacred, the bodyless thetans packed together and dumped on earth, apparently causing them, individually or in clusters to stick to bodies forever thereafter, but not be in control of them. These were called entities, or BTs (Body Thetans) (A bit mind boggling, till you get used to the idea!) In this state Ron called them BTs (Body Thetans). Ron's handwritten description of the incident, which one had to audit OT III from, included them being packed together and dropped on volcanoes (see front cover of recent *Dianetics: Modern Science of Mental Health*, apparently an attempt to key the incident in, as a means of selling the book — more mind boggling!) The whole of OT3 was labelled both confidential and dangerous by the Church, a subject taken up by the Pilot in an email to the Public Group alt.clearing.technology which we intend to publish in the November IVy. *Ed.*

the time when the Sea Org was formed and recruiting heavily.

Furthermore, they were mostly forbidden to recruit org and mission staff during the first year or two because of orders not to unmock the existing orgs (this had changed by 1970). So a large percentage were untrained new people, especially ones who had gotten through OT 3 in the quickie¹ era.

Quickie on new people

In early 1968 it was possible to reach grade 5A on 25 to 50 hours of auditing at a total cost of 1 or 2 thousand dollars. In 1969 one could do it in 5 or 10 hours of auditing. A further few months and a few thousand dollars at St. Hill or (1969) AOLA and one could be on OT 3 with little preparation and little confront and much encouragement to blame one's remaining case on BTs.

For an example of the typical bridge in early 1969, when the original standard tech and quickies were at their peak, see Bob Kaufman's book (which is up at a few web sites). People who got audited after 1970 probably don't believe it, but he had a totally standard bridge for 1969 and just about every process that was run on him is listed in that book. It is a pitiful handful. And yet he did make gains on lower level processes and says so. It was only getting tossed onto Clear and OT 3 that spun him in. The only inaccuracy in his book is that he used fake names for all the people involved, possibly to protect them.

This was the experience of new public who came in during that era. Those who trained or those who came in a little earlier or later fared better. But his was not an unusual experience. The only difference is that he decided that Ron was

nuts and most people decided the opposite and became Sea Org fanatics. The level of charge and dub-in by the time they did OT 3 was probably about the same.

Who joined the early Sea Org?

I'm not talking here about the old timers or existing trained auditors. Most of them did not join the SO except for the very first wave that signed up when Ron created the SO. Most could not join during that first year because of the policy I mentioned above, and by the second year, most of the old timers were very leery of getting sucked into that mess. I would have joined in early 1968 if I had been allowed to leave org staff to do so, and I most certainly would not in 1969. By the time it was possible for me to join, I was totally recruiter resistant.

So about three quarters of the 1968-9 Sea Org recruits were untrained newbies who had been in the subject for six months or a year and rushed up through OT 3 and got dazzled by the Xenu story and signed up for a billion years. There are exceptions, but this is the most common story.

In those days, I would often hear a new SO member who was on a recruiting mission say things like "When I did OT 3 and saw what had happened to us, I realized that the only thing I could do was to dedicate my life to salvaging this sector".

Or am I missing something? John.

As I see it, many of the early SO recruits had the incident in full restim and were dramatizing implanting others.

Best,

The Pilot

□

1 The term quickie was originally created by Ron. It first applied to Grades being run with the minimum of processes, that is, not run thoroughly and getting all possible gains out of them (or put negatively, getting all possible charge off). As an example of quickies on OT levels, you could take my OT III, where I went to Alicante for Easter weekend, had a private bedroom where I studied the data, and did the auditing. I got no help or supervision (and was in quite a state of fear to discover I had to audit live beings sitting on my body). After great distress, I attested to knowing and understanding the materials, and after great agony trying to run the two incidents on thetans sticking to my body, I attested to being OT III. At no point was any check made on me. The laugh was that when we got to Alicante, we were told that the Sea Org had taken over the Advanced Org at Alicante, because the previous, non-Sea Org staff were incompetent. That was 1967. Is it a surprise that official Scientology went the way it did? Ed.

Body, Mind and Soul

by Britta Burtles, GB

DEAR FRIEND, I WOULD like to submit two concepts for your consideration:

1. The idea that we are able to convince a person of something is an example of fuzzy thinking.

All I can do is use words to invoke in the other person's mind the same 'picture' (idea, thought, concept) I have in mine. He then looks at, examines, assesses and evaluates this 'picture' and compares it to those already stored in his mind. And then he convinces himself that the new picture should be accepted or rejected. The convincing and deciding is entirely down to the person who hears (or reads) a new thought. At any moment in time a view or belief a person holds is his truth until someone presents him with a better, more advanced opinion or vision which he, the recipient, can see in his mind's eye and can accept. Then he convinces himself and decides that the opinion he has held up to that time is incomplete or even false, he rejects it and adopts the new view. He will thus have broadened his horizon. This is how human beings learn and progress mentally and spiritually in this, the best of all worlds.

2. Some time ago I heard someone ask: "What is the mind?" A good question I thought and decided to go on a quest for some answers. Below are a few of my thoughts on the elusive, intangible parts of Man.

The Mind

The mind is the tool which enables us not only to relate to our fellow human beings and the world around us, but it also enables us to destroy our planet and ourselves, or to rise above it all into spheres of enlightened spirituality.

I am surprised when I hear people confuse the mind with the brain; the former being non-physical, the latter physical. Some even think that mind and brain are identical. It is, however, less surprising that some people confuse or identify the mind with the soul, as both are

non-physical. Many people think in terms of: 'I have a body, a mind and a soul'. Which begs the question: Who or what is I? No doubt the phrase should be: I, the being, have a body and a mind.

The being, also called spirit, soul or self, is immortal. At this period in its eternal existence the being inhabits Earth. To do so it had to acquire a body in order to communicate to and interact with other beings and the rest of the physical world, including micro-3 and macro-cosm. From the point of view of the being the whole of the physical world, plus the mind, is its 'environment'.

The being has no mass, motion or wavelength. It has also no location in space or in time and it is infinite. The being has the ability to see (perceive), decide, consider and to form opinions. I believe these are the only absolute truths there are.

The mind is a control system which is sandwiched between the being and the body. It holds the accumulated recordings of thoughts, conclusions, decisions, observations and perceptions of a being throughout his entire existence. It is the bridge connecting self with the physical world. It functions like a switchboard and consists mainly of pictures. When the being sees new pictures it passes them instantaneously on to the mind, which connects them instantaneously with the brain for processing i.e. thinking. The body part called brain and the non-physical mind are like two sides of a coin. They are connected to each other by the pictures the being sees, which travel back and forth on nerve impulses in an electric field.

On the other side of our 'trio' the mind and the being are also seamlessly interlocked, and are busily sending pictures, i.e. thoughts, questions, conclusions and decisions, to each other to help the person understand the world around him and interact with it. While people mature spiritually, they become able to distinguish between

self and mind, between seeing (perceiving) and thinking.

The Being

Some scientists are not able to envision, to conceive of the being, and are therefore incapable of thinking about it. They are like the rabbit at night chasing back and forth within the narrow light beam of a car, unable to break out into the darkness which seems like an impenetrable black wall.

Holding the view that there are only genes and atoms, unfortunately these scientists are not helping Mankind to advance. As they only see and perceive the physical world which is, in terms of life, just the tip of the iceberg, they are holding us back, and are putting in jeopardy our very existence on Earth.

We are basically and mainly spiritual in nature. And yet, most of our activities in life are of a physical kind, which means we are looking and

walking in the wrong direction. We side-line and neglect our real nature, our selves. Many people are neither able nor willing to look and to see the obvious: We are getting really smart in the field of gadgetry and toys to pursue our 'games' in life. And we are really good at creating, but are we able to uncreate the damage we do?

The speed of Man's technological progress is increasing by the hour and with it the speed and power of the weaponry we invent to destroy and kill. Many say September 11 was a wake-up call. But are we waking up to see that we are moving down a dead alley towards an abyss? I hate to look at doom and gloom, but what I see and hear reminds me constantly of the growing danger we are in. Who has the right words to show us the way out of the cul-de-sac which leads to nowhere? Who has the vision and wit to turn the tide?

Yours in hope,

Britta

☐

Supplement Contents

We have so far issued four supplements to *International Viewpoints* (see page 33 for details of how to obtain them). Here are the contents of those issues — there are not enough yet to warrant putting in alphabetical order.

Author	Title	No.	Page	Year
Phillips, Antony	Editorial	53	02	2001
Phillips, Antony	<i>Free Spirit Journal</i> , Review	53	04	2001
Schultz, Lars Peter	Entities?, What are	53	05	2001
Chen, Muriel	Auditing in Cyberspace	54	02	2001
Phillips, Antony	You Too?	54	05	2001
Potential	Self Development Processing Rules	54	06	2001
Mihajlovic, Srdjan	News	55	03	2002
Ross, Bob	Arbitrariness	55	03	2002
Salén, Todde	3D Integrity	55	12	2002
Salén, Todde	Materialisms & Other "-isms"	55	13	2002
Moore, James	Reality and Goals	55	14	2002
Mihajlovic, Srdjan	OT Powers for Real? (with bent spoon picture)	55	18	2002
Phillips, Antony	FZA and its Demise	56	03	2002
Moore, James	Reality and Goals — 2	56	06	2002
Grady, Kathleen	Fifty Years On	56	08	2002
Ross, Bob	Secret GPM Research Procedure	56	11	2002
Da Professor	Black Panther Mechanism (from IVy 1, and <i>The Heretic</i>)	56	25	2002

At the time of going to press we have little idea of what will be in the IVy 58 supplement, though (June 3rd) a posting from the Pilot has just come through, so that is likely to be included. ☐

The Auditor's or Processor's Code¹

by The Pilot (aka Ken Ogger), USA

I LIKED THE OLD AUDITOR'S code of 1954. The later standard tech version of 1968 seemed to be overly wordy, less accurate as far as the relative importances, and also biased towards standard tech, which at that time was the unworkable system that we now know of as "quickies". It certainly did little to prevent the subject from deteriorating into a sham.

It would seem to me that it should be possible to do a better job on a code for processing.

To start with, let's review the old codes:

The old Auditor's Code

First, here is the old code from *Creation of Human Ability* which was posted to the net awhile ago.

The bullet points are Ron's. The commentary is mine.

- 1. Do not evaluate for the preclear.

Very important. But I use the old definition of eval where it is described as forcing a datum on the pc. You must not do that even if you are right because it cuts down the pc's knowingness. But that does not mean that you can't suggest something.

It does, however, mean that you can't insist that the person has withholds and better tell you. You can ask. You can even beg (joke). You can vary the question. You can even run a process to raise confront. But you must not insist even if you are correct. So much for modern security checking as done by the CofS.

- 2. Do not invalidate or correct the preclear's data.

Invalid is even more important than eval. It should come first in the list. You can't make more of the pc if you make less of him.

As written, this could be misinterpreted to mean that you must not invalidate the pc's data but it's ok to invalidate the pc.

- 3. Use the processes which improve the preclear's case.

Yes. Or perhaps, use whatever process is needed to improve the preclear's case. And be responsible enough to find or research a workable process or pass the pc on to somebody who can if one's particular standard techniques are not making it on this case.

- 4. Keep all appointments once made.

It is definitely bad form to break appointments, but this is not of comparable magnitude to the significant points above. The common CofS method of keeping everyone sitting around waiting without a firm appointment (so that it isn't broken) is not a good idea, excessive waiting makes the case more solid and harder to process. Sensible and efficient scheduling with some flexibility and care to reschedule if an appointment can't be made would seem to be the most workable.

- 5. Do not process a preclear after 10:00 p.m.

An evaluative absolute. Correct is don't process too late at night if at all possible.

All the rules which are aimed at processing the pc when he is at his best are a) relative to the pc, and b) can be violated if necessary if you limit yourself to processes which are easy for the pc.

A more advanced case at its worst (tired and poorly fed) may still process as well as a more heavily charged case at its best. But you must

¹ From Post 44 -- January 1999

not assume that the person can run on his usual gradient if he is in poorer shape than usual.

Since this is slower and more difficult for the pc, it is disadvantageous and you should not waste his time in this manner unless there is an over-riding concern. So this is mainly done in emergencies (assists, etc.)

- **6.** Do not process a preclear who is improperly fed.

As above. And note that the e-meter metabolism test is not properly benchmarked or validated. It is given as an absolute and there is no data as to what variations might really occur due to body weight, normal metabolism values for that particular body, or relative sensitivity settings. If such a test is used at all (instead of simply trusting the pc as used to be done), it should be relative to his usual metabolic reaction rather than measured against an absolute standard.

- **7.** Do not permit a frequent change of auditors.

Avoid would be better here.

- **8.** Do not sympathize with the preclear.

It is important to avoid sticking him with sympathy. It is bad to give him too much agreement on how bad things are or validate him for being messed up because it makes the condition persist. At the same time, you must not put out a heavy "no sympathy" or blame the pc or insist that he act tough. That encourages him to dramatize the condition further to prove to you how bad off he is. Best is to communicate that you understand how he feels and intend to do something about the condition.

- **9.** Never permit the preclear to end the session on his own independent decision.

This is far too absolute. You mustn't let him run off when you are in the middle of something.

- **10.** Never walk off from a preclear during a session.

If there is a need, always tell him that we're taking a break, don't leave him hanging.

- **11.** Never get angry with a preclear.

Definitely. But this is part and parcel with not invalidating the pc.

- **12.** Always reduce every communication lag encountered by continued use of the same question or process.

This is specific to a particular processing methodology.

- **13.** Always continue a process as long as it produces change, and no longer.

This is more generally applicable than 12 above.

- **14.** Be willing to grant beingness to the preclear.

Better stated as actually granting it rather than just being willing. This is one of the most important points, possibly *the* most important point since even inval. and eval. might simply be considered violations of this specific point.

- **15.** Never mix the processes of Scientology with those of various other practices.

Foreshadowing of KSW¹. Toss [throw away. Ed.] this one.

- **16.** Maintain two-way communication with the preclear.

Another of the most important ones.

- **17.** Never use Scientology to obtain personal and unusual favors or unusual compliance from the preclear for the auditor's own personal profit.

I'm tempted to add "or for the profit of the CofS" to this one. There is something to this, and CofS is in chronic violation.

But it's not really correct. The better statement would be that it should never be used "purely for profit". That doesn't mean that you can't

1 KSW = Keeping Scientology Working, the name of a Policy Letter after which the "Standard Tech" of the Church in the 60's and later is often referred to. Ed.

charge, it just means that the profit must not be the overriding concern.

And whatever is said here must apply equally to the organization and registrars and so forth.

- **18.** Estimate the current case of your preclear with reality and do not process another imagined case.

Good point.

- **19.** Do not explain, justify or make excuses for any auditor mistakes whether real or imagined.

Note that you can (and should) indicate that something was a mistake. You can even apologize, if it seems appropriate. What you mustn't do is try to make excuses or explain it away.

1969 Code

And here is the later Auditor's Code. This is from old *Tech Vol.*¹ 6 that was posted to the net last year. Although this is the 1976 revision, it is pretty much the same as the version used in 1969 (the last 3 points used to be in a separate 1969 HCOPL).

"HCO POLICY LETTER OF 14 OCTOBER 1968R — REVISED 1 JANUARY 1976

"THE AUDITOR'S CODE

"In celebration of the 100% gains attainable by Standard Tech.

"I hereby promise as an Auditor to follow the Auditor's Code." [bulleted clauses in the text here are direct quotations]

- **1.** I promise not to evaluate for the preclear or tell him what he should think about his case in session.

See point 1 of the old code.

- **2.** I promise not to invalidate the preclear's case or gains in or out of session.

See point 2 of the old code.

- **3.** I promise to administer only Standard Tech to a preclear in the standard way.

Originally this meant to do quickies and never use anything other than a handful of processes. This is in direct violation of point 3 of the old code. So let's stick with the old one.

- **4.** I promise to keep all auditing appointments once made.

See point 4 of the old code.

- **5.** I promise not to process a preclear who has not had sufficient rest and who is physically tired.

A better statement than point 5 of the old code, but see the comment there.

- **6.** I promise not to process a preclear who is improperly fed or hungry.

As above.

- **7.** I promise not to permit a frequent change of Auditors.

See the old code.

- **8.** I promise not to sympathize with a preclear but to be effective.

See the old code.

- **9.** I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.

This is a better statement than the old code, but see the comments there.

- **10.** I promise never to walk off from a preclear in session.

See the old code.

- **11.** I promise never to get angry with a preclear in session.

See the old code.

- **12.** I promise to run every major case action to a floating needle.

As with the old code, this is tied to a specific methodology.

¹ The Technical Bulletins of Dianetics and Scientology — 1979

- 13. I promise never to run any one action beyond its floating needle.

Again specific to a methodology, and furthermore is in violation of FN and EP. A correct statement for modern standard tech would be to say "beyond its end phenomena".

If we define EP loosely to mean the appropriate result instead of using a fixed method specific definition, then we could define both this one and 12 above in a general manner which is appropriate to a broader selection of methods.

- 14. I promise to grant beingness to the preclear in session.

See the old code.

- 15. I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.

Toss this one along with the old one.

- 16. I promise to maintain Communication with the preclear and not to cut his comm or permit him to over-run in session.

This is better stated in the old code.

- 17. I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.

Not a bad point, but perhaps better stated as simply not distracting the pc from his case. That puts the endless unnecessary actions that CofS bothers the pc with into the category of code breaks, and that feels right. It's just as bad to distract him with supposed standard tech as with comments.

- 18. I promise to continue to give the preclear the process or auditing command when needed in the session.

Of course. But does this need to be in the code or are we distracting from the key points given earlier.

- 19. I promise not to let a preclear run a wrongly understood command.

Excessive. This leads to 25 hours of defining things to do 5 hours of processing. Better to avoid letting him run a wrongly understood command and fix it fast if it does happen.

- 20. I promise not to explain, justify or make excuses in session for any Auditor mistakes whether real or imagined.

See the old code.

- 21. I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.

Point 18 of the old code is better.

- 22. I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.

Very good. Except add "or for the benefit of the org" and also promise never to turn these over to Ethics or OSA and also never write them down in the folder as an extra safety measure.

- 23. I promise to see that any fee received for processing is refunded following the policies of the Claims Verification Board, if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.

This is policy rather than processing tech. Yes, give refunds, but it doesn't belong in the code.

- 24. I promise not to advocate Scientology only to cure illness or only to treat the insane, knowing well it was intended for spiritual gain.

More politics. This should be org policy but don't dilute the code with it.

- 25. I promise to cooperate fully with the legal organizations of Dianetics and Scientology as developed by L. Ron Hubbard in safeguarding the ethical use and practice of the subject according to the basics of Standard Tech.

More KSW aimed at suppressing the tech and keeping it from being used or further researched. Definitely a reverse point to be tossed as quickly as possible.

- **26.** I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment".

A nice point. I wonder if this means that the CofS auditors are all breaking the auditor's code until they unmock the Flag organization (remember Lisa¹?).

But in fact this has nothing to do with the auditor's handling of his own pc and therefore does not belong in the code.

- **27.** I promise not to permit sexual liberties or violation of the mentally unsound.

Again a generality rather than anything specific to the pc one is handling. Possibly there should be something like this specific to one's pc and you certainly shouldn't violate them sexually even if they are mentally sound.

But old point 17 is better.

- **28.** I promise to refuse to admit to the ranks of practitioners any being who is insane.

More political grandstanding.

[The original policy letter ends with a place for auditor and witness signature, date and place. *Ed.*]

Pilot's suggested code

So let's see if we can clean this up and simplify it a bit. Shorter is better as long as the important points are covered.

This is not an ethical code or organizational policy or a list of what would be nice. It is a minimum statement of what has to be there to have successful sessions.

And let's put the most important points first.

- 1. Process for the purpose of helping the preclear and not to take advantage of them.
- 2. Grant Beingness.
- 3. Maintain 2 way communication.
- 4. Do not invalidate or get angry with the pc or correct his data.
- 5. Do not evaluate for or force the pc.
- 6. Never let anything divulged in session be used against the pc.
- 7. Do not upset the pc or distract him from his case or act overly sympathetic.
- 8. Use the processes which work for the pc.
- 9. Do not confuse the pc or fail to clear up a wrongly understood command.
- 10. Finish what you start and do not continue a process beyond its expected result.
- 11. Do not justify or make excuses for any mistakes.
- 12. Avoid processing under non-optimum conditions such as insufficient food or sleep.

This seems short and simple enough to be broadly applicable and easy to teach and apply.

I must admit that I'm thinking of this especially in terms of co-auditing. What would 2 beginners have to know to keep from messing each other up.

Best,

The Pilot

□

¹ See footnote 3, page 37

When¹

by Bob Sykes, an Aussie in N.Z.

WHEN YOU CAN KEEP your freedom when
many about you

Are losing theirs and mis-assigning cause;
When you can trust yourself when many doubt
you,

But tolerate reactive cause.

When you can observe and not be tired of
observing,

Or be ignored and not deal in ignorance,
Or be gossiped about and not deal in gossiping,
Yet leave not the future in the hands of
chance.

When you can confront and not speak but what
feels right,

When you can communicate and keep success
as your intent.

When you can face apparency and puny might,
And use the knowledge that you've been sent.

When you can bear to hear the truth you know,
Twisted in ignorance to trap your fellow man,

Or watch your ageless purposes challenged so
And strive and seek to find as you know you
can.

When you can forsake a lesser game

For a bigger one where more may win,
And being opposed, continue just the same,
Knowing well the full nature of sin.

When you can observe, decide and act

To spread understanding long overdue,
And so persist to make it fact
With the natural laws that you pursue.

When you can mix with many and not arbitrate,
Or touch Authority and keep your self-deter-
minism.

When no enemy or friend cause your purposes
to abate,

When mankind has meaning without schism.

When universes three can be experienced

Their persons and parts really understood,
Yours are the dynamics and all that can be
sensed or felt,

Then you'll know you've done the best you
could. □



..when many about you are losing theirs....



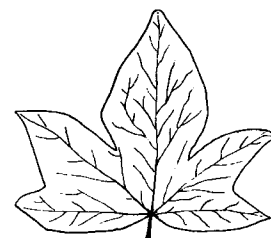
..and watch your ageless purpose challenged..

1 with recognition to Rudyard Kipling's "If"

B

International Viewpoints

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



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