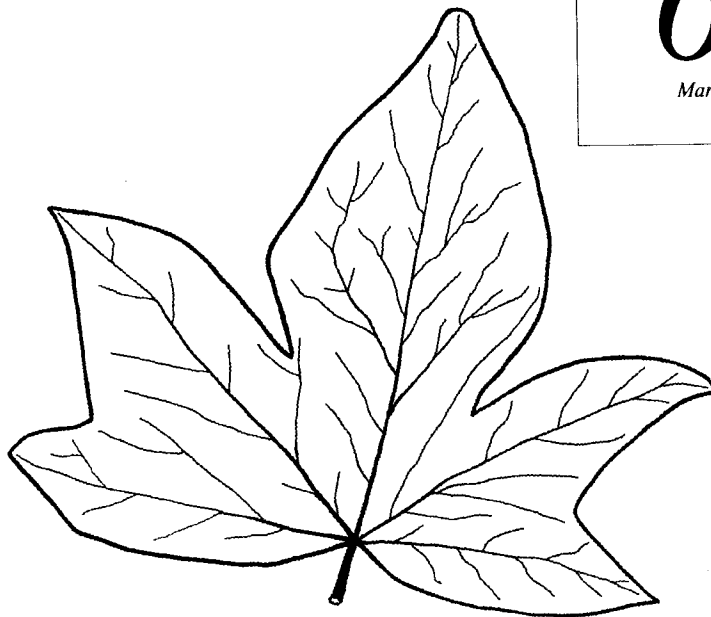


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March 2003



International Viewpoints [Lyngby]



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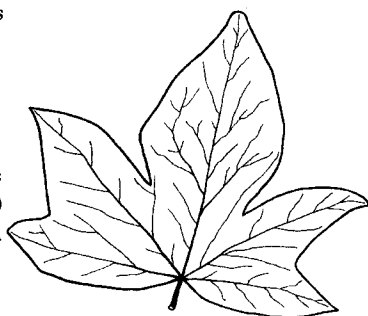
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*International
Viewpoints
(Lyngby)*

**Number 61
Mar. 2003**

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



IVy

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International Viewpoints is independent of any group or organization.

IVy's aim:

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

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

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IVy

Buy the New Karma-Meter Model K-3000! (humor)

From: curiosus@fastmail.fm Internet

(Advertising from the future)

DON'T BE NEGLIGENT with your karma!

Your karma is the most important thing there is!

According to your karma account, your next lifetime will be a wonderful fairy tale or a horrible nightmare.

Some centuries ago, you had an excuse: it was very difficult to know the exact balance of one's own karma account. You had to think of your good and bad deeds, and as memory is selective, you were often having the illusion of a good karma, when in fact it was negative.

Now you have no excuse: with the K-3000 Karma-meter, you know in real time the exact balance of your karma account.

When you commit an overt, your karma account is immediately debited with the corresponding amount. For example for stealing an apple, you are debited with 1 credit. For killing somebody, you are debited with 200 credits. For eating the apple of knowledge, you are debited with 1,000,000 credits (for this one, you need half the eternity to recover).

Similarly, when you save a life, you are credited with 200 credits, etc.

The K-3000 works in two modes: 1. Whole track mode: total karma balance whole track wide. 2. This lifetime mode: karma balance for this lifetime.

The K-3000 is adjusted to your private spiritual wavelength and is monitoring in real time your overt/motivator activity, your withhold level, your help level and your tone level, so as to be always accurate.

It is embedded in the portable telephone of your choice, so that you are constantly connected to your main karma data-base.

On the color screen, you can review the exact time, location, and form of the overts, with a high resolution picture, so that you are given a chance to correct yourself.

When your karma account becomes dramatically negative, the telephone plays a dead-march, so you are warned on the emotional level. Above 1000 credits, it is playing Hallelujah!

When you listen to the dead-march, you know that you have to correct yourself seriously and repair the damage you caused.

When you die, your karma account is automatically transmitted to the Karma-account-in-charge-staff-member of the between-lives area, so you will avoid lengthy administrative steps.

The net-karma amount, debit or credit, is automatically entered into the new karma-meter of your next lifetime, so when you start a new life you know exactly the balance of your karma account.

Moreover the K-3000 is delivered with an eternal battery, so you don't have to worry about a possible energy failure.

Don't hesitate.

PREPARE FOR YOUR NEXT LIFE NOW!

Buy the K-3000 karma-meter!

BUY IT NOW!

Curiosus

*Taken from Newsgroup: alt.clearing.technology;
Date: 17 Sep 2002 15:14:31 -0700*

Holy Cow Series — 2:

Is KSW a Holy Cow?

by Holy Cow! Internet

Looking for Holy Cows is not a new idea. It is as old as philosophy itself. It's in the tradition of Socrates, Plato, Spinoza and Hubbard as well. In this second article on Group Engrams, we examine Keeping Scientology Working, the first item on every checksheet in Church of Scientology and ask this terrible question: Is it a Holy Cow?

Philosophers and scientists are known to live on the edge. They ask the tough questions banned from the main stream.

It has a long tradition from Socrates, Plato, Spinoza to Hubbard as well. They all asked challenging questions and looked for Holy Cows that live right at the border line between philosophy and science on the one side and religion and popular beliefs on the other. They love to go hunting for these cows with nosy, hard hitting questions. Hubbard called them the 'Everybody knows' among other things.

What do we mean by a Holy Cow? It is an 'everybody knows' or don't touch — it's holy!

It is an idea in a subject somewhat similar to a religious dogma. It's considered an absolute truth. It isn't necessarily wrong or faulty. But it is in a class of its own beyond questioning, and that makes it an arbitrary and an abberative factor.

Any subject should be examined with a critical eye. This is part of the process of finding the truth and mastering a subject. In philosophy it has been called the principle of 'continuous doubt'. Here we focus on Keeping Scientology Working, a policy that at one point turned failing organizations around and made people study harder and audit better. How does that hold up to scrutiny today?

KSW — Keeping Scientology Working

This famous Policy letter was originally written in 1965, about the time the first Clear graduated from the clearing course. 1965 was a period

of triumph in the history of Scientology. The Policy has been reissued numerous times with only minor changes. It outlines the ten points you need to do to keep the subject working. The ten points are:

- 1) *Having the correct technology.*
- 2) *Knowing the technology.*
- 3) *Knowing it's correct.*
- 4) *Teaching correctly the correct technology.*
- 5) *Applying the technology.*
- 6) *Seeing that the technology is correctly applied.*
- 7) *Hammering out of existence incorrect technology.*
- 8) *Knocking out incorrect applications.*
- 9) *Closing the door on any possibility of incorrect technology.*
- 10) *Closing the door on incorrect application.*

The basic idea of the policy is, that the Bridge and Scientology is the only known and universally workable route to Clear and beyond, so don't change anything. Apply it exactly and be ruthless about it being applied exactly. By Hubbard's death in 1986 the last word was said about the tech. From there on out: just apply.

The policy states the truth, that Scientology as we know it today was discovered and formulated by Hubbard. The subject wouldn't exist without his genius and boundless energy. But now, that we are well beyond the formative stages and the last words of Hubbard are written, is it still true?

Computers

To answer that question, let us for a moment look at another field, that is just about the same age as Scientology: Computers.

It's a good field for comparison. We have some similarity, as far as both are applied subjects containing routines and programs. The Scientology word 'Clear' is actually taken from computer language. It is a button on a calculator or

computer, that resets it by clearing it of old, inapplicable answers. In auditing this is made to mean, that you clear the pc of engrams and aberrations until he is totally rational and in present time. In this analogy the Reactive Mind is the collection of old inapplicable and non-survival data.

In computers we have software programs that only make sense when run on a computer. The same could be said about Scientology processes. They need to be applied or run on a person. In other words they are both technologies with demands of exactness and practical application.

If there are only tiny flaws in a software program it can be useless as it will give wrong results or won't run at all. Yet this field was never declared complete.

How would you like, if computers and software were declared 'perfect' in say 1986? That all research and developments after 1986 were out of bound and forbidden? It's true that all the basic technologies of computers were developed before 1986, but the going price for old hardware and software is pennies on the pound.

True, most developments went nowhere and there have been more silly programs and gadgets on the market than you can think of or comprehend. But in the computer business any new development would quickly be tested first by experts and later by the consumers. All these old programs and gadgets were part of the industry's learning process and development. At the end of the day only a few things survived.

Among these was the Internet. It had been established in the 60's. It was originally used by universities and government to exchange information quickly. It was unknown to consumers more or less till around 1995, where new breakthroughs made it available as a world wide consumer service.

The Internet boom, affordable personal computers (called PC's oddly enough) and computer speed did come out of that continued effort and creativity after 1986.

I remember well the computer users' manuals from the 80's. They were very technical to a point of incomprehensibility. They were written by computer nerds for computer nerds. With enthusiasm they would describe the technical

secrets of hardware and software, but would be of little help with practical questions. The manuals have changed a lot since then. Obviously a lot of testing, marketing and writing expertise was brought in to fix that. This was done to reach a broader market. It was an important part of gaining popularity and encouraging wider use of computers. People, to whom computers at one time were too technical or unaffordable to own or operate, found them suddenly useful and accessible and a new necessity.

In 1986 we had a computer industry that produced and delivered a workable system, but far from an optimum system. But the tireless efforts of the industry since have paid off many times over. The continuous developments, and the tolerance of the many projects that led nowhere, has transformed all of society in a radical fashion, that wasn't possible with the 1986 state of affairs. Their philosophy was a free market approach; let's put it out there — after our own tests are complete — and see if the consumers like it and find it useful enough to pay good money for.

Hubbard and Scientology

When Hubbard wrote KSW in 1965 it was in a moment of triumph. The clearing course was underway and students were busily auditing themselves to the state of Clear, the long sought goal for Hubbard and Scientologists. In articles and promotions he declared his research completed. Soon after, he left Saint Hill where he resided, to seek new challenges and adventures.

In the following years the discipline and diligence necessary to make it all work tended to slack off. With the boss gone there was a lack of direction. A widespread slump and maybe a relaxed attitude seemed to gain popularity. Then in the early 70's an Evaluation showed this and KSW was put in with a vengeance. The boss was back — if even only through this policy. Again staff sharpened up. The statistics soared, students and PC's had better gains. Obviously it was the right thing to do. *Hubbard was still doing research and revising tech*, putting out the C/S series, Int Rundown, New Era Dianetics and so on. There was a general feeling of optimism and anticipation of a bright future. Maybe it wasn't the perfect system yet. But it

was very workable in a field where only despair and hope had existed before. New developments and breakthroughs happened all the time. There was no reason to look elsewhere as this was the best hope for man.

When Hubbard retired from the scene in 1980, the situation became dramatically different. No new tech came out, except a few bits and pieces that may have been written earlier.

There was a tremendous body of work and yet the state of OT did not seem to be obtained by advanced students. To this day you hear many 'OT wins' but little evidence that the upper levels actually make good on the ultimate state of being; the goal of OT — as described in lectures and promised in promotional literature. Since many of us have experienced these OT wins, we have a confirmed belief, that OT is there to be had. So we have a state of affairs comparable with computers in the 80's. We can envision it all and the basic technology is there. It may not be as easy to study as it should. It may only appeal to 'OT nerds' (like the author). The nerds may even have a hard time with it. But there is no reason to give up now, because this is a quest for the ages!

KSW Today

Let us look at the specific ten point of KSW:

1) *Having the correct technology.* Since the OT abilities postulated by Hubbard are not obtained in the Church of Scientology the technology and research is not complete. To say so is to try to stop time and deny us all of this goal. We may have all the basic building blocks neatly stacked up and ready for use. But even if this is the case, there is a lot of engineering and labor needed before we can say the Bridge to OT is built.

As far as grades and levels through OT3 is concerned, we have a workable line up. But it is expensive and time consuming. There is no reason to believe, that gifted and serious researchers won't be able to improve on that. The Pilot has done a tremendous amount of work and research along these lines. He calls his work a beta version. That means in software terminology, that it is released for testing and not necessary in its final form. On a student level, you shouldn't worry about that, but use Hubbard's Clearing Tech (HCT) as it is; or you can use the

Pilot's tech as a beta release, meaning it may not be perfect yet, but if you have some basic training you are pretty safe.

2) *Knowing the Technology.* This is important for students as well as researchers. Students need only concentrate on the current line up as outlined on the grade chart and in the case supervisor series.

For researchers there is quite an additional task. According to The Pilot, only about 10% of Hubbard tech is actually used on the Bridge and grade chart. To know what is actually already there, it isn't enough just to have studied it all. It needs to be tested and refined with the benefit of hindsight. In early research Hubbard ran into problems with PCs that weren't set up for the action. Out gradient, out int. and the entity case were not necessarily handled correctly, as this was not well researched at the time. If all processes were tested and catalogued in a new unit of time and the results published I am sure this would spawn a new renaissance. I am looking for words not already used and will venture this label: The New Renaissance of Tech.

3) *Knowing it's correct. This follows with experience.*

4) *Teaching correctly the correct technology.* The HCOBs as you study them in the Church of Scientology have some similarities with the 80's computer manuals. I know this is a terrible thing to say, so I better explain what I mean. To me it looks like one reason the tech went out in the late 60's, was the way it was written up. You had all these research bits and pieces and no text books. You had statements in conflict from one technical bulletin to the next. It wasn't always easy to know what was valid and what wasn't. As a result a lot of confusion and 'safe omissions' ensued. We ended up with so called Quickie Grades: One process and floating needle per grade. Just clearing the words isn't going to solve the problem. The tech needs to be written up as streamlined and functional text books. As an example of what I mean, I'll point to a book called *Dianetics Today!* This was a complete text book on Standard Dianetics. It was composed of well known bulletins (most written within a short period of time). They had been edited seamlessly together and all contradictions had been resolved. A text book like that made all these unanswered questions go away.

The book never got updated to cover New Era Dianetics, although that would be an easy task. One wonders why.

5) *Applying the Technology.* This is clearly a point where the Freezone and Church of Scientology part ways. Church of Scientology tries to uphold a monopoly on the tech and prevent it from being applied in the field. Applying the tech means to them, that it only should be applied inside their sphere of control. My comment on this is: The Genie is out of the bottle. Let's use it to reach our common stated goals, clearing the population.

6) *Seeing that the technology is correctly applied.* This is always a concern. It helps to do it as a group activity in the Freezone and stay connected to the best trained people. In the Church of Scientology this has continuously been used as an excuse to try to stop application. Be responsible and keep studying, but remember: Any auditing is better than no auditing.

7) *Hammering out of existence incorrect technology.*

8) *Knocking out incorrect applications.*

9) *Closing the door on any possibility of incorrect technology.*

10) *Closing the door on incorrect application.*

I'll cover these four points together as they intermingle.

As in any technology, there is a right way and a wrong way to do things. The Church of Scientology reads this to mean open season on the Freezone. By first declaring practitioners 'non standard' or 'squirrel' and then trying to harass them they try to maintain a coercive monopoly on the tech. Since this approach is expensive and based on force and not theta they won't succeed in this effort forever.

Another oppressive use of these points, is to try to stop research. *The Church of Scientology would not legally have any control over new research* and take the route most monopolies do: black PR, lawsuits, harassment etc. The final test of any technology is, if it works and if it benefits its intended public. Nothing else really matters at the end of the day. There seems to be an indecision among scientologists in Church of Scientology and the Freezone whether Scientology is a technology or a religion. It makes a big difference for the future of the subject. The

religious view, when it comes to calling the work 'Scripture', seems to stem from KSW's 10 points, especially the last four ones.

In Church of Scientology they stress the unchanging nature of the 'Scripture'. The only possible problem with students are misunderstood words. When they are cleared up, they will understand the Scripture and their problems and questions will disappear. Since many of us got our basic training in Church of Scientology this viewpoint is pervasive in the Freezone as well.

To research minded people this is not satisfactory. It's part of man's success as a species always to push for new knowledge and technology. When things are all settled in authoritarian books they look for their gear. They want to go hunting for holy cows in an attempt to push man and his technology further.

Conclusion

Is KSW wrong? Not really. Applied intelligently it still has validity even almost 40 years after it was written. But unfortunately it is in need of revision to allow for research and writing of actual text books on the subject. The big outpoint, if you will, is that at the time it was written and up through 1986, it was clearly understood that Hubbard was above the rules. Research and revisions were done by him. He didn't follow Policy or HCOB's. He wrote them and revised them instead. Plans of rewriting the whole subject existed according to Hubbard, Filbert and others. What's really wrong with it today is, that Hubbard special hats as researcher, goal maker, policy maker and tech writer were never turned over to anybody. There is no Policy to follow to make it OK to complete the research and fill these vital functions. Ideally complete text books for each level should exist. The Issue line (red volumes, lectures) would still be senior or source material and should be studied as the Briefing Course.

Is KSW a Holy Cow? Yes, it has become one. It happened the day Hubbard stopped doing research. It was originally written in a moment of triumph, where Hubbard saw his work as complete. Unfortunately it didn't work out that way. When he died, KSW became something else. The ultimate abilities of OT are still eluding most of us.

Instead of being the guiding path for us to 'arrive on the other side' it has become the hallmark of a reactionary Church leadership, who uses it as a banner for their crusade.

The current crusade seems to be 'To keep the Religion of Scientology pure and wage war on the infidels'. In some round about way the result is almost the opposite of what was intended. In this respect they follow the pattern of Christianity, where the basic message of 'Love thy Neighbor' led to all kinds of cruel practices, witch burnings and wars. The Church of Scientology seems currently to be going through their 'Dark Middle Ages'. It uses KSW to fight any progress in the tech and tries to deny trained auditors their right to practice their trade outside its complete control. It uses KSW to try to protect a monopoly and set prices for services for optimum profit, but out of reach of most people. In short it is being used as a justification for maintaining a monopoly and not clearing the population at large.

Holy Cow Rundown (1)

The Holy Cow Rundown that goes along with this series, is intended to handle any personal

charge that you may have along these lines. It uses a standard 18 buttons prep check. PC reads the article and does demos. In session, the auditor assesses the concepts and items below and prepcheck charged items. The C/S may add items, but shouldn't delete any.

State of OT

OT wins

Scientology research

Contradictions in the materials

Disciplined for out KSW

Fear of discipline for out KSW

Oppressive use of KSW

Lack of use of KSW

No research

No policy making

No LRH leadership

Ron left

Allowing non-standard tech

Squashing good tech by calling it squirrel

Freezone and KSW

(list tentative at this point — qualified input needed)

Sincerely, Holy Cow!

□

Obituary, Helen Geltman

By Charlie Dunn, USA

WE ARE SORRY to announce that our dear friend, Helen Geltman, passed away in Dallas, Texas on December 10th, 2002, from a coronary disorder. Helen will be remembered by many as the Mission Holder for a major Scientology Center in New York, known as "500 West End".

All who knew her benefited from her loving presence. She had a rare ability to help people live much better lives. Born in London in the early 30s, Helen is survived by her son, Mark, and a grandson.

Her training in Scientology was to the level of Class VIII. During the past 8 years she trained in the technologies of Knowledgeism and served as Life Planner for the Knowledgeism Center in Dallas and at the Knowledgeism Ranch in North Texas. She will be missed by the many who love her.

On the day following her passing, Alan C. Walter wrote the following message to Helen:

Helen,
*Everything
just as it is,*

as it is,

as is.

Flowers in bloom.

Nothing to add.

Nothing to reduce.

The entire world.

A new beginning is in the making.

When people talk about love

We vow with all beings

*to raise our voice in the chorus
and speak of original peace.*

Much Love,

Alan

□

Basic Exercises and Coaching, Part 4

by Jack Horner

[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on November 14, 1974, in Los Angeles, California.]

NOW WE GET TO BASIC Exercise 2, "Asking Questions". Basic Exercise 2 is important. One thing an eductor has to be able to do is ask questions. People have all kinds of considerations, programming and conditioning about questions. It's impolite to ask questions. It's rude. You're prying into somebody's personal life, you're digging into their privacy, etc. If you ever hear somebody say, "Well, you know, it's not right to dig into the private dirty laundry of somebody's life", they're telling you something! You can almost say, "What dirty laundry don't you want to tell me about?"

Repetitive process

One of the common denominators of processing is what we call "repetitive questions". A repetitive question is a question you ask many times with essentially the same wording, or a series of questions, called a "bracket", that contains, say, 5 questions, and the 5 questions are repeated, 1, 2, 3, 4, 5, 1, 2, 3, 4, 5, 1, 2, 3, 4, 5, 1, 2, 3, 4, 5, using the same wording each time.

Among the more esoteric points that a person in our culture usually has to subjectively learn is that every moment of time is in itself unique, and has in it exactly what you put there. In a repetitive process, the eductor essentially has to have an attitude that each question is a living jewel being presented as a unique creation in this moment of time. For example, take "Who or what are you free to kick? Who or what are you free not to kick?" as the processing questions we're talking about for the moment. The eductor has to be able to say, "Who or what are you free to kick?" The person says, "My father". The eductor says, "Thank you. Who or what are you

free not to kick?" He says, "My mother". The eductor says, "Thank you. Who or what are you free to kick?" That's a new question. It's never been asked in this moment of time before. If the eductor has an attitude that it's the same old question that he's going to have to ask over and over again, he's not going to get much in the way of results!

And that's why you tie in your acknowledgments with your originating the question. For example, let's go to this question that's used in the drill, "Is dirt dry?" Why is that used? Because it's a silly question and has no great significance, it could be answered yes, no, maybe, or sometimes. So you say, "Is dirt dry?" The guy says, "Yes". Now here's where you complete your cycle, "Thank you". That time is gone forever. Unmock it. Cease creating it. It's gone. Nevermore! End. Complete. In fact that moment of time is gone. It's re-creatable only as a mental image picture. So now you say, "Fine. I have a great, new, wonderful, beautiful question that I'm going to ask you. Now are you ready? Is dirt dry?" "Yeah". "Thank you. Is dirt dry?"

New moment

It is a new moment of time and you are asking that question in that moment of time for the very first time. When you learn to do this, you're going to get this strange question from people you process, that are fairly new. They say, "How can you sit there asking that same old question over and over again?" You say, "What?" It's unreal to you, because it's not even real that you're asking the same question. You're asking a question that contains the same words. But it isn't the same question because in the process of answering the last question the guy has made a slight change of some kind. He's a new person to some degree. And you're a new person asking it. And this room is slightly different in its air

current. And the planet is moving in seven different directions at once. So you do have, in fact, a new moment of time.

The reactive mind demands that certain things never happen again and it also demands that certain things must happen again. The fact is that nothing can ever happen again. Because, even if all apparancies are similar, the moment is different.

Timing

You don't want to leave too much time between that "Thank you" and the next question, "Is water wet?" Yet you don't want to go, "Thank you is water wet?" Because it jams the completion into a new origination, verbally speaking. You have to learn with great adeptness to go, "Thank you . . . Is water wet?" The less time you spend between that "Thank you" and "Is water wet?" the more cycles of processing you can get completed in a given session. If you have a lag of two seconds between every "Thank you" and every new "Is water wet?" that two seconds adds up, two seconds every time you ask the question, and you just lose that much processing time, and deliver just that much less of a session. On the other hand, it's a matter of timing, because you want to make sure, too, when you say "Thank you", that he gets it.

Of course we also have processes that have a sequence where we ask a question, the guy gives us an answer, and the next question is based on that answer. Therefore we give a semi-acknowledgment because we don't want to end that cycle. We're still working with the answer he gave us. It isn't until that whole series is completed that we finally say, "Fine. Now" (new moment) "is water wet? Thank you. Is water wet?"

Get his attention

Notice, if he's not looking at you when you say, "Thank you", now you've yet to determine whether he received that "thank you" and that you've now got his attention. You want his attention before you give him the new command. Otherwise he's not going to receive it.

You also want to complete that cycle on him, so that you get him out of the coffin, or out of the river, or whatever he's in. "Is water wet?" "Yeah". You say, "Thank you", and you notice it didn't get across. You can reach over with your

hand, put your hand on his arm, gently, you don't suddenly jar him, but you just make an appropriate contact and you could even squeeze while you do it, and say, "Thank you". That solidity in present time can bring him here, so he kind of looks up and says, "Oh, yeah. Oh, there's a room here. What do you know?" You say, "Fine. How are you doing?" A little bit of two-way ARC. You say, "How are you doing?" He says, "Man, I was really gone there. How about that?" "Wow. All right. Now. Shall we go on with the process?" But that isn't asking him. That's telling him in a question form. "Are you ready to go on with the process?" "I'm not sure". You can say, "Okay, why not?" if you want to, or you can just say, "Okay. Here's the next question".

The reason for using communication bridges like that is to have his attention before you deliver the question. There's no point in delivering a question if the target is not there to receive it. So you make sure you have his attention. And while eye contact is usually a guarantee of having some degree of attention, it is not necessarily so. With somebody who has glazed eyes, I've even gone, "Hey there, yoo-hoo, hello?" He says, "Oh, yeah. Okay". I say, "Fine. What's happening?" "I don't know what, I was kind of thinking about some other things". "Oh, I see. Okay. Shall we continue the process?" "Oh, yeah, sure, okay". "Good. Is water wet?"

These are all fine points. I'm getting away from the Basic Exercise specifically, but I'm just trying to show you some of the tricks of the trade here.

The client's name

In session never address a person by his this-life name. Why should you limit his progress to this life's identity? You're processing the being, the life source, not the identity, not his personality and ego of this lifetime.

A guy doesn't usually decide before he picks up a body what name he's going to have, and then present the name to his parents to give to him. The being finds himself in the body and the body's being called "Jack". So he concludes, "I must be Jack. I can't see anybody else around here they're calling 'Jack'".

When you address him by his name you're shoving him into this lifetime, into this personality. Or, if her name is Mary, how many lifetimes has

she lived being Mary? So, don't address the person by his name. Avoid the use of the eductee's first name, or even last name, in session, unless you're doing something like a Primary Information Record and saying, "What's your name in this lifetime?"

Even if the individual is very difficult to get through to, calling him by his name is not going to help any more than a lot of other things you can do. I'll reach over and take a hold of his hand, as I said before, or his wrist, and just use a little pressure, and say, "Hey. What's happening?" Of course you want to do that with the right intention. As a matter of fact, a quiet reach sometimes is much more effective than a loud one. A loud one makes him withdraw. The quiet one makes him reach: (Quietly) "Hey. Hey. You. Hey. You over there. Come on."

It doesn't particularly hurt or disrupt or destroy a session just because you call the eductee by his or her first name. But I would rather process the being, because I'm trying to have him be the generator of his name instead of being his name.

So don't address a person in session by name. Get their attention in other ways, and if that's a problem, get a coaching drill from somebody. Design a Basic Exercise specifically to get a person's attention without using their name. You're processing the life source, not the identity. It's a fine but important point.

Question as stable datum

The greater majority of people, when they ask a question which is not understood, not answered, or there's confusion about it, or there's a lag, tend to then try to reword the question, rather than say it again. Or they tend to move up and down the tone scale. In general, this only adds to the confusion. But an eductor delivers a question, and if it doesn't get answered, he says, "Okay, I'll repeat the question. Is dirt dry?" He's quite willing to flatten the lags on people, in or out of session.

You say, "Get me the toolbox". The guy doesn't hear it, or he doesn't duplicate it, or it gets onto a via, and he comes back and says, "What did you say?" Instead of getting irritated and saying, "I told you what I said, why didn't you hear me the first time?" you just say, "Okay. Get me the toolbox". And you don't confuse him by

saying, "Well, get me that thing over there, that metal container". The question becomes the stable reference point, until all available answers have been evaluated in terms of that stable reference point.

If you say, "Is water wet?" and the guy says, "Oh, boy, that rug is sure dirty", you say, "Okay". You acknowledge his origination. You say, "Okay. I'll repeat the question. Is water wet?" Because there you are repeating a question that hasn't been answered. When you say, "I'll repeat the question", the eductee gets to realize that as far as you're concerned he hasn't answered the one you've asked. That's the only time you really ever say that, when he hasn't answered the one you've asked. Once it's answered, that's it, finished. "Thank you". The cycle's completed.

Handling originations

When you process people, you also get into the next thing, **Basic Exercise 3**, Handling Originations. "Origination" means something that's being originated, presented. As eductor, you originate when you say, "We're going to run this process. The question is, 'Is dirt dry?' You understand the question? Okay, here's the question. Is dirt dry?" You originate that as a question, and the eductee answers it, and you acknowledge his answer. Fine. But in terms of a two way cycle, rarely does the eductee ask you a question, then you give him the answer, and he acknowledges it. Sometimes the eductee has to get processed quite awhile before getting up to that. But, they will originate, after a while, or sometimes even in the beginning.

You say, "Is dirt dry?" And the guy says, "I feel awfully nervous". It's an origination. You don't say, "Don't give me that. Turn it off. Ignore it. I asked you a question, now don't give me the nervous bit, answer it". I hope you can see that might not be productive of a good relationship in session. There are a few oddballs who are high enough toned to handle that, and would probably just laugh and say, "Oh, all right. Yes". But when a guy originates that he feels nervous, how do you handle it? You acknowledge it. Sometimes you might say, "Is there anything more you want to say about that?" "Yeah. I always feel nervous when people ask me questions". "Oh. Thank you. I'll repeat my question. Is dirt dry?"

When a person originates a statement, you don't acknowledge it unless you understand it. If the guy says, "floggoats", you don't look astounded and say, "What?" You know he was trying to say something, but you didn't get it. You take the responsibility for not getting it as if it was your fault, and you say, "Uh, what was that? Something you wanted to tell me there?" "Yeah. Ah, the tap water's running." "Ah. It's something you hear? You notice it here?" "Oh, no, no. I was thinking about the old house I used to live in and the tap water was running." "Oh, I see. Oh, thank you. Is water wet?" When the guy gives you a statement, take whatever time is necessary to get it understood by you, and then acknowledge it.

Handling questions

What if you say, "Is dirt dry?" and he says, "Will this process do me any good?" If he asks you a question, you answer that question. And when it's answered, you make sure he got your answer, you kind of force him into acknowledging you, and then you go back and you repeat the question you asked him, which is, "Is dirt dry?"

Now, how you answer, or what answers you give, that's another cup of tea. There may be many answers to a question like, "Will this process do me any good?" You could say snidely, which wouldn't be good, but you could say, "Well I wouldn't be running it if I thought it wouldn't". But at times you could actually say with sincerity, "You know, I wouldn't be running this process on you if I didn't think it was going to help," and it would work, you see.

Sometimes you have to answer the question by saying, "Look, I have to follow the educator's code. That's a question I can't answer without breaking the code from my point of view at this time. So let's just go on with it and let's find out whether the process will do you any good. Okay?" And you can him right back into working with you.

Sometimes questions are generated because of the process you're running. He has questions about what's going on. And to the degree you can answer them without violating the educator's code, you answer them. And if it's going to violate the educator's code, you've got that as a cop-out. You say, "For me to answer this ques-

tion would violate the educator's code, so I'm not going to answer it for you".

Directing attention

Or, you say, "Is dirt dry?" and he says, "You know what's worrying me is inflation. What do you think should be done about inflation?" And you say, "Well, I'd be very happy to discuss that with you out of session. But I don't know that that's relevant to the particular process we're running now. So is it okay if we continue the process and we can discuss that later if you want?" "Oh. All right." On the other hand he might say, "Well actually it is relevant, because you see my grandfather is in the gravel business, and he sells dirt". You know, gravel's a form of dirt. And you get this whole connection you would never have dreamed of which actually ties in. But where possible you would say, "Hey, let's discuss that later".

When an eductee originates something to you, you handle the origination and you take that attention you've got now and direct it where you want it to go. You perceive it, understand it, acknowledge it, complete that cycle, and then start the cycle that you want to have happen in the session with that eductee. Or continue the cycle that you may have had interrupted by the origination. An origination by an eductee in session is dealt with until it's not in the way of the continuance of the session, and then the session is continued with whatever actions you had in mind as the educator. That's what you're trying to accomplish.

Confronting originations

One thing an educator has to learn about handling originations goes back to confronting. Educees give you some originations that aren't always polite, aren't always nice. A person tends to strike out at the most immediate target. And guess who that is if it's in session, other than himself? You. So the guy says, "I don't like your attitude. You son of a bitch. I don't like the way you're asking me these questions. You keep asking this question over and over again and I told you an answer. Any logical person can see that this is a goddamned answer. And I think you're trying to brainwash me, you son of a bitch." Now you can't get patronizingly smug, and say at that point, [smugly] "Thank you for telling me that". Or, much as you might

feel like it, saying, "I wish I could". Or various other things you might wish to say.

So let's say he says that. How do you handle it? You've got to handle it as an origination. You say, "Okay. Thank you". Your buttons aren't pushed about it. You just receive that as an origination, and say, "Thank you. I'll repeat the question. Is dirt dry?" That resentment, and what he's presenting to you, is a case factor, but to handle that now can be an error. That's something to make a note of and handle later. Continuing the process will get him on through it. It may be he's just coming up tone enough to be able to express that to you. And he finds out, by the fact that you acknowledge him, that it's safe for him to do so, and he can, for the first time in his life, blow off steam at somebody without their getting all bent out of shape.

Train to be tough

You as an educator have to be "trained to be tough, to be able to withstand anything that anybody can throw at you". Actually it isn't that you withstand it, rather you let it pass through. It passes through. "Sticks and stones may break my bones, but words will never push my buttons".

At first, as a student, you may find that you take these little goodies personally. But, the reality is you just happen to be there with a live body! So you learn to sit there and receive anything the guy throws at you and just handle it, without having it push your buttons. If it does, you acknowledge, and you go on with the process, and you make a little note, and you say, "The next time I get a coaching session, I'd better have somebody sit there and say that to me".

You learn to handle any origination a person throws at you in session without saying, "Ughhhhhh". Or at least without showing that you're feeling that way. You can sit there and make it look like you have your Basic Exercise 0 in, and say, "Thank you", while back here you're going, "auhhttl". But if you go, "Ahhhhh", inside, then make a note for yourself and handle it later. You have to learn to be able to not react with "What did you say? Oh my god, how could you say a thing like that to me? aghhhhh". Now he's going to be processing you! So being able to handle any origination a person hands you is

very important, and this Basic Exercise gives you some guidelines to begin to learn how.

Two way comm

Sometimes it's proper, when a guy says something like "You're an awful educator", or something like that, to say, "Okay. What's happening?" And he says, "Well, you know, every time this thing goes on, the same old thing, over and over again, and it just makes me feel tense and upset, and I want to kill!" "Oh, I see. Well, thank you. That's very interesting. All right."

By the way, that's one thing you can almost always say, to anybody, anytime, in or out of session, "That's very interesting". The most totally meaningless statement in the world. But it sounds like you're interested. And, in a sense, you are. So you say, "That's very interesting. Okay. Are you ready to continue the process?" "Well, I guess so". "Good. Is dirt dry?" You don't have to wait for him to have good indicators to continue the process at this level.

Understand originations

The next exercise is **Basic Exercise 4**, Understanding Originations and Answers. [Reading bulletin] "Purpose: For the student to confidently understand pre-clear originations and answers. To know what to do when he doesn't understand them, and how to get them so he does understand before acknowledging".

We have a datum here we operate on. You don't acknowledge somebody unless you understand what you're acknowledging. If it's an origination, understand it. If he's talking some kind of technical language in electronics, or physics, or chemistry, then say, "Hey, would you say that so even I can understand it?" Not snidely. You take the responsibility for not getting it. And he will reach to help you understand it. What does that do? That improves his communication with you, and that's part of what we're trying to do anyway.

[Reading bulletin] "To acknowledge an answer or an origination without comprehending it is to enter a lie into the communication cycle and it can end up in upsets and unnecessary problems." An eductee is sensitive enough to know when you're lying.

Take responsibility

In this exercise, the coach will present the student eductor with all kinds of unclear originations and the student eductor has to learn how to handle those. The eductor must take the responsibility for the unclear communication. You should never say, "Hey you aren't talking clearly. Talk up, please." You could say, "Hey, could you say that a little louder?" You know, "I didn't quite hear you on that". You're asking them to speak a little more loudly, but because you couldn't hear him, and you take the onus of not understanding.

[Reading bulletin] "The coach should gradually make the originations more and more difficult to understand and also more difficult to clarify. The drill should be done until the student knows confidently that he can handle any unclear origination or answer from a preclear and get it understood. The drill should also combine all of the previous drills in its application although the coaching emphasis should be primarily devoted to handling originations".

Now in Basic Exercise 3, you've handled originations. But Basic Exercise 4 stresses understanding originations, and understanding answers. Sometimes an eductee's answers are vague, and you're not sure what he means. You ask, "Is dirt dry?" and the guy says, "Uh, variably". For the sake of discussion, let's say you don't understand the word "variably". You have never heard the word before. Don't assume then that he's given you an answer. You say, "Ah, what was that again?" He says, "Variably". You say, "Oh, all right. I don't understand that word. What does it mean?" He says, "You know, 'much of the time'. In other words, sometimes yes, sometimes no." "Oh. I see. Okay. Thank you."

If you're not sure that what he said is an answer, find out from your eductee if it's an answer. If it isn't an answer, then you repeat the question. If it is an answer, you complete the cycle, and then give a new question. And this exercise is designed to improve the skill of understanding the answers and originations the guy gives you, and handling them when you don't understand.

Value of drills

This is singularly important: A coaching session gives you the opportunity to try all the things that you're not sure will work in a real session. You can always try something on a coach and see what happens. A coaching session is a place where you can afford to make errors, and even learn what an error is. They're not educting errors, they're just errors which would be educting errors if you were in session. The place to make them is out of session when you're learning

The most important skills are (1) being able to be there and confront, (2) being able to acknowledge, and (3) being able to ask a question. With just those skills, you can give a session. Now if you go further, and can handle any originations a guy gives you in session, then you're more prepared to handle a session. If you know the difference between completion of cycle acknowledgments, semi-acknowledgments, and validating acknowledgments, you're just that much more able to handle a session. If you specifically can differentiate agreements and disagreements from acknowledgments, you're going to give better acknowledgments.

If you can then also make a question yours, so it doesn't sound like some strange alien being asking it, and if you can deliver a question or command with authority and confidence and certainty, then you give a professional appearance. So with just the drills up to this point you can give a pretty good session if you know how to do them well. And as you go through the Basic Exercises, and go back and redo them, you begin to see how they fit together and have application and reality.

We still have a number of Basic Exercises to discuss, so the next part of this series will be more on the Basic Exercises. I intend to make this a rather thorough presentation of the material contained in this course, however many hours you have to enjoy, suffer, or endure to accomplish that. Anyway, I hope you have found this of some value or added help to your understanding of the Basic Exercises. Thank you.

End of Part 4

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It Ain't Necessarily So

By Hubert Spencer, England

THERE IS AN OLD SAYING, in fact made into a song, that goes "It ain't necessarily so..." This applies to a stable datum.

Stable data are not necessarily true. There is a trap here, which newcomers to the stable data and confusion theory (mentioned in *Problems of Work*) fall into, but it is also a trap that old timers can also fall into. Apparently it is the old game of identification. One (in the rush of daily life, children rushing around enjoying themselves, bosses running round enjoying themselves, etc.) somehow gets to identify "stable" with "true".

One can experience this when one has had close contact with a sect. And, lo and behold, when one has stepped back from the Church of Scientology for a few years and then meets ardent adherents, one finds that they have stable data, which they regard as true, which you perhaps almost laugh at.

Self auditing

An example came up recently on an Internet newsgroup. Someone proclaimed in great seriousness that it was impossible to audit oneself, because Ron had said so. Many may have come across people who regard all that Ron has said (or that they have heard that Ron said) as not only stable data but irrefutable truths. This person, however also quoted Ron's argument for the truth of the idea that one could not audit oneself. And it is an argument that many of us will have heard, namely that auditor plus preclear is greater than the bank (reactive, or subconscious mind) whereas preclear alone is less than the preclear's reactive mind. I heard that reasoning years ago (after myself having been encouraged by an auditor to self-audit processes in the official Scientology book *Self Analysis*) and I swallowed it hook, line and sinker. I had deep respect for all that Ron Hubbard said.

Many years later, and after quite a long period re-evaluating many of the things I had learned

to believe, I came up with the following question. If auditor and preclear are greater than the bank, why does the preclear need more than one session with an auditor? That is to say, if the auditor and the preclear together are greater than the preclear's bank, why does not that bank get vanquished in one session?

Gradients forgotten?

The truth of the matter seems more likely to be that the auditor and the preclear together are greater than a (relatively small) portion of the preclear's bank which is keyed in at a given moment. And the preclear alone could well be greater than the portion of the preclear's bank which is keyed in at a given moment. And thus Solo- or Self-Auditing can occur.

And, joy of joys, a lot of self auditing is occurring. There is available free on the net (links from IVy's Home Page) *The Resolution of Mind* (TROM) by Dennis Stephens, and *Self Clearing* by The Pilot (The latter also containing a lot of valuable data on auditing). Each of them has its Internet list for seeking help and telling of wins. There is an Internet list called Techs4Reality which also deals with self auditing, and answering questions one might have. One can join this list by sending an email (from the address you want to subscribe) to Techs4reality-subscribe@yahoogroups.com.

What is the joyous message of this article?

1. In fact there are two. Re-evaluate now and again things you hold as stable, and perhaps believe are true.
2. You and your friends can gain greater freedom and happiness by devoting some hours a week to self auditing. ☐

"any body of knowledge is built on one datum. That is its **stable datum**. Invalidate it and the entire body of knowledge falls apart. A **stable datum** does not have to be the correct one. It is simply the one that keeps things from being in a confusion and on which others are aligned". (POW, p. 24)

Slander — Gossip (3rd Partying)

by Todde Salén, Sweden

WE ALL HAVE BEEN SUBJECT to gossip and slandering. We may even have been the cause of such communications at times, even if it has mostly been as forwarding agents.

Hubbard wrote his 3rd Party Law (HCOP/L 26 Dec. -68). In the data-series he explained how "data-vacuums" created fertile ground for gossip. The unsolvable problem between Jews and Palestinians in Israel is a good example of conflicts created by 3rd partying. If the conflicting religious fundamentalists in both camps didn't continually flow data into the conflict that keeps on creating it, it would be possible to create growing ARC in the area. That both sides have their own "holy scriptures" to dig up more conflicting data from does not help. That both sides suffer from the same kind of religious fanaticism does not help either. If they instead would learn from philosophy like **"For religious men only the holy is true. For the philosopher only the truth is holy"**, there could be hope to find a solution.

Data vacuum

When you don't know in an area you have a "data-vacuum". It is a willingness to know when you do not know. It creates a tendency to accept any datum that comes along to fill "the void". Without such data-vacuums 3rd partying, slander and gossip would not work. As a fellow human being you have a duty to assist in preventing your own data vacuums to be filled with such incorrect and harmful data as slander and gossip.

It is much wiser (as already Socrates said) to know that you do not know, than to fill your data-vacuums with gossip, slander or 3rd party. The court system as well as the Bible is strongly against "falsely accusing others".

Modern gossip

Gossip-mongers are maybe less popular today than a hundred years ago, but instead we have our mass media, who spread not only untrue stories, but even outright and harmful lies

about our fellow men and women. At no point in our history have "gossip-mongers" had such ability to spread false tales among the public, as our modern mass-media industry has today. This is a real problem that creates havoc in our culture.

On top of this we have the internet, where gossip and slander can spread even faster throughout our societies. As long as "normal citizens" in our modern society are not capable of vaccinating themselves against filling their data-vacuums with information that is untrue, by preferring to "know that you do not know" to "believing that you know", this will remain a problem in our civilization and the situation is worsening.

To be aware that you do not know is a socratic ideal. To accept responsibility for having filled your data-vacuums with unchecked information is a duty that is not easy to fulfil.

On the internet a fantastic volume of modern gossipmongers have spread information on L. Ron Hubbard that is slanted (or outright lying) to create a bad impression about LRH and his achievements.

Fairy tales

This article would "only deal in bad news" and thus would be acceptable to modern mass-media, if I did not grab the opportunity to also talk about the opposite to slander, and gossip. Since slander and gossip is spreading data that are not necessarily true with an intention of disturbing the thought-process, we would get an opposite in fairy tales.

Slander, gossip and fairytales are all filled with untrue data. Gossip and slander is untrue data that pretends to be true and has an intention of creating a false impression. Fairy-tales are data that try to deliver a message that will lift the spirit to a higher level and the data in a fairy-tale do not pretend to be true. They are only aimed at assisting in delivering the message.

The purpose of fairy tales is not to forward true information. To prove this point I am now going to give you a relevant sufi fairytale called:

General Gordon

There is a famous statue of General Gordon riding on a camel in Khartoum. An English 3-year old boy, who was in Sudan with his parents, liked this statue very much. The nurse who looked after him observed this and arranged their days together so he could see General Gordon almost every day.

When his family was done in Sudan and had to go back to England, the nurse took him to the General Gordon statue to say goodbye. The boy watched General Gordon for a long time until he said: "I am not going to come back to you, so I have to say Good Bye to you now."

Then he turned to the nurse and asked her: "Who is it that is sitting on the back of General Gordon?"

This is a beautiful story. It is not interesting to find out if the story is true or false. Instead it has a message that is important. It even has two messages to a true philosopher:

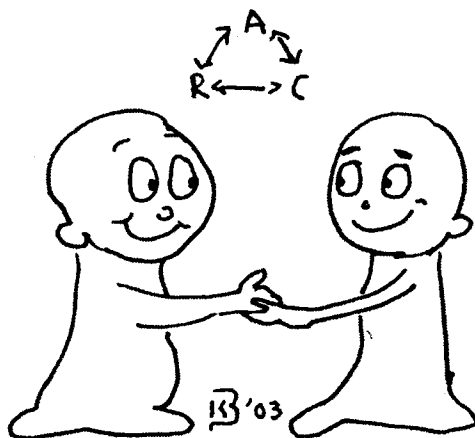
1. It often happens that it is not until the student asks questions, that you learn what kind of misunderstandings he has.
2. (the most important message) It often happens that human beings get so fascinated with what carries the message that they do not receive the message. Instead they only

concentrate on the carrier of the message. This is very true about "holy scriptures", where the text becomes much more important and is considered to be "the truth", instead of trying to understand the message that the text is supposed to deliver.

Every civilization that we have learned about in our history has been created together with a mythology (or religion). The "fairy tales" or the holy scriptures of each such civilization delivered certain messages to the members of that civilization. Those messages helped form that culture. This is also true about the fairy tales that were not considered to be holy scriptures.

Our modern western civilization is heavily at risk because it is removing the old fairy-tales, that brought certain morals and standards to the members of our culture. Instead we are spreading destructive slander and gossip via mass-media and internet. Only true philosophers understand the width of this threat to our civilization. Only a grass roots movement is capable of preventing this "rotting from the inside" of our civilization.

You can start by preventing the slander and gossip of modern mass-media and internet from entering your mind. All you need to do is to start training yourself to prefer to know that you do not know, rather than pretending you know by swallowing and forwarding the slander and gossip that surrounds you and calls for your attention. Tell people the General Gordon fairy-tale instead and have some "live communication". □



The Spiritually Ill

by Britta Burtles, GB

THERE ARE STILL people who are unaware of the basic part of Man, the actual being. From way back this part, also called the soul, was understood to belong exclusively to the world of religion. And yet, we know, the soul is the being, the self, the you, or I. The being has the ability to see pictures which are mental images. These pictures are the basic building blocks which the being uses to develop a thought structure. Thought structures are aligned with others to form coherent sets of viewpoints and opinions.

Human beings live through many incarnations during their existence on Earth. In these lives they accumulate traumas, problems and upsets. Every person has an inborn sense of ethics, and most people are morally and ethically well balanced, but some are not. Some people's sense of ethics has been corrupted or even destroyed by one or more overwhelming experiences. These painful events have also left them with distorted and perverted images. When such a person faces a problem, he may resort to these corrupted and twisted pictures and arrive at aberrated and depraved solutions like those Hitler came up with and acted upon. Such actions make a rational person reel in revulsion, astonishment and horror.

Demons

People with distorted pictures and mind-sets are often referred to as evil. However, I consider the word evil in connection with a human being is a vilification, an apparency and thus an untruth. A criminal may very well appear to be evil because his actions are. But if we search for the underlying veracity, we see that such people are looking at aberrated, warped pictures which drive them to act as they do. They have almost no choice, but are in the grip of their distorted pictures, which control them like demons.

If a being looks at, sees and acts upon perverted and distorted pictures, we can say that the being is sick. Some criminals are highly intelligent, i.e. not mentally ill, but they are nevertheless spiritually ill. In most cases such a sick per-

son gets only punished when he should in fact be treated as well.

Freud discovered that there was not only the body and the mind but also the being, which he called the psyche. Since Freud's and Hubbard's days counsellors have been able to help people improve their ethics, their behaviour patterns and their lives by getting beings to face their aberrated pictures. There are nowadays many different schools and movements which give and research counselling to improve the sets of pictures people use to think with.

But criminals are being neglected, apparently with good reason, as they are, after all, the bad-dies. Some people clamour: "Lock them up and throw away the key!" I say to that: Just as we don't lock away and forget all about cancer patients or the mentally ill, we must also look after and treat those who are spiritually ill.

We are responsible

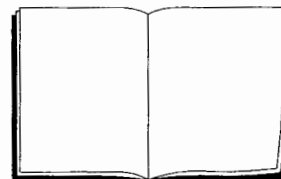
Although it is more obvious that the spiritually ill person, the criminal, brought misery and punishment upon himself, I believe, every person is basically responsible for all his illnesses and misfortunes. It is generally accepted as good and proper to help those who are physically and mentally ill. I hope many people will soon recognize that the spiritually ill have to be helped as well.

Human beings wander from life-time to life-time. If a spiritually ill person, a criminal, is not helped, his 'bag' of deformed pictures grows from one life to the next. If such a person then gets into a position of power, he can and often will wreak havoc upon thousands or even millions. Dangerous criminals must be held in confinement as long as they are dangerous. But while they are interned, for all of our sakes, they have to be treated. It is in all our interests that we recognize the criminal as a sick person who needs help and therapy far more than he needs punishment, as punishment alone is likely to make him even worse. □

Book News

Asking the Right Questions

by John Alexander, USA



On IVy's Internet list Claus wrote: Does anyone here know of the ZenCai book "Asking the Right Questions", what it is all about, whether it is good and what it is especially good at? John Alexander replied:

A VERY WELL WRITTEN and well organized introductory text that gives the theory of the reactive mind and the release of charge through repetitive processing, plus a fairly complete line-up of grades-type processes, with explanations of each, and more.

It includes a wealth of technical information, much of which will be familiar to readers who have been involved in Scientology or similar practices, and some of which will be new, particularly the author's technique of "Time Sequence Recall" which is explained in detail.

One of the book's potential advantages is that it is written and presented in a manner that will make it relatively acceptable to people who have not heard of Dianetics of Scientology or who have a distorted idea of those subjects. The author has gone to great lengths to choose and give simple, clear definitions for terminology which is commonplace yet accurate, and to completely avoid Scientology jargon. (There is no mention of Scientology or Hubbard in the book, which the author has acknowledged (to me) is regrettable in that it clouds the history of the subject, but the author has found time and time again in his own experience that any reference to Scientology would instantaneously alienate a large percentage of people who might otherwise be interested in learning about the subject of processing as he teaches it. Jack Horner is acknowledged for originating the repetitive question process technique in the early 1950s.)

He's also carefully presented the subject in a manner likely to be acceptable to people who have very limited beliefs concerning spirituality, past lives and the like.

For a person bright enough to read about the subject and get interested on the basis of an explanation, this would be the perfect introductory book. And, plenty of useful information and processes for someone who already has training. For me, the material on Time Sequence Recall was worth the price of the book.

About 5" x 7" and about 130 pages, attractively bound it can be obtained through the web site at zencai.org.

The author **Carl Johnson** was a student in Jack Horner's Eductivism center in the early 1970s, and has been training and processing people ever since. He has two related web sites, zencai.org and exactlistening.org

Other recommended manuals by Carl Johnson include *Exact Listening* (short exposition of a single drill based on verbal duplication), *Conscious Communication* (about 100 pages, covering 10 training drills based on the Eductivism Basic Exercises, with lots of details and insights), *Inner Strength* (another 100 pages covering 7 bullbaited exercises, also going into detail on the educting cycle — repeating the question until answered, clarifying answers, etc.), the *Co-Educting Series* (275 pages presenting a very detailed treatment of over 200 lower level processing questions in a grades format), and *Trading Sessions* (a manual that details all the mechanics of giving co-educting sessions on a group of Time Sequence Recall processes). All are available through the Zencai web site at zencai.org, and all are meticulously well thought-out and produced. □

Reviewers. Many people contribute to the finished IVy which we get. Amongst them are three reviewers, whose job is to check the finished IVy to spot and handle all the small "mistakes" which the editor fails to see. They are Sigrun in Norway, Judith in Australia and André in South Africa. In the last issue your editor lost two of their sets of corrections. Apologies to all.

A Christmas Message

by The Pilot (aka Ken Ogger), USA¹

ONCE AGAIN IT IS THE TIME of year for loving and sharing and giving and forgiving.

Personally, I think that Christ lived and found that he was part of God, as are we all, and with love and forgiveness he was able to activate his godlike nature and manifest great miracles.

From all accounts, he was a wonderful person who only did good and never moralized or exploited people.

Orthodox Scientology has a poor opinion of Christ and Christianity because LRH said that it all came out of old (past life) implants such as the "Heaven implants" and R6 (routine 6 which mapped out various materials implanted by old civilizations).

But he was wrong, at least in regards to Christ, because the Christian mythology to which he was referring such as stairways to heaven and pearly gates and angels and devils and so forth does not originate with Christ but was added to Christianity later.

Sign of the fish

The early Christians did not even use the sign of the cross. Instead they used the sign of the fish. That is a simple loop that you can draw without lifting your pen from the paper. And it is quite easy to draw it in the air with your finger.

The cross was the sign of Christ's enemies, the Christ killers. It is an old whole track (past life) symbol and Ron was correct in having a bad feeling about it. I've even run past life incidents where the cross was supposed to keep the thetan in the grave after his body was dead and buried so that he wouldn't get out to come and haunt people.

Christ would never have used the symbol of the cross. He would be horrified at the current Christian usage. Imagine if he'd been sent to the electric chair and then come back to find people celebrating it by wearing little electric chairs on chains around their necks.

Preached

Sad to say, his enemies won and Christianity was perverted into the opposite of what Christ taught. He preached love and forgiveness and instead we got blue laws and holy wars.

He liked to heal people and feed them and make wine for parties and protect prostitutes.

He never preached the ten commandments or the law of Moses (an eye for an eye) but instead, when asked about them, he would say do unto others and love thine enemies.

And when it came to sex and adultery, he would only say that there is no giving or taking of marriage in heaven.

Or at least that is all that has come down to us in the heavily edited and rewritten New Testament.

Antioch

My own recollection, from a past life in Antioch shortly after the crucifixion, is that he was preaching love in the physical as well as the spiritual sense. And much to my surprise, I looked in the history books and found that there really were free love Christian communities in Antioch at that time led by a disciple named Nicodemus and that there are legends that Jesus and Mary Magdalena went to live in Antioch for awhile right after the crucifixion.

¹ Ken posted this to the Internet (newsgroup act) on the 23rd December, and thus we were unable to bring it earlier. For all of Ken, The Pilot's Internet writings (many) go on the Internet to www.freezoneamerica.org Ed.

In fact, there was an interesting article by Isaac Asimov where he explained that the book of Revelations was written by the Roman Christians to try to scare the Christians in Antioch and get them under their control. Of course that failed, so they used their political connections in Rome to get the Romans to slaughter the Nicodemian Christians.

Most of the persecution and killing of Christians in the Roman empire was at the instigation of other Christians. The most notorious was in Alexandria where tens of thousands of Christians were slaughtered by other Christians in a war between sects. I think that the notorious St. Augustine was one of the instigators of the bloodbath. He had been a Mennonite high priest who cognized that he could make more money by becoming a Christian leader.

One of the distinguishing characteristics of the true Christians was that they believed in reincarnation. This was not just the Nicodemian Christians but most others as well such as the Nestorians and Gnostics. The main exceptions were the Roman and Pauline Christians.

Paul

Paul, who was originally named Saul, was one of the great despoilers and rewriters of Christianity. He was the chief enforcer for the Temple of Jerusalem and in charge of collecting taxes for the Romans and persecuting all those who were disobedient to the Temple and its holy laws.

But the Temple had sold out to the Romans (which is why it was collecting taxes for Rome) and even the orthodox Jews were in rebellion against it. And so there arose independent holy men who called themselves Rabbis who were not priests of the house of Levi. And eventually the Temple was destroyed and the Rabbis became the Jewish religion as we now know it, but in the time of Christ they were still struggling against the Temple and were known as Pharisees. Christ was one of these Rabbis (if you check the Bible carefully you will see that he is called Rabbi by the disciples) and was aided by the Pharisees.

Paul was enthusiastic in his persecution of the Pharisees and they hated him bitterly. After the crucifixion, the Pharisees were helping the early Christians and there is even a point where

the leader of the Pharisees saves the disciples from execution and gets them released.

But when Paul is "enlightened" on the road to Damascus, as described in the book of Acts, and became a leader of Christianity, the Pharisees keep warning the Christians against him because he was their bitter enemy and he had not reformed but only found a better way of using religion to gain money and power.

Gospels

And so Paul needed to set the Christians against the Pharisees and had various books rewritten to change Christ's arguments with the temple priests into arguments with the Pharisees. And when minor rewriting wasn't enough, he began to replace original Gospels written by Christ's disciples with new fairy tales written by people who never knew Christ such as Luke, John, and Mathew.

There were at least 4 Gospels written by disciples. These were by Mark, Mary (Magdalena), Phillip (Christ's older brother), and Thomas (doubting Thomas). You can't even find a list of the 12 disciples in the Bible, not to speak of the books written by them. The very fact that one of them was a sexy girl and another was His older brother (which makes a joke of the idea of his mother being a virgin) had to be hidden, and of course Thomas (one of the best known of the dead sea scrolls) is against letting a Church or Temple get in the way between you and God. Only a badly hacked up and edited version of the book of Mark remains in the modern Bible.

My own belief is that all 12 of the disciples were pushed into writing (or dictating) gospels and that most of them are completely lost.

Paul and Miscaviage

I see great parallels between what Paul did to early Christianity to take it over and ensure his power and the way that Miscaviage has dominated and perverted the CofS, but that is really another story.

Unfortunately we have lost most of the tech that let Christ walk on water and raise the dead. Even his trick of exorcising demons by asking them "who are you" (mentioned in many medieval references) was not properly understood until re-analyzed in the proper context in modern Scientology. And his story of the tiny

mustard seed is quite perplexing and tantalizing.

"If ye had but the faith of this tiny mustard seed, then you would move mountains".

But faith in what? He doesn't say. But I doubt that the mustard seed believes in God or even thinks about God. And so it is probably faith that it is a mustard seed and belief in its own existence. And it believes it so well that it is real in this world despite any attempts to convince it that it is something else. And it still tastes of mustard even if you smash it and cook it into something.

And of course he said that we were all Son's of God and that "Ye shall do greater things than I", never claiming a privileged position for himself. They would not have needed a council three hundred years after his death to decide that he was the "Only Son of God" if it had been part of the original Christian doctrines.

Suppressing

But the greatest perversion in my opinion is that they took this man who liked parties and preached free love and turned the religion in his name into an anti-sex religion.

The sheer effrontery of it! It is incredible. A total one hundred and eighty degree reversal. It is no wonder that the Catholic Church is finally attracting the bad karma of their sexual suppression. After something is suppressed, it eventually re-emerges in a perverted and degraded fashion.

It is possible that all degradation results from suppressing things that should not have been suppressed. If our basic purpose is adding to the richness of creation, then any attempt to suppress or "not-is" something causes it to reappear in a perverted form. And of course we don't want the perverted form and try to suppress it further, but that never works and things just get worse, hence the declining spiral. The only answer is to remove the suppression and work back towards the original form.

Christ preached love rather than sexual gratification. Making love consists of making your partners feel good and taking delight in their reactions rather than being interiorized into yourself. The failure of the sexual revolution of the nineteen-sixties was that the sexual energy

was not balanced with a corresponding level of love and affection.

To raise the dead or even heal at a distance requires an incredible degree of confront of bodies on an intimate level. You can't do it by non-confronting sexual intimacy. Since Christ was famous for physical healing, the love he talked about could not have been a platonic spiritual-only thing that suppressed the physical aspects. He was not a Greek philosopher with their disdain for real world practicalities and he probably did not even have the concept of Platonic love.

History of sexual intimacy

This is not to say that you need to sleep with everyone to heal them. But it is on the gradient. You certainly have to be willing to be intimate with them and do so with quite a few before you can do it at a distance.

Sexual intimacy runs very early on the track. It predates bodies, families, and children and exists even when we were gods, manifesting or not at our will. It starts as an overlap between two beings co-creating together. You can find this in the Home Universe era as an intentional synchronization of a portion of one's home universe with that of someone else.

And it is this overlap and co-creation that allows one being to heal another, because this is where you hand the keys of your kingdom, so to speak, over to another person.

Later on the track, when we become dependent on bodies that we create for each other, we also have the creative intimacy of the parent-child relationship. It should be obvious that parents are in a privileged position as far as healing their children is concerned and this follows logically from the fact of having given birth to the child's body. But it is a one way street rather than a peer-to-peer relationship and therefore will always have a bit of a problem in the form of children needing to establish their independence and create their own relationships.

What Christ saw was that the way out consisted of loving everyone; not just the attractive people or one's of high status and power but everybody. Even the old and the sick and the ugly. Even your enemies.

Betrayal at Antioch

Actually it was more than I could confront during that old lifetime in Antioch. The free love and the intimacy and caring within the group and the casting away of all jealousy and possessiveness were all wonderful. But we wanted to master divine healing and that requires a total confront of sick bodies.

And so our crusade was to heal the nearby leper colony.

Supposedly Jesus had done that on his path to enlightenment, joining a leper colony and sleeping with them and confronting them and catching leprosy himself and then mastering it and healing the entire colony. That was during his last year as a man before becoming divine and mastering miraculous healing and beginning his ministry.

But we weren't quite so able. Each year an advanced student in our group would join the lepers and end up with leprosy himself instead of healing them. But our commitment was to keep sending people there until one did heal them all and thereby would rescue all of our previous volunteers as well as the regular lepers.

When my turn came I chickened out and ran. It was a big overt for me, especially so because some of my friends and lovers were already trapped in the leper colony and hoping that I would be the one who cured them all. Instead I

betrayed and abandoned them. That is probably why I ended up sick and with trouble finding intimate partners. Two thousand years of bad karma.

Christ's route to divine healing was just too tough. The gradient is too steep. What we need is a baby step in the direction of total love and confront.

We give to others once a year in Christ's name. We should probably do the same with unconditional love. Best might be an Easter orgy in Christ's name.

The attractive people might object to joining with the old and ugly, but this is how they would raise their confront and ensure that they remain attractive. And eventually this might lead to everyone becoming attractive since the rich get richer.

Once a year shouldn't be too hard to confront. Just be careful of disease and pregnancy and have parents send their teenagers to somebody else's orgy because they already dominate them too much.

I suppose that I'll get a lot of flak for writing this, but I feel like I'm righting an old wrong. I owe it to Jesus and the early Christians.

Give the gift of loving this Christmas.

Best Wishes to you all,

Ken Ogger aka The Pilot

□



Regular Columns

A World of IVy

by A Pelican, Antarctica

Idle Moments — 2

Here are a few more ideas for filling in odd "idle" moments:

Taking up your point on pervasion, LRH talked about this area in relation to the past and future track of physical universe objects, in one of the *Research and Discovery* volumes.

In fact he recommended that one can practise scanning objects to determine information with regard to past and future track. I suppose one is scanning consensus postulates and mental matter relating to that objects existence.

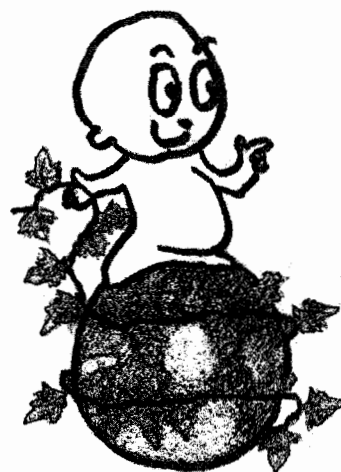
I tried this many times...so I never get bored on buses or trains. It's fantastic, much better than TV or some crappy novel.

I once scanned our local park and discovered that in the future it was to become an open air theatre with an open air roof constructed so that it appeared to float above the ground.

Imagine my state when after two years an artist's impression of the 'new' theatre appeared on the front page of our local paper.

In fact the whole process could be turned into an alternate form of entertainment, with the motto have fun while you go OT.

And another, both are taken from open lists on the Internet:



Yes, good to learn how to work with one's anchor points, such as putting out one to each of 8 corners. A few additional suggestions . . . After putting anchor points out a few times, spot where you are putting them out *from*. It is likely to be one chakra or another. Try putting them out from other chakras, or other locations entirely. Remember "awareness can be anything by decision", so you are certainly not limited to putting anchor-points out from locations that you consider "yours".

On a more advanced level, instead of putting anchor-points out into space, one can learn to pervade the space. This is useful in many ways, for example, getting postulates to stick requires pervasion of space, etc.! Have fun!

One could also give oneself a touch assist, or if in a place with other people, do it by thought, mentally being aware of body parts. ☐

Regular Column

IVy on the Wall

by Ken Urquhart, USA

**My Friend, the Titan:
A Journey with Ron, part 2¹****Review**

HAVING COME THIS FAR, I'd like to briefly review the ground I have covered. I've said that I entered Scientology in a certain state, that I made real but limited progress in Scientology until I went to Edgar Watson. He gave me excellent auditing and got me to Saint Hill. I pushed open that door to become part of the intimate entourage of L. Ron Hubbard. He and I became friends. I found LRH to be in intelligence, energy, strength, in breadth, depth, and speed of understanding, in kindness, courtesy, goodwill, and immensity of presence, far beyond the exceptional. At the same time, I could see that in some respects he was more human than he would have willingly admitted to his public.

After I left his household I became a staff member at SH but became increasingly disenchanted with the way the group I'd originally joined was heading. It seemed to me that the kindness, goodwill, and positive forward motion were diminishing. Before I came to a decision as to what I should do, LRH decided for me: I went to the ship.

Hubbard and his changes

Now I will give a broad account of Hubbard and how he changed over the years, 1968-1975. This period divides neatly into two, firstly to September 1972 when he left the ship for a year in New York, and then from September 1973 when he returned to the ship. There were very marked differences between the two periods. The first period became an extension of the relationship



we had established at Saint Hill; in the second, we began to part ways.

I went to the ship in October, 1968, expecting punishment. I was made very welcome by those in the crew that knew me from SH; they assumed I'd come to join the Sea Org. LRH seemed to take no notice of my arrival, but when we bumped into each other he was as warm and friendly as ever. So was Mary Sue. I felt very welcomed. I found life on the ship to be dynamic. I stayed.

In early 1969, LRH promoted me to Commodore's Staff. I was CS-7. A little later he created for me the post of LRH Personal Communicator. I was squarely on his communication and operation lines. I was at his beck and call. I answered to no other.

I observed when I first arrived that he was indeed a bit of a monster. He ranted, raved, and raged a lot. I can't say that it was I who cooled him off but he did rage a lot less.

Off to Sea

Now I want to get into the meat of the matter. I ask you to join me in imagining a great rose, glowing sphere sailing over the sea away from the fevered rush and harry of the world ashore.

¹ Part 1 is in IVy 60, January 2003.

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Please imagine this sphere as a universe with its omnipotent god. Accompanying the god is a hierarchy of beings (we won't call us angels). All the beings have some degree of adoration for the god.

In this universe there is some true, strong light. Most of it emanates from the god, a lovely golden glow. Other beings emit lesser lights. Not all is light; the god has stresses, expressed and not. All the other beings have their own stresses.

The god's stresses act on him so that some of his light turns dark. The god's darkness works subtly on him and he begins to see darkness where there is none. Why would he have stress and darkness? This god had ambitions with regard to that world that comes down to the edge of the sea. His true godly purpose was to help. His ambitions, though, were worldly. He thought that achieving his worldly ambitions would enable him to achieve his spiritual aims; achievement of his spiritual aims would amplify his worldly success. He could have been right. But he let his worldly ambitions run away with him and they took control of him and of his light. He let the darkness pervert the thrust of the light. He gambled with very high stakes, and lost a very great deal. In the end, he lost his light.

Many factors contributed to this monumental failure. I believe that the most effective of these was the "adoration" we beings gave to our god. In insistently agreeing on his godness, we avoided responsibility for two things: his case and his personal ethics.

We who were around him simply failed to observe that his outbursts, his complainings, his make-wrong, his refusal to trust as much as he could have, his suspicions of others' intentions — these were all evidence of overts, withholds, and missed withholds. We did not think of forcing it as an issue.

FES on LRH

There was indeed an effort to take care of his case. Otto Roos, one of the Class XII auditors, all personally trained by LRH to be the most skilled in the world, came to me. He said that the XIIs had got together to do something about

LRH's auditing. They wanted to do a Folder Error Summary (FES) and repair of past auditing errors. It is an elementary and magical action.

The keeping of LRH's folders was in my hands. It was a terrible risk to part with them without his permission, yet that he would grant permission was questionable at best. I trusted the XIIs and I honored their intention. I gave Otto the folders. It all went wrong for two reasons.

Firstly, in the early Goals auditing of which LRH had a great deal, goals were listed for what they called in those days, Rock Slams. A Rock Slam, or R/S, is a crazy, random and violent jerking of the needle. In the days of running Goals, it meant (to keep it very simple) very hot charge on the case. Later, the R/S came to signify proximity to an evil purpose. The XII's made long lists of these supposed R/Ses for later address and correction.

Secondly, LRH got wind of this folder activity. He at once sent his messenger to bring him what the XIIs had found. Unfortunately, their findings were given to the messenger. LRH found himself looking at long lists of R/Ses from his own folder. So many of them! In vain did Mary Sue, who was with him at the time, point out that in those days that what they really were looking at were wide f/ns. But he "knew" that the Class XII auditors were gloating over his folders, making fun of him over all these 'R/Ses'. He was mortified, humiliated, and beside himself with fury. That was the end of that.

Now, I don't want to beat this subject to death. But I'm going to. Its importance in the life of LRH must not be underestimated. By 1972, LRH had had twenty years and more of auditing including experimental processing. We know that in his auditing, numbers of errors occurred.

Now, we are not looking here at the occasional out rud or a missed f/n. Look merely at the amount and depth of material on Goals, alone. Look at the magnitude and depth of charge that that level of processing addressed. Look at the amount of work that went into finalizing the

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Clearing Course, OT II, OT III. Out of all this digging we can be sure that there are numbers of errors. Of these, I imagine the most damage coming from Over-run-going past huge wins, unacknowledged states, confusion over end phenomena and about states of case.

Possibly more. When he was going down with bronchitis at SH back in 1965 he told me how tough it was to hold on to the bank so he could describe it fully for others. You look at these errors and at the magnitude and extent of his auditing history and you wonder how he could have operated sanely at all.

He could act sanely because he was (and is) a Titan. He could shove all that stuff aside when he had to and often he had to. Shoving it aside, he would face the external situation squarely and deal with it head-on. Titans do that. Now, as he got older, and as the effect of his charge grew under repeated shovings-aside and other restimulations, his power to shove it aside diminished. And, with that, his ability to operate *independently* diminished. Charge clouded his light, more and more. The more it clouded his light, the faster the darkening overcame his light and pervaded our potentially heavenly sphere on the water.

This, to my mind, offers an explanation of how he changed over the years and how his light seemed to fade. [I must note here that I have no information on the contents or results of the sessions he later had from David Mayo.]

Some details

Within the broad framework that I have outlined as to the glowing globe and the complexity of LRH's beingness, I need to place some details in order to bring the framework into some reality with the world.

My analogy of the glowing universe has of course some unreality and a disconnectedness. But it has validity. It did try to exist. It struggled to exist despite the material plans and ambitions and despite the darkness.

As I say, there were strategic material concerns and ambitions; amongst these we see aspects of the GPM. He sailed about with a purpose. He

was looking for something. Remember, he'd been kicked out of Rhodesia. England had refused him permission to stay there. We had been ejected from Corfu. He wanted a stable base. He hoped to ingratiate himself and the ship's company with a government that would give him facilities and protection. From such a safe space, he would work on four broad programs:

1. He would popularize Scn and drive huge numbers of people into the existing and new organizations.
2. He would blast psychology and psychiatry out of any position of authority.
3. He would enforce Scn as the source of choice for solutions to problems on all dynamics.
4. He would continue his work through the G.O. to nullify all opposition to Scn.

He might have ended up indirectly owning much of the world. And he also had a good chance of coming back next lifetime to resume ownership of what his body death would have interrupted. Of course, we know that by 1974 he realized that time was running out on this search for a safe space and he decided to brave it out in the U.S. He was no coward.

This set of programs was firstly over-ambitious by far. Secondly, it somewhat shrunk in importance when, in September of 1972 he had to hustle out of his lovely little house in Tangiers, Morocco to avoid being extradited to France. This was in the middle of a ridiculous attempt to train the Moroccan Security Forces in sec-checking! He spent the next year in seclusion in New York.

Details in the big picture

I would like now to add some personal detail to the big picture I have painted. This has to do with my relationship with him not only in the period 1969-1972, but also in the period of 1973 to 1975, when I saw him last.

In 1969, within the constraints of the new structure we were in (the Sea Org and his position as Commodore), we soon re-established the very smooth relations of our SH days. He could be quite god-like in his thoughts, words, actions,

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and presence. He certainly could glow beautifully. He could deal with the most adverse situations and turn them to advantage in the blink of an eye. He could also be quite childish in temperament. The god in our universe sometimes had feet of clay, sometimes produced dazzling displays of virtuosity, such as:

- Getting the ship safely out of very grave danger at sea.
- Dealing with organizational failures on the ship, in the SO, or in the Sen orgs.
- Dealing with sudden upsets in the ports we were in, as we stepped on official toes.
- Resolving technical issues in crew case folders, developing new technology in auditing and training, and in general doing what he could to improve delivery everywhere.
- Developing management and administrative improvements that will one day contribute to the real flourishing of the group dynamic.

The beginning of the end

Ron was very good to me. He looked after me. He gave me very few acknowledgements now, but he did tell me we made a great team together. He told me he was lucky to have me. This was before he went to NY. The year that he spent in NY changed the way he operated, and the way we related. These changes began the moment I (and another, John Bragin) put him on the plane at Lisbon for New York, in September 1972. LRH told me I looked tired and was to take a rest. I went back to the ship and did that. I eased up. I didn't think to tell anyone he had told me to do so.

As a rule when LRH was away, MSH would be in command, and would act as the relay point for his communications, in and out. As soon as he left for New York, the ship shifted its focus to her, and she dealt with things differently than he. I did my usual thing of keeping out of the politicking, while enjoying my brief break: two serious mistakes. Word got back to LRH that I was slacking off and overloading MSH. He took this as a criticism of himself, and it was the end of his confidence in me.

He did not remove me then, or when he came back in September, 1973 (I kept the title of Pers Comm until 1978) but we were never as close as before. Sometimes, after his return, he was markedly distant, but now and then he warmed up again. Generally, back on the ship, he was more authoritarian and the temper-tantrums increased again in frequency and intensity. Strangely, though, he would often mutter "Sorry" under his breath to me in the midst of the outburst if I was with him and next to him.

Pop group

While in NY he had noticed how pop music groups had huge followings. He decided he knew exactly how they did it and that he could do it too. On the ship he started a pop music group — then a few more. I took no notice of them. I hated the noise and didn't think he really knew what he was doing. One day he passed by my office and spoke about his difficulties with these groups. He spoke what I didn't want to hear: "I sure could do with your help with them." In sadness I said nothing, just looking back at him, waiting for an order. None came. He turned and went on his way.

He started dressing himself in strange outfits. One powder-blue uniform had a large, flowing cape and a hat like a French general's. Another day he stopped by my office on the way out to the deck. He proceeded to bitch to me about the man he had promoted to take over much of the management functions I had been helping him with before he went away. This man was one of several who had the S.O. rank of Captain. He had outstanding abilities. LRH's final remark to me was, with a knowing nod, "The Captain is a valence in R6". I stared at him in his powder blue fancy dress, speechless. All I could think to myself was, "All right, if the 'Captain' is a valence in R6, what about 'The Commodore'?" He looked at me; he turned and went out on the deck.

He knew I was losing respect for him. It was extremely unusual for him in such a position to not remove the offender. I think it's possible he didn't demote me because he felt that doing so would result in instability he'd prefer not to have to handle. I don't know for sure.

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Things became worse when we came ashore in 1975. He had the strangest ideas about life in the States. He outraged the city of Clearwater by having visibly armed guards on patrol. He indulged in a crazy and vicious attack on the Mayor of the city. He raged constantly.

End of journey

In February of 1976, in Florida, he called me into his office. He had to leave. He gave me some general last instructions, such as "Keep an eye on things". Then he looked at me balefully. "You are too much of a gentleman", he growled. He obviously intended this as a rebuke. I remained on the post, and did as little as possible; the climate within the group had become foreign to me. "You are too much of a gentleman" were his last words to me.

In due course, others took it into their power to remove me. I eventually became a NOTs auditor. In the end, I completed my professional training.

RTC, the new management, came to Clearwater in 1982. I'd been planning to take a long leave as my first quiet step in actually leaving the SO. RTC knew I was what they called 'disaffected'. They made a show of me. They kicked me out nastily and noisily as I opened the door to let myself out. One of them spat in my face. I was back in the 'real' world. I was back on the street. A journey was truly over.

Conclusion

I would like to conclude by considering, as briefly as I can, three questions:

1. As I hit the street, in early November, 1982, had I benefited from my involvement with Scientology and LRH, and was the benefit, if any, worth the cost?
2. How have I fared since leaving Scientology in 1982?
3. How do I now regard LRH and Scientology?

The first question, on benefits and costs: Yes and Yes. I benefited from my involvement and it was worth the cost. The cost was primarily that I was back on the street pretty much as I had been on the street when I went to Saint Hill. And I was on the street at a fairly advanced age

without qualifications I could easily entice employers with. And I found out, as time went by, that having had LRH as my boss had spoiled me. I felt I'd made good progress in dealing with my weaknesses of character. I'd increased self-awareness and self-reliance. I had proven that I could audit, and audit with the best in the world.

The greatest benefit I came away with is a wealth of extraordinary experience. I would not trade it for anything, and for it I will always be more than grateful. I gained my experience as the accepted, close, and confidential assistant and friend of that man, that Titan. And he was nobody's fool.

2. How have I fared? Materially, rather worse than better. I have never had material ambition, and cannot blame Scn or LRH for any of that. I said early on that what I wanted most was to understand how I relate to Life, Universe, and all of Existence. LRH gave us excellent tools to use in working towards such Understanding. I have used them. They have helped me use other tools. I cannot say now that I understand everything, but I know I am getting there. I know that on my path I am reaching a peace that passes all understanding. Even though I tread my path alone, I bring a part of Ron with me, and always will.

3. How do I now regard LRH and Scientology? I have these thoughts:

- Within LRH's Scientology are gems of sanity we must not lose.
- The 7th Dynamic, the Spirit, has changed radically in the last 20-30 years; it now has dimensions we cannot ignore.
- The work of LRH and all operating Scientologists has substantially helped this change to occur.
- We cannot move forward safely without the best of Scientology; what is best is what helps us bring about the most solutions.
- I don't see how any practitioner in any approach can produce solutions without following the Axioms, the TRs, the Comm Cycle, the Auditors' Code, and much if not

Regular Column — IVy on the Wall

all of the rest of the discipline of auditing and C/Sing.

- I believe that the best of Scientology will persist in the hearts of practitioners who put the client's truth first above all else.
- L. Ron Hubbard put together tools by which one person, a practitioner, can help a neighbor, the client, to come to perfect truth about self and thus to release from all inner falsehood. And to the chance to understand all outer persistences. Any decent-hearted human can learn to use the tools either as practitioner or client. LRH's presentation of these tools allows individuals to re-orient their lives from Problem to Solution, and to

limitless solution. In opening that door to all, LRH is instrumental in changing the orientation of Universe — from Problem to Solution.

- In so achieving, LRH stands not only as a recent dominant figure in our tradition; he stands as one of the most generous spirits ever to walk amongst us. His journey with us was not smooth — but we recall that he did have a bank like the rest of us, and that he did take on the bank of Planet Earth. He did not lose.

Our journeyings with Ron have just begun.

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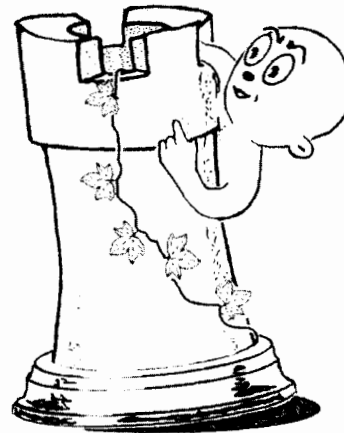
by Rolf Krause. USA

How to Make a Fanatic without Pain or Duress

*Processing clears old and false data away.
Training teaches you new and true data.
That's the basic rationale of auditing and training.
But keep your eyes open. Somebody may slip
something into the mix.*

HAVE YOU EVER SEEN people operate on a bunch of data, that didn't seem to add up?

Well, I have. And I didn't have to go to Afghanistan to see that. Not quite. Because this happened in Russia in 1979 during the reign of communism. Communism had 'erased' all the 'false data' of the Tsar and had reeducated it's people in the new ways of Lenin and Stalin. Every street corner had a commie statue to prove that. A contemporary art show for young painters had at least one Lenin portrait per artist. I was on a tour with my family where we went to see some of the sites in Moscow and Leningrad. But oddly enough the most treasured sites were from the time of the Tsar. In Moscow the Red Square with its churches and palaces. In Leningrad the Winter Palace with its splendid old world art collection was the pride. All of downtown Leningrad had carefully been reconstructed and restored after World War 2's destruction, to look exactly as it did in the Tsar's days. The old location of the Russian Stock Exchange was still operating. That's where you could get anything on the black market, including plenty of roubles for your dollars or German marks. The Russians flocked to these sites and overcrowded the theatres to see the old ballets, plays and operas. Obviously the population at large hadn't made the transition from the old way of life to the new one. They were truly enjoying the old ways including Tjekov, Mozart, Tjaikowsky and the like.



This is just a political illustration of how people operate on old data that supposedly don't apply.

How to clean up your act

Does a Westerner somehow act as irrational as that? I am afraid so. As individuals we are very much a product of our individual and cultural past. That's why there is auditing. You want to get rid of the false or inapplicable data and restore self-determinism.

In auditing you inspect these old 'survival solutions' of your own past and as-is wrong or false data. In Dianetics for example you look for *engrams*, that by definition contain bad solutions for 'survival'.

You want to erase them, so you are free to look at your life and problems anew. The word *Clear* is based on this fact. It's taken from the name of a button on an adding machine or computer.

From the Scientology *Tech Dictionary*:

"A **Clear** is a being who has been cleared of wrong answers or useless answers which keep him from living or thinking". and: "A **Clear** (the term) has risen from the analogy between the mind and the computing machine. Before a computer can be used to solve a problem, it must be cleared of old problems, of old data and conclusions. Otherwise, it will add all the old conclusions into the new one and produce an invalid

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answer. Processing clears more and more of these problems from the computer. The completely cleared individual would have all his self-determinism in present time and would be completely self-determined."

Any Pc has experienced this phenomenon of suddenly as-is-ing old incidents or 'facts of life'. It says 'poof' and suddenly your whole outlook has changed.

In training this can be addressed directly with learning in mind.

False Data Stripping

There is a process called 'False Data Stripping' (FDS).

It's a simple recall process, somewhat similar to what you find in *Self Analysis* or on ARC Straightwire.

It's usually applied to *students*. If a student has difficulties learning a subject, even after the words have been fully cleared, you have this tool. You have him recall related, conflicting or false data and inspect them; and suddenly he is able to learn the subject at hand and apply the new data. This is usually done on an e-meter to a floating needle; often in the class room.

It can be quite magical.

The vacuum

When you as-is or strip all these old data away you are wiping the pc's or student's slate clean, so to speak. This happens in general auditing as well as in FDS. You are creating a vacuum and a hunger for new and better data.

To remedy this vacuum, the auditor will often choose to run a so called *havingness process* at the end of the session. Typically he will have you look around by pointing out things in the room. He gets you reoriented and rebalanced in present time. But that is just intended as a quick fix. You need some new stable data to go on living.

That's where training comes in. You want to learn all the good things that will get you more self-determined and more OT. Auditor training is invaluable if you want to go OT. You study, you apply, you study again and it adds up as new experience, a new level of competence and living. You are on your way.

The key to any successful application is understanding and practice. I think it's in *E-meter Essentials*, that Hubbard describes how you read, you drill, you read again, drill again etc., and finally you become an expert.

The ideal scene

All this adds up to the ideal scene for auditing and training. You can go ahead with speed as long as you are careful to get it all and do it all. When I did my Briefing Course as a public¹ I had the ideal of doing it all to 'conceptual understanding'. It's a level of understanding where you know the materials as concepts. You have gone past the mere understanding of the words and are literally trying to duplicate the ideas of the originator, before he had to put it in words and sentences. If successful, you have perfect duplication. Now you don't have to rely on memory. You *know* the data. Add to this, that you audit Pcs every day and one way or the other either directly apply what you studied, or in case of taped lectures, at least see it in the light of application. All this is quite attainable and done on a routine basis around the world.

You may ask: Where are you going with this? Your headline was "How to make a fanatic without pain or duress". Well, the point of this article is to point out, that there is a right way to do things and a wrong way. I am not trying to be a fanatic or make you into one. So I thought I would tell you what I consider the right way up front: studying things at the right speed without rushing it, really try to go behind the words and not just memorizing the data; but apply and experience in practice everything you learn as a part of your training. You are achieving a high level of true knowingness.

¹ term used for those not on Scientology staff Ed.

What are you stripping?

Sometimes this can go awfully wrong, even in the best of worlds. Good study tech is of course very relevant as a cure. But Student Hat does not always prepare you for what you can get up against. Let us first take a look at False Data Stripping itself.

There are two applications of FDS in CofS. One is the well known False Data Stripping used in the course room or qual. The other is covered in a 'confidential' issue and is called *Roll Back*.

That *Roll Back* exists as a confidential technique is the first clue that all is not well. Why is a simple recall process made confidential? What are you pursuing in Roll Back?

You are pursuing the so called 'Enemy line'. That is anti-CofS statements and viewpoints. You trace them back to where you got them from and eradicate the wrong source. If they are true or false is not really a concern here. You eradicate whatever is there. Then you are pointed to 'the true data'. This was extensively used in the old Guardian's Office. By systematically applying this kind of data stripping there is only one side of the story left.

It's similar to what a good salesman does. He invites you to tell your reservations or reasons for not going ahead and shoots them down one by one. Finally you are disarmed and won over to go ahead with the purchase.

So when it's called "False Data Stripping" it's actually a misnomer. A better name would be 'Origin of Data Stripping' or simply 'Data Stripping'. In war the first casualty is usually the truth.

How would you make a fanatic?

A fanatic is a person that passionately sees his side as the only truth. He is decisive and he is on a stuck flow. He won't listen; only act and react. His level of 'knowingness' is a very one-sided conviction. What he basically 'knows' is that his teachings are right, no matter what. So it's basically an assertion of a false knowingness at work. Hypothetically how would you make a fanatic? Since this world is full of them this understanding is useful. Here is how I would do it.

First I would pick individuals that hadn't been exposed to a wide variety of learning. Then I would make sure, that the slate was wiped completely clean of old data. I would use recall techniques and completely clean house. Then I would tell the student, that what he was about to learn was *completely* new and he shouldn't try to relate it to anything he knew from the past. If he ran into a conflict of ideas anyway, I would use Data Stripping.

After that I would shove what I wanted him to learn under his nose and have him study around the clock. I would only allow him a fraction of the time needed to actually relate to the data. I would check up on him every hour to make sure he kept up record speed. I would make it clear to him, that he under no circumstances was allowed to discuss the data with others, even other students or the supervisor.

This would put him on a stuck inflow. You see, if I continue to hammer and pound him he will sooner or later have to reverse this flow. It will come out as a mirror image of how it was received. If he wasn't listened to, he won't listen. If he felt overwhelmed, he will tend to overwhelm others. Since it's 'brand new' revelations he would explain away any objections as based on ignorance.

I would tell him, that the only reason he could possibly disagree with anything, would be, that he didn't understand the words or had false data from the past. By putting him on the defensive I have him where I want him. As soon as he was done with the study assignment I would put him into action. He may not consider himself ready for this yet. But I would have made sure to have picked a high powered individual with an unfailing survival instinct. So when I put him into action I know he would be hot like a pistol. He would be fighting for *his survival*. He would take no nonsense or arguments, because he 'knows' where *that* comes from. Instead he would do exactly what he was taught to do and he will do it with vengeance.

Let's do it right

The right way to learn things and obtain true knowingness is partly covered earlier. It's covered in Student Hat and related materials. But to me there are things there, I would cau-

tion against. There are things that need to be highlighted, too.

In *DMSMH* Hubbard stressed, that a disrespect for *Authorities* is needed for progress to occur. He gave an example from medicine, where the old views of *Galen* (a Roman doctor) were eventually replaced by the English doctor *Harvey's* discoveries of blood's circulation. It took, however, quite a fight.

In natural sciences scientists got so upset with fixed ideas stemming from religion that they finally declared, that there is no god. It's all material. Now they could at least research things for themselves. As time went on from 1950 Hubbard slowly became an Authority of much greater magnitude to his followers than *Galen* was.

To me the idea that you can't discuss the tech with anyone is faulty. The quest for truth and knowingness will always have to include the ability to see the subject from different viewpoints and depend on evidence and application instead of authority. It may take a while to become an expert, but trying to shortcut this by an authoritative approach undermines the subject itself.

The idea, that "there is only one Source" to a subject is not supported by fact or even by Hubbard himself. In the study tapes he describes how you naturally would read numerous related books on a subject (like history) to learn it. The *Book One (DMSMH)* "there is only one source of aberration: engrams" was replaced with the philosophy of correction lists, that there are many sources for pc's troubles. There is of course such a thing as a 'wrong source' for learning a subject. I have no problem with Hubbard being the man that discovered and developed Scientology into a subject. It took genius and scores of years of hard work. But the 'One Source' sounds like the Old Testament to me: a vengeful God that demands unconditional compliance with commandments carved in stone.

Advice

Here is my advice in addition to Student Hat: Make sure you try to get behind the mere words used. Go for conceptual understanding and 'per-



Rolf Krause

fect duplication'. Learn to think with the subject. Use the world as your laboratory.

Discuss what you learn with knowledgeable people. It's quite therapeutic to put what you learn into words. It's not that different from being audited on the subject.

Study several authors covering the same subject. Any subject worth pursuing will have a number of serious writers and researchers. Take advantage of their hard work. After maybe some initial confusion, you will be able to sort it all out and be much better off.

Although Hubbard's principle of recording the research line and leave that as the permanent record is interesting and valid, especially for later researchers, it's not always easy to follow. I remember some developments in metering and TRs that went back and forth forever. Finally, when it was all sorted out, it was less than one page of text. I don't quite see the use of studying 20 pages of confusion to get to that. Later authors will have the advantage of hindsight. According to *The Logics* (Logic 9) a datum

is as valuable as it has been evaluated. I think that applies here. Maintain your own self-determinism. In learning, this will always be a balancing act. But it is no stranger to basic Scientology, where the closing remark used to be: Take what you can use and leave the rest alone.

When it comes to a technology *more discipline* is of course required. On the Briefing Course I used to take a new technique into session and apply it exactly. But I would keep my eyes and ears open for anything that happened. To me the session was a scientific experiment. Basic auditing and auditor's code was the cure against any attempt to use persuasion. All outside influences are kept away as well. You just run the process. The PC or a correction list would tell you if all wasn't well. Only if everything worked out to my satisfaction would I accept it as a valid technique. But I would keep being a keen

observer and look for any troubles or problems with other pcs and get it worked out.

Using the same approach in the Freezone has opened new horizons and given me new hope. Here is a lot of additional technology, especially related to the upper levels. But subjectively it all has to be sorted out and you have to rely on your own ability to do that. At least that's how I see the current situation. Give it some time and it may all be better mapped out. But it's clear to me, that we have to keep walking, mapping and looking. That requires good study habits and avoiding fixed ideas and fantasia. We must *question* authorities in the light of logic and results. And some day — some day we may all arrive and achieve the goals first formulated by Hubbard.

May the theta ForZe be with you!

Rolf K

☐

Church Leavers. Those who leave the "Church" may do so in sorrow, or in desperation. They may be somewhat down tone, feeling they have lost stable data, both with friends, and with goals and principals. With lowered tone one tends to communicate less (ARC is down). One tends not to reach out and see if there are others in a like situation, and a magazine that caters for them. And this suits the "Church" very well, for it fears competition from outside. In fact it indoctrinates (brain washes) people to believe that "squirrels" do not produce a valuable product, that they produce death, illness, destruction, and those who leave the "Church's" holy walls are doomed to everlasting mortality (that was meant as a joke).

Are you happy that things are that way? If not, see if there is someone you could introduce to the free "postScientology" world, and the magazine IVy. Your distributor will gladly send a sample (address on the last page).

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Your Inner Computer Series — Preface:

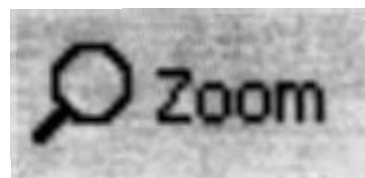
In the bestseller which would become his breakthrough — Dianetics — L. Ron Hubbard had already discovered in 1950 the basic analogy between the computer and the human mind. While at that time nobody could imagine something specific under the name "computer", today we are surrounded by them everywhere.

What is more logical than to pick up Hubbard's original thought and combine it with the experiences of daily computer work in modern times? Maybe good software can do more than do our typing for us: maybe it involuntarily contains some useable training patterns for our inner computer, the mind? Play with the suggestions in this article series, maybe it benefits exactly you! ☐

Your Inner Computer Series — 1:

The Zoom Tools

by Heidrun Beer¹, Austria



L. RON HUBBARD'S IDEA of comparing the human memory with the memory "banks" of a computer was a breakthrough, although at the time when he wrote his book *Dianetics* the computer was a very exotic machine, so that nobody could transfer this theory into reality and give it a practical use. Computers were not part of our world, they existed "out there", not "in here", their construction was a weird mystery — therefore they could not be used as a basis for comparison with the functions of the mind.

Today, where computers are part of the basic equipment in all companies and most households, and where the children already learn at school how to use them, it might be time to pick up Hubbard's idea again and think it forth. After all, it contains an incredible potential!

Repairing, repairing... How about performing?

Hubbard at his time, and his followers today, have been and still are mainly occupied by repairing breakdowns. Breakdowns in the mind! The typical auditing session, the whole classic processing revolves around "charge", the negative energy which is created when things go wrong; when we get crushed by trauma, failure or guilt. Later developments like that of Alan C. Walter are already more oriented

toward positive goals, but they still mainly do "repair work".

Yet the more time is spent for repair work, the less time is left for performance! This is true for the computer in the same way as for the mind. We all know how unnerving it is when the computer is defective and we can do absolutely none of the many things which would need doing so urgently — not to talk about the torture of waiting for the technician (and his horrendous bills)!

With the mind it is even worse. If the mind is in a standstill or if it circles around an undigested trauma in an endless loop, life does not happen. Competitors, marriage partners, even one's own children — everybody moves forward; only we stay where we are, and the distance between them and ourselves becomes bigger every day. Our environment runs a sprint; we are tangled up in the starting blocks. They pass one timing mark after the other; we hardly see the line — sometimes we have not even realized that there is a race going on.

The operating system makes the difference

It is a platitude that every computer is just as good as the operating system which is installed on it. And this again is as good as the program-

¹ Heidrun Beer has a mental training workgroup in Austria. She earns her living as a computer programmer. Her email address is: concern@atnet.at Ed.

mers have written it. To say the same of the mind seems too simple — yet it is not wrong!

Now we have every reason to thoroughly distrust any kind of mental programming. We only need to look around in our neighbouring cultures — or even in our own culture — in order to see how terribly the programming of minds can go wrong.

We find ourselves in a difficult dichotomy: we need an operating system, but we cannot trust the one we have got; the more thoroughly a mind is programmed, the more disastrous the effects of any mistakes will be which may have crept into the program.

Not really big news for those of us who have worked with computers for a while. Let's just think back to the time of the deceased Windows 95! At that time we all learned from first-hand experience that *it depends on the quality of the installed system* whether our computer runs stably or tends to crash at every opportunity.

Again: The computer is very clever and at the same time very stupid. It can do magnificent things *if we install it intelligently*. Unfortunately, it slavishly does what the programmer has told it to do — including all the mistakes! Only a badly installed computer crashes. Or reversed, a computer which keeps crashing has not been installed well enough.

A perplexing realization: it has been programmed to crash! Because if it were not programmed at all, it also would do nothing at all — it would be just as intelligent as the cupboard up on the wall.

Our conclusion should not be that out of so much distrust we decide to work entirely without an operating system (that cannot work), or have to be prepared to repair and re-install our inner computer daily. No — if necessary, we repair it once and then install it so intelligently that it will not crash anymore!

It was this step on the to-do-list — installing a stable (thinking) system after the completion of the repair work —, which has been missing in earlier processing approaches.

Training the mind?

The next thing to do is to look for an operating system which will behave stably and more or

less totally excludes system crashes. Although with the mind we cannot start over at zero, because we still have to use it even at the same time where we re-install it. So it will rather be an activity of finding new and reliable tools as well as removing weak points in the existing equipment.

We can imagine a thinking tool as something quite similar to a computer program. Or something like one certain function in a computer program, which we activate with a keystroke or mouse click. It is not something which works outside of our control — some mysterious hum in the background. It is a function which we use knowingly and which we are monitoring. After all, we always want to remain the boss of these things and don't want to turn into remote-controlled, programmed robots!

Of course we could maintain that a spiritual being, if s/he is full of life energy and lives completely in present time, should be able to operate entirely without any tools. There is something to this idea. But to be honest, don't we prefer a car of a well known type rather than experimenting with combustion motors and differential gear shift parts? And doesn't a complete telephone have certain advantages, especially if we need to call somebody within the next 5 minutes?

Traumatic education and school years

A spiritual being is alive and therefore cannot be predicted; but the mind is a machine and can be conditioned. The better it has been installed, the more efficiently it can be used. Of course, if this topic comes up, most of us collide with one of the most massive traumas of our first years: childhood and school time. In this time, our mind has absolutely been conditioned, the question is just how?

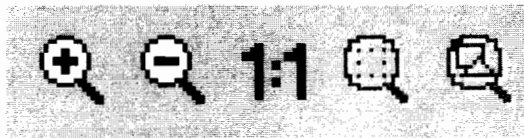
We instinctively avoid having our mind trained or — God forbid! — even programmed, because connected with this simple technical process there are so many negative experiences. That's why we stay away from further programming attempts and shield ourselves, like we protect a broken arm and put it in splints in order to keep it from suffering further damage.

But it must be clear that there have been *mistakes*. Only *faulty* programs annoy us, only to faulty mind training we do think back with a

shudder. Programming work which functions flawlessly, we need daily to do the (thinking) work for us. And like with the broken arm it is the most important thing of all — immediately after the recovery from trauma or misprogramming — to learn to use the mind again, to train it back to fitness and into a top condition.

Until that recovery is complete, the intense repair work of processing, as defined by Hubbard and his successors, has one of its most rewarding target areas here. But immediately after that, the new training would have to begin, or the mind will stay weak forever, like the broken arm stays weak if it is not systematically trained back to strength as soon as the cast has been taken off.

Or if we want to continue the analogy with the computer: after a successful rebuild or after cleaning the system from computer viruses (harmful programs!), it would be necessary to pull out our CD's¹ and install those programs again, which make the system useable and valuable, so that we can work like before — or maybe better than ever before!



Self-determinism and other-determinism

In case of the mind, it is fortunately a fact that only we ourselves can install its patterns. We as the owners always are the senior authority and always have the last decision, what tools we want to use, when and how — and whether we want to work with tools at all, or rather want to approach every situation "freestyle", without any pre-formed thinking patterns.

If this ownership has been trained out of us in our childhood (possibly with violence), we are robots and will always depend on some kind of remote controlling, whether remote controlling by a school, a church, a society, a government or any other higher authority. In such a case it

would be necessary to call the repair people, before it is possible to install an efficient thinking system. Connect to the Internet and look for the next auditor, if you have the feeling that this has happened to you!

But as soon as ownership (sovereignty) is given, we can start to look around in the world of the computer, which has so many parallels to the mind, and find out whether it has one or the other tool which we also could install to our benefit in our inner computer, the mind. Why don't we just pick out one such tool at random and play with it in order to see what could be done?

Playful first try: the "zoom" tools

Each of us who has edited the fotos of his digital camera on the computer at least once, knows the zoom tools. They can be found in every image editing program and are used to display the foto bigger or smaller, as needed.

An ugly pimple on the daughter's chin? A sharp wrinkle on Mum's forehead? No problem — we just get the trouble spot enlarged by clicking onto the "zoom in" tool; we edit the wrinkle with the softening brush or overpaint the pimple with the clone brush which copies the color points of the neighbouring clean skin over the the offending pimple. Then we switch back to the original image size with the "zoom out" tool, check for smooth transitions, and the life is perfect again!

What in the world should we do with such a tool in our mind? What pimples or wrinkles should we edit away? In the first moment we don't see the connection; but if we rename the two tools, it dawns on us: The looking glass with the plus sign, which we use to enlarge one section of an image, we call "detail" instead of "zoom in" — and the looking glass with the minus sign, which shows us the whole picture again, we call "senior correlation" or "context".

The Context Tool or "Big Picture"

Although it is much more fun to use the "detail" tool to play with the color points in the pimple of

1 CDs, at the moment, are the most common way of relaying a programme from the vendor to the user's computer is on CDs (perhaps by Internet is nearly as common). The programme is still on the CD and can be installed again from the CD if it gets destroyed or corrupted on the computer. *Ed.*

the big sister, the "context" tool is the more important of the two. It shows the senior correlations of any detail work and therefore indicates the general direction into which the detail work needs to go. Only if we know the "where to" does it make sense to deal with any "how".

The discovery of the context tool is often one of the biggest experiences in life. A little boy in primary school, who hates to do homework, can turn into a highly motivated student within five minutes, if with a few toy figures we demonstrate to him the correlation between good school grades and a successful career (including top income). A teenager whom we just caught "forgetting" to shower again, can be looking for the deodorant soap only moments after we reminded him of the fact that girls don't like guys who smell like a garbage dump.

We all know these situations; what we now need to understand, is: we have used the context-tool, we have "zoomed out" in order to show more of the correlations with the detail situation — and there are a lot of situations where the same tool could be an enormous help for ourselves too. So why don't we mentally connect it with the image of a looking glass, combined with a minus sign, like we know it from foto editing programs?

Over time, we can install a whole toolbox with such reminders, which we always consult when we are really helpless in a situation. At some point in the future, when we have practiced thoroughly, we will use them totally spontaneously and instinctively.

The 4th Dimension: Future

The context tool has even more importance if we don't only use it in the three spatial dimensions but also the 4th dimension: in time. In the author's homeland, Austria, an interesting example exists for the use of the context tool in the 4th dimension: In the early 70's, the "green" movement insisted on a referendum about the first nuclear reactor going to work, whose construction was already complete.

With a thin majority, those people won the referendum who were able to look some decades into the future. The nuclear reactor was never used as such. Today it serves as a museum and school building — and all the problems with the storage of nuclear waste materials, with reactor catastrophes and terror threats, which domi-

nate the media headlines every week today, have been spared in Austria.

Deadly threats to all of humankind, like the exhaustion of the sun in many billions of years or the return of gigantic asteroid hits every few million years, require the most concentrated thinking with the context tool set to "maximum" in both the spatial and time dimensions. We are lucky to have nobel prize winners and NASA experts who do most of this thinking for us, but in smaller frames and especially in personal life the use of the context tool is always worth the time.

Other prominent thinkers are less lucky with this tool. A big and highly civilized country, well known to all of us, recently pulled out of an international program to reduce greenhouse gases. Here we observe a lack of perspective, time-wise: what will happen with this country if global warming leads to more and more dangerous storms? Will the tornados steer around its coasts? The most recent debris piles with their tragic fatalities show that they will probably not.

What we see is an error in the mind's operating system. The people in this country have their context tool at such a narrow setting, that they hardly perceive anything outside their four walls and don't care very much about what their government is doing; this government again does not look ahead far enough in time. In both cases we have context tools with too narrow settings, once in space and once in time — history will show what will be the result of that.

Life Forms

Once we are getting used to a wide setting of our context tool, we effortlessly learn to recognize new life forms as such and finally can identify ourselves with them. Every unit of life which has separated itself from others could be called a life form, or in other words, everything which is a more or less closed unit of life.

On a scale of 1:1 we are used to life forms like dogs, cats, trees, livestock and of course human beings. But if we use our context tool, we sooner or later realize that a family can be a life form too, or a town, a geographical region, a country or even a planet.

They all have an identity, they have a "skin", "feelings" and "reactions" — why don't you try to recognize a few of them, just for the fun of it? Most times they also have a typical case, which would respond to processing as well as to the application of ethics conditions.

If a situation is resistive and resolves neither in session nor by the application of ethics, it often makes sense to address the next higher life form in session, represented by the individual member or "cell" who is physically present in the room and answers the auditing questions. Sometimes this has surprising effects on the higher life form itself!

The detail tool

By the way, there are also life forms to discover in the other direction, who often don't agree with each other in the least. If we have ever knowingly watched how our burdened heart painfully protests against the next cigarette or piece of chocolate, while our tongue or throat wildly craves it, we understand that instantly.

Just for the records: scientifically it is not the tongue or the throat who does the craving, but a little brain center, the so-called "Instant Gratification Spot", which in our genetic ancestors rewarded the hunting animal for its endurance with a shot of happiness hormones once it started to eat its prey.

This brain center is also active in procreating offspring. It is tightly connected with addiction and dependency patterns and often creates trouble where we deal with the problem of pleasure versus rationality. With such relics of the past we are often confronted if we want to manage a human body.

In processing we recognize the real artist by his ability to not only recognize the conflicts between such opposing parties, but also to get them into a "dialogue" where he asks them to come to an agreement or contract which makes life worth living for both of them. After all, tongue and throat — and brain centers! — all depend on the heart's work, so they would be well advised to demonstrate some deference to it.

We are already talking about the second "zoom" tool, the looking glass with the plus sign, the "zoom in" tool which we renamed to "detail" tool just before and which shows things bigger than

they are in reality. It shows details which we normally would not be able to discern with the naked eye, or allows us to see borders between individual units which at a greater distance we could easily mistake for a unity.

Visualization

This tool is enormously helpful wherever we want to create — or maintain — order in our own body. Most of its functions happen in magnitudes which we cannot observe without optical instruments — and it has proven to be quite difficult to put a microscope into a living organism! So we better work with visualization on the basis of our school knowledge. We don't see things physically, we imagine what we know about them and project this image onto the body part which contains the events that interest us.

Matter, especially animated matter, tends to become autonomous and take the command if it does not get steered. The more details we can see, the more precisely we can steer. And our steering mechanism is the projected mental image, the visualization. In manoeuvring the body we use it instinctively all the time; but in fixing problems inside the body it is just as useful!

Healing the body

There are studies which for instance document that cancer patients have better healing chances when they mentally add to the medical treatment. Now what exactly are they doing? Well, they imagine for instance how an army of warriors in shining armor attacks the evil monsters in their blood, fights and destroys them... or one of hundreds of other similarly efficient scenarios. These images are nothing else than commands: "Attack!", "Destroy these aggressive cells!" They are given without words — in the primary language of all spiritual beings, as a moving image energized by strong intention.

It does not necessarily have to be so romantic. If we simply visualize how the little red bicycle couriers who transport the oxygen in our blood, actively and with urgency overtake the plump trucks and find every little one-way road, instead of passively and lamely swimming with the traffic on the main roads — who knows, maybe we have done something for our blood circulation in that very moment?

There would be many more examples for the use of the detail tool in body management. Which ones would help you most? Do some experiments!

And of course the body is only one of the many things which we have to manage in our lives. The two "zoom" tools can be applied to every life area.

When do we need which zoom tool?

Yes, that's the \$64,000 question! The answer is simple on first sight: Both zoom tools are needed when we don't see enough. In one case we don't see enough details to really understand a situation, in the other case we don't perceive enough of the context in order to see how we should act.

To always switch the zoom factor when we don't see enough, is a simple and a difficult rule at the same time, because how can we see what we don't see? A contradiction in itself! You are lucky if you can perceive a lack of insight or perspective as some kind of diffuse discomfort or vague pain. If you feel something like that regarding a certain matter, you are well advised to immediately check all possible zoom settings

regarding that matter in order to find out which view you need to complete.

Is there a lack of details? Is there a lack of context? Have you not thought big enough, or have you not visualized the smallest events with sufficient plasticity? If you feel discomfort at these questions, maybe you can even check them on the e-meter and follow up on any reads you are getting.

But without such perception skills you are also not lost. For instance it is a good idea to never remain in the same zoom setting for too long a time. That way you neither get fixated on the fine detail nor on the big picture. This is a valid principle for all life areas in which you are active, whether they are of a physical or spiritual nature.

If you maintain a constant pendulum swing between precise detail and wide perspective or "big horizon" in your life, you have the best chance that nothing important escapes you in both zoom bands, so that you can do both: steer wisely and manoeuvre with precision.

In the next article of this series, read about "Exception Handling"

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ONE OF THE JOYS of possessing back numbers of IVy is that one can look again, with new eyes, at earlier article, many of which will contain things we did not really appreciate at first sight. Here for example is an alphabetical list of articles by Ken Urquhart, with their IVy number and page number.

Article Title	No.	Page			
ARC/KRC	31	26	Reminiscences of Ron - 6	30	08
Beyond those black clouds	50	28	Reminiscences of Ron - 7	33	28
Cause over climate: Aligning ...	58	24	Reminiscences of Ron - 8	41	30
Comes the Dawn	51	28	Reply to letter	41	30
DMSMH: promises, promises	47	31	Stormy skies: A ... expos=e	48	28
Did LRH miss something?	40	19	Suburban skies, comfortably blue	49	22
Forecasting the Whether	53	24	To myself, out loud	35	26
Integrity and the Heart	45	29	Visibility: Poor	55	28
LRH at Saint Hill:	2	13	Whither map, The	54	26
LRH, the C/S	30	08	Writin' wrong	33	28
My friend the Titan, pt 1	60	24	IVy contains all the published work of Ken, and		
My head in my clouds	57	24	many of the above contain Ken's considerations		
Outside "Inside Scientology"	52	28	(both in agreement and disagreement) on material		
Personal integrity, living life	43	26	published in Jon Atak's book <i>A Piece of Blue Sky</i>. Ken bases his considerations and claims on		
Playing at thunderbolts	56	28	years of direct contact with LRH in the sixties		
Practitioner, client and godliness			and seventies. Back issues of IVy are sold at		
(pt.1)	37	26	about half price in blocks of two years at a time.		
Practitioner, ... (pt.2)	39	25	Your distributor will give you local details. Con-		
Practitioner, ... (pt.3)	41	26	tents of all IVy issues on our Home Page.		
Raging floods; muddy waters	59	22			

Pilot's Grades of Release Series part 6:

Step One

by The Pilot (aka Ken Ogger) USA

Originally sent to IVy's list on Internet

Dear ivy-subscriber (this is sent to the two Self Clearing lists, and ivy-subscribers)

I have been having some good gains run on the Pilots Step 1 of his gradation chart (proposal). It only has one process — What would you be willing to find out about yourself? I have run about 6 hours with very nice results, mostly in increased concentration and less thinking and worrying about other things when doing one thing (not surprising really, as Step 1 is called Confront and Knowingness Release.

I had felt I had used the process up and was wondering what to do next (as he only gave one process in Super Scio) when, during my reading exercise today, I ran into the following from Self Clearing. Here is something to get ones teeth into!

All best wishes,

Ant

Self Clearing

Chapter 7: Willingness and Accessibility

It would be too much to take all the buried reaches of the mind and open them up all at once. It would just be too overwhelming. And for this reason, the person keeps himself blocked because he knows that he would be smashed if he opened up the flood gates.

But people foolishly keep adding more and more layers of non-confronted things without ever retrieving anything from these hidden areas.

The simple solution is to release one thing at a time and gradually open up what has been hidden, exposing things at a rate that the person can tolerate.

Nobody could stand having all of their memories of all lifetimes returned to them in one big blast. But you can do this gradually, opening up

the recall bit by bit and restoring the person's identity as an immortal spirit.

There is that portion of the mind which is clear and open. This is where you are still aware and capable of operating consciously. And there is the black area that is buried so deep that you can't get at it. And there is a gray band in-between.

This gray band is the band of accessibility. This contains the things that are within your reach and which you can find and handle in processing. As you remove things from this gray band and clear them up, more of the previously dark area comes up into the gray area. It is like stripping layers of sand, where you can't dig too deep or the surrounding sand will fill in the hole, but where it is possible to gradually take off an entire layer and expose the layer underneath.

The gray band may be narrow or wide. Being well fed and rested broadens the band because you are in better shape both physically and mentally. Being confident broadens it and being fearful of looking at things will narrow it down.

The wider the band, the more you can accomplish at a given time.

Having a skilled and competent professional working with you widens the band because you feel safer and trust him to handle it if you get into trouble.

Working alone makes the band narrower, which slows your progress. Therefore it is important to do some processing aimed at widening this band a bit.

We have already done some processes aimed at raising your confront, and you have learned some techniques which will help get you out of trouble. Both of these are factors which increase the band of accessibility. Now we will address a third factor, which is your willingness to find out things.

From the broader perspective, there is no way that an immortal spirit could be permanently hurt, and therefore there is no knowledge which could truly harm you. But from the narrow human perspective, one can be afraid of finding out things. So let's practice facing imaginary things so that it will be easier to confront the real ones when they come up.

You want to reach the point where you really don't care how frightening or horrible an idea is. Instead, you just want the truth. As Jesus said "The Truth Shall Set You Free".

7.1 Willing to Find Out

Run these commands alternately. You can make up things. You can spot things that might potentially be true. You can spot things that you are sure are not true and recognize that if they did turn out to be true, you would be willing to find them out.

Get to the point where you would be willing to find out anything, no matter how horrible or bizarre.

7.1a) What would you be willing to find out about yourself.

7.1b) What would you be willing to find out about somebody else.

7.1c) What would you be willing for somebody else to find out.

7.2 Finding out About

This is another "willing to find out" process. Run it like the first one.

7.2a) What would you be willing to find out about your body?

7.2b) What would you be willing to find out about your friends or loved ones?

7.2c) What would you be willing to find out about groups that you are or were a part of?

7.2d) What would you be willing to find out about society?

7.3 An advanced version

7.3a) What would you be willing to find out about reality?

7.3b) What would you be willing to have another find out about reality?

7.3c) What would you be willing to have others find out about reality?

7.4 Being

Now let's expand this a bit further with some more areas where it is important to think freely. At the top of the scale, one will find that he can be or not be anything by choice.

7.4a) What are you willing to be?

7.4b) What are you willing to have another be?

7.4c) What are you willing to have others be?

7.5 Doing

7.5a) What are you willing to do?

7.5b) What are you willing to have another do?

7.5c) What are you willing to have others do?

7.6 Having

7.6a) What are you willing to have?

7.6b) What are you willing to let another have?

7.6c) What are you willing to let others have?

7.7 Agree and disagree

It is important to be able to agree or disagree at will and not to be stuck compulsively on either side. So run the following commands alternately.

Note that it is OK to be both willing to agree with or disagree with the same thing. You can be willing to go either way, and that is the skill we are aiming for.

7.7a) What are you willing to agree with?

7.7b) What are you willing to disagree with?

7.7a) What are you willing to let another person agree with?

7.7b) What are you willing to let another person disagree with?

7.8 Change

Tolerance for change and no-change is also important.

7.8a) What would you be willing to have change?

7.8b) What would you be willing to have remain the same?

7.9 In a crowded place

Here is another process to do in a mall or a train station or where ever you can find a crowd of people.

Spot people and for each one, think of something that you'd be willing for them to find out.

7.10 Afraid to find out

It has been said that the greatest fear is fear itself.

Fear of something unknown is far more horrible than fear of something which one understands.

Being afraid that there is a dreadful truth just around the corner makes one afraid to look, and that will leave you haunted by shadows which would dissipate if they were only exposed to the light of day.

So lets make up some horrible things which you might find out. Run this to the point where you can laugh about it and are not worried about the consequences of discovering some dreadful thing.

a) Think of or invent a horrible "truth" that you might find out.

b) What would be the consequences of that? ☐

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On Continuity Between Lifetimes

a dialogue with C.B. Willis, USA¹

ARE YOU SPEAKING of not accepting death of the body?

curiosus@fastmail.fm wrote: I am more speaking of not accepting death of awareness, suppression of memories and of communication lines.

Changing the body is acceptable when there is continuity of awareness, of memory, of communication lines with other people. It would be like changing a worn out car or coat.

But currently death means discontinuity of awareness, amnesia, losing all communication lines and address books.

That "discontinuity" seems to be part of the game. It's useful to be a fast learner and re-learner, but then you might have more challenges of ego (hey I'm so smart, superior, etc) than one who isn't such a fast learner. And if you look at how quickly some kids read, speak foreign languages, and use a computer in comparison to other kids, you can see the ones who were likely literate, spoke a certain language before, or used a computer before.

Historically

There are many stories of children in India telling of their previous lifetimes in detail that only those still living and close to the person would be able to verify. There is a whole book of those somewhere, published in the last 10 yrs or so.

In Buddhism, historical lamas are often sought for and recognized among the young, and the young will recall and demonstrate things to prove their earlier incarnation — which is all very odd in a culture of "no-self"! Nevertheless, the vows taken regarding Buddhism and the

teachings may keep many coming back and back into the same culture and part of the world rather than diversifying their experience, which is more usual. I do see some returning again and again to a part of the world, culture, or country in order to maintain guardianship of it, preserve and carry forth the excellent qualities, and because they don't want to be without those qualities/culture/teachings.

That is quite similar to a spiritual death.

I'd say it's quite different from a spiritual death, however I'm not sure what you'd mean by "spiritual death", given the nature of spirit.

Fragmentation

Or are you referring to some sort of death of the spirit? (if so, describe/define)

The way it works is not clear to me. There are several theories around, for example fragmentation theories (as in Tibetan Buddhism). In such theories, the individual spirit is fragmented after death, then melted with other fragments from other dead people. This means that the individual is dead forever, there is just a basic spiritual substance left, but not the individual himself.

That is the theory, though I'm not sure fragments would be the right word.

Maybe fragmentation theories are motivated by the way bodies perpetuate. In order to create new bodies, genes and chromosomes are melted. And when a body dies, its individual atoms and molecules are dissociated, return in the great biological mixer and are used again in the elaboration of new bodies. I have possibly in my

¹ First appeared rather late on a "thread" on the Internet Newsgroup: alt.clearing.technology, Subject: Re: When LRH considered the e-meter as a gadget, From: cbwillis@adore.lightlink.com (CB Willis), Date: 16 Dec 2002 20:37:44 -0500. This is not strictly a dialogue, though it looks like it, as C.B. Willis is replying to an email (in italics) interspersing her comments. *Ed.*

body many atoms which were once upon a time part of the body of Plato or Descartes.

You could be breathing some of the same air as Osama bin Laden or Britney Spears.

Fluid universe, eh?

Thus there is the possibility that spiritual fragmentation theories were influenced by the model of this biological fragmentation, that is possibly why I have my attention on these theories.

Frankly, I find both spiritual and biological fragmentation theories, such as they may be, to miss the mark.

So there are different conceptions of spiritual immortality, some of them not very comfortable.

Can you find one that is comfortable? Just for starters, of course.

Brain

C.B. Willis earlier: Or do you see death of the body as death of the spirit?

It seems that our individual awareness is quite dependent on the brain, as there is apparently nothing left when the brain is damaged, such as with the Alzheimer disease or brain traumas.

Untrue, based on personal experience with some who have had degenerative brain diseases.

Willingness to experience anything

Once upon a time I asked several OT7s and OT8s: "Do you have the certainty to come back in your next lifetime with full awareness and memory?", and nobody was certain. Mainly hopes.

Would be better if they had the full willingness to come back and start from scratch with the worldly stuff. If they could answer the question who or what comes back, they could then come

back with more peacefulness and confidence. Maybe they don't get that by the end of OT8. Which is a shame cuz they could have got it, or reaffirmed it, at the *beginning* of their Scn studies on TR0 and TR1.

In your article "Fundamentals of Creation", you wrote: "Claim your true nature as creative spirit unlimited." That is difficult to do with full certainty, as there seems to be always this limitation of death.

Just carpe diem (courageously seize the moment) and take it on as a working hypothesis.

Until you know yourself before and after embodiment, and know others before and after embodiment, your question will remain open. Better an open question though, than to close off prematurely.

So I cannot claim really. Just a faint sigh. (signed) Curiosus

Divine discontent. That's actually a good thing in this instance, keeps you awake and looking, rather than not. ☐



Incomprehension of Actuality

By Richard J. Brzostek, USA

SO WHAT'S the way
To find the truth
When everything is astray
And nothing makes sense?

Who knows the answers
To the riddles of time
And the puzzles of cancers
That trouble the world?

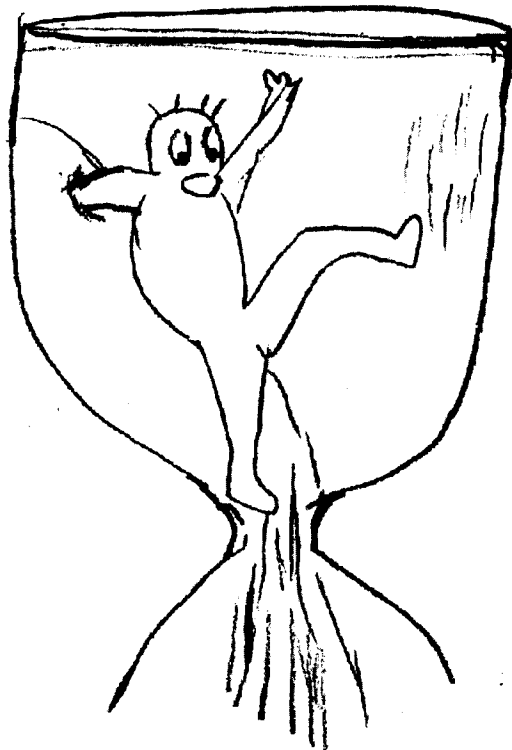
Those that say they know
Contradict each other continuously

Leaving confusion to grow
While truth remains far away

Truth is the final frontier
Seeming with us
And extremely near
But is really far away

The truth is within
But people look not here
Not knowing where to begin
To find their way out

□

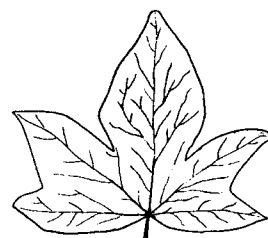


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