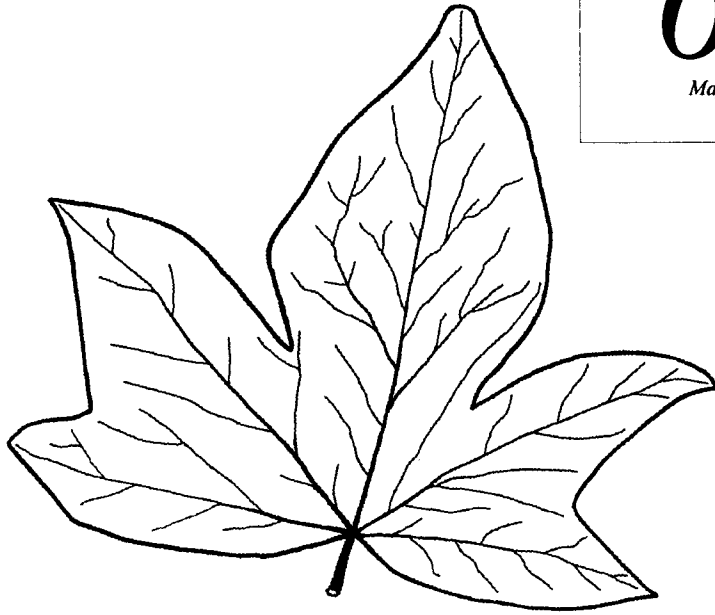


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May 2003



# *International Viewpoints* [Lyngby]

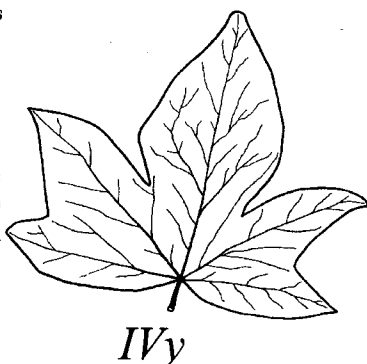


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Number 62  
May 2003

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



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*International Viewpoints* is independent of  
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*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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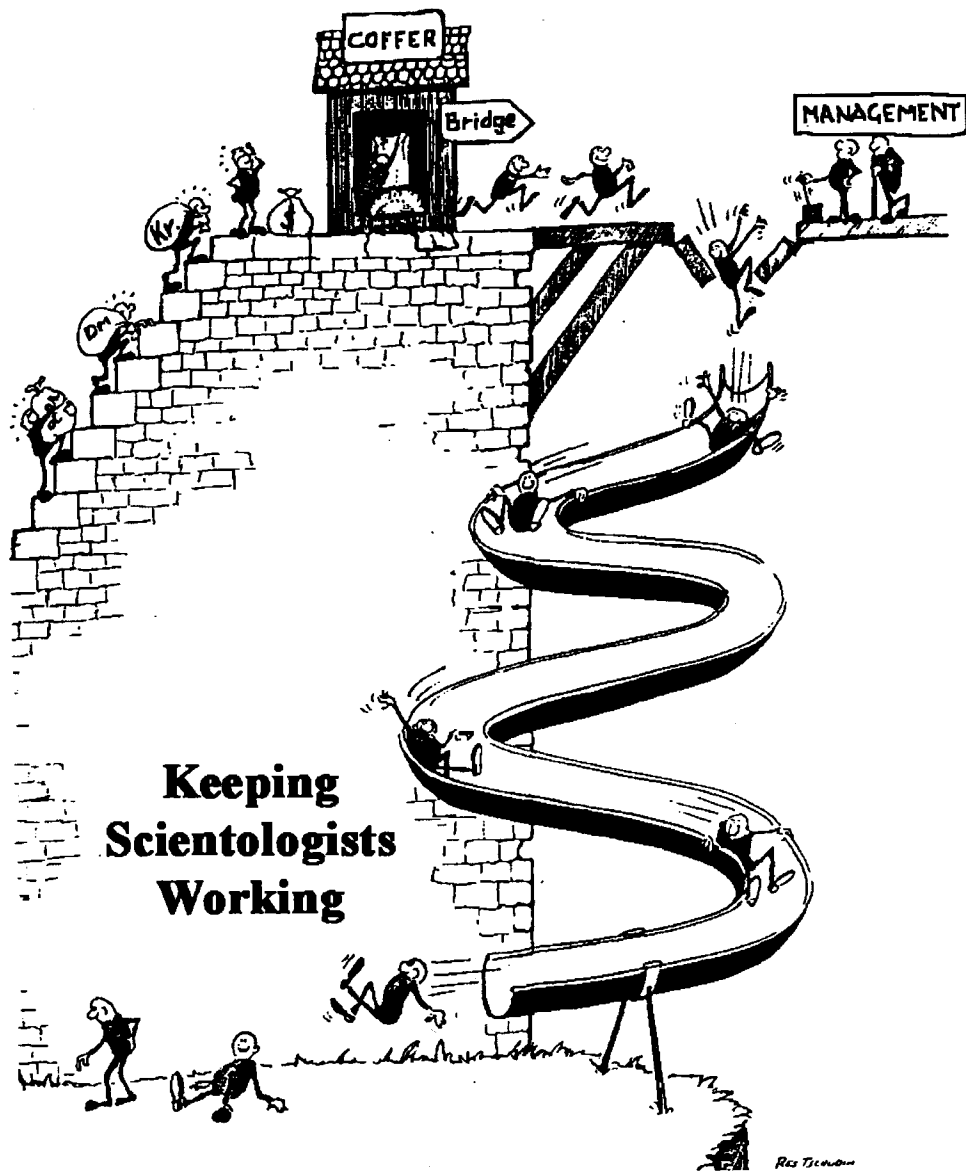
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*IVy*



**Keeping  
Scientologists  
Working**

The original of this picture appeared first in a Swiss, German language magazine in the mid 1980's. I believe the magazine was called *Comm Line*. Ed.

Holy Cows Series — 3:

## Don't Speak about the Tech!

by Holy Cow! Internet

IF YOU HAVE EVER been on course in the Church of Scientology you know the first thing you are warned about, is Verbal Tech. You are supposed to study the original research issues and not discuss them with anybody. You simply apply the data exactly. This rule is in place to prevent alteration of the Tech. In the past off beat Tech could sometimes spread like wildfire and do much damage. In this third article in the Holy Cow Series we examine the rules and social practices around this and also the silence upheld around advanced, confidential levels. Are these practices a Holy Cow? I still remember it vividly. I was doing my first Tech course in a Class 4 org; it was the Dianetics Course. Prior to that I had done the Communications Course in a Center in a relaxed atmosphere. I had decided to become a professional auditor, and this was the first step. I was reading a technical bulletin about the time track and I found it difficult to understand.

So I went up to the supervisor to ask if he could explain it to me. He looked at me in real terror and in deep silence he showed me the issues on verbal Tech and pointed to a dictionary. Apparently he was deeply insulted or maybe in shock. OK, so I was on my own. Several weeks later I graduated and had great successes with PC's. I had a ball. But I can't say, I ever felt very good about the experience in the course room. Even after going back many years later and re-studying everything from an advanced student's viewpoint this really didn't change. I believe many others have had similar or worse experiences. Since there are good reasons for the rule, we had better do a careful analysis.

### What is verbal tech?

Verbal tech means "to follow 'advice' contrary to what you find on HCOBs and Tapes" or "Tech

without reference to an HCOB". It's bad! In other words all the Hubbard Tech is published and the way to do it right is to study the issues and tapes and follow them exactly.

I basically agree with this. It can be hard work to get all the pieces to fit together as a student, but if you keep at it you will eventually succeed. You have become a professional. The Tech is very exact and it is all published in technical bulletins etc. Courses had originally friendly *Instructors* (up to 1965) who were supposed to be experts in the subject and "answer student's questions" (see 'stable data for instructors'<sup>1</sup>). This however led to problems. In 1965 the title was changed to *Supervisor* and the basic duties changed with the title.

According to policy of April 19 1965, the only supervisor responses permitted to a student's demand for verbal technical data were the following:

"The material is in (HCOB, Pol Letter or tape)", "What does your material state?" or "What word did you miss in the (Bulletin, Pol Ltr or tape)?"

Any other approach was an Ethics misdemeanor.

A supervisor's operation is described this way in a policy letter:

"The supervisor who tells students answers is a waste of time and a course destroyer, as he enters out data into the scene even if trained and actually especially if trained in the subject. The supervisor is not an 'instructor', that's why he's called a supervisor. A supervisor's skill is in spotting dope-off, glee and other manifestations of misunderstandings, and getting it cleaned up, not in

<sup>1</sup> HCO Bull 24 May 57, Out of eight points, point 3 says: 3. Answer the student's questions.

knowing the data so he can tell the student."  
(Pl Ltr 16 Mar 71R)

In a previous article about KSW we compared scientology and software programs. You could apply this here as well. The Hubbard materials are considered the only 'software instructions' the auditor should respond to. To respond to an instructor's or colleague's verbal advice is prone to throw in *out of control* arbitrariness. The 'software program' will at some point crash, meaning an auditor following a lot of verbal advice has lost contact with the proven, workable instructions and is prone to make errors.

You will sit there as an auditor in session and wonder whether the instructor said this or that, and there is no way for you to go back and check it out later. Also at some point, especially while Hubbard was still researching, the 'newest and latest' in Tech could spread like a rumor and auditors would do it. Sometimes it wasn't Tech, but just a rumor. They got lost because the instructions were incomplete or false. It led to alter-is of the Tech and made it unworkable.

### Computers and ARC

So there are very good technical reasons for these policies. You have to keep the Tech exact, you have to apply it exactly and you have to keep it pure. In order to be able to teach workable Tech to new generations of students, sticking to the written word is crucial. Hubbard did a super human effort to get it all written down and recorded for that purpose.

For anyone who has ever done a course this way, however, you will know there is also a serious downside to this. It comes under the heading of ARC and understanding. After all, Scientology Tech isn't about uploading a program to a computer. It is about affinity, reality and communication = understanding. You want higher understanding. You have a very few gifted supervisors, who can actually fill the gap between the rote questions and maintaining ARC. They will know their materials so well, so they instantly can "answer your question" by showing you an applicable reference and maintain two way communication. It can be done. But most supervisors have only a rudimentary grasp of the materials. Instead they will hunt you down with "what word didn't you understand?" etc. etc. or just freeze in terror

and say "don't ask — or I will send you to Ethics/Cramming".

So let us for a moment examine, what the optimum learning conditions would be. The students would have materials in their language and written in a form that was exact and easy to understand. All references to other parts of the subject, that wasn't needed for the level, would either be fully explained — or better, not be included. This comes under 'Right Gradient' in Student Hat. Inclusion of such data would be an outpoint, called 'Wrongly included data' per the Data Series. Neither computers nor humans like that.

Since what you study are research materials, rather than a revised and updated text book version, there are from a student's viewpoint a lot of 'wrongly included data' such as routines and techniques, which are no longer part of Standard Tech on any level. If you again use the parallel with computer software, there are a lot of confusing computer instructions that will cause it to crash.

A subject, that did resolve this within Scientology, is Standard Dianetics. Based on the key bulletins a book was compiled. All the issues had been seamlessly edited together and contradictions and outpoints removed. The book was called *Dianetics Today!*. When New Era Dianetics came out, this book became out of date and was never updated to cover NED.

### Other viewpoints

Personally I have read a number of non-Hubbard books about Scientology and find this liberating. Maybe Scientology is more than something that happened in the past; and I like to put it this way: If you want to see something in three dimensions, you need at least two viewpoints to view it from. Another author with sufficient grasp of the subject provides that and formulates it differently. I like L. Kin's<sup>1</sup> coverage of basic Scientology. That was a "3D experience" to me.

Besides print and lectures, videos should exist to cover the doingness of the course. One of the most odd things in Church of Scientology's line up is the use of Hubbard taped sessions. You hear the sound track of live sessions from the 50ies, where Hubbard does it "all wrong" according to later developments of the TR's and Tech.

You are supposed to listen to his communication cycle, speed and tone level etc. It is, however, an example of "Don't do as I do, but as I say it". Actual videos should be produced of auditing actions. The reason, I suspect, that nobody has done it is a fear of not being able to produce and perform up to Hubbard's standards. But actually seeing it performed is a major tool, recognized in study tech, as it can do away with tons of complications. With video, you can do as many takes as you want, then pick the perfect one. If you are afraid of somebody else than Hubbard becoming the role model, make 5 videos with 5 different auditors; that should fix it.

It should be possible for students to explain things and ask questions freely. It is almost as therapeutic as auditing to outflow what you have learned and certainly helps the student to become cause over the subject. Due to the liabilities described above, this could be done in designated, informal 'sessions' among students as a freer form of checkouts.

As the culture around courses has developed, it is very taxing on ARC and human interaction and relationships. Most students will have accumulated along the line scores of unanswered questions. They will have small inconsistencies from one issue to the next to struggle with and carry with them. Numerous incidents of odd social situations and rejections will have happened. They can have developed a fear of doing it wrong, leading to not doing it at all. They may have a fear of trying to relate, what they have learnt to other fields and practices (something L. Kin masters). It all adds up to withholds; most of them inadvertent. But there are more than misunderstood words that can lead to the overt and blow phenomenon, supervisors dread.

Students may end up with this odd feeling, that they are programmed robots, which are dispensable or worse, if they don't perform 100% Standard Tech. Not exactly what you

should be going for when your overall goal is increased ARC and smooth performance.

### Confidential Courses

Later I made it to the OT levels. I had gradually become used to the rude attitude that most supervisors applied. I had stuck it out without blowing. But the stakes went up dramatically on the Advanced Courses. From being subject to an ethics report if I talked about the Tech, I now risked ex-communication and SP declare if I wasn't extremely careful. The reasons given for confidentiality were stated in Policy this way:

"Confidential materials could be used destructively by suppressive persons or groups", and "The power of these beings (OT's) will be unlimited. This whole operation must be done in an organized manner, and it is expected of the beings on the OT Course that Scientology Ethics Codes will be always applied and followed." Thus "He or she may be invited to enrol". (HCOPL 12 Aug. 66)

It's not a right. You may be invited — if you behave.

HCOPL of 11 Aug. 71, states:

"We do not safeguard these materials from any commercial consideration. Our futures, those of each of us and those of all Scientologists, depend on our keeping this material under lock and safeguarded from abuse until we are well away as a group and can handle things better as individuals as well as a group."

Supposedly because OT levels in part consist of undoing implants it can be misused to restimulate people or even construct implants with. It may be so or not. I can only comment that at this point just about any of these confidential materials can be found on the Internet and downloaded by anyone. There are however also chunks of "Confidential materials" that do not classify as dangerous for the uninformed; a con-

1 L. Kin wrote four books on Scientology, the first one being called *Scientology: More than a Cult?* contains a history of Scientology, and a description of the basics, and the second one, *Scientology: A Handbook for Use* contains basic technical data on processing and supervising processing. Check our home page or your local distributor for details. Ed.

fidential course called *Key to Life* for instance is basically a grammar course. It seems it was made confidential to protect the simplicity of the subject. It's promoted as the reinvention of the wheel. Another example is a process called *Roll Back*. It's a type of 'False Data Stripping', a simple recall process. It is used to trace 'the enemy line', meaning any statement or opinion detrimental to Scientology. By weeding this out as 'the enemy' or 'false data', you produce fanatics, and it is actually a 'Black Scientology' process applied in Sea Org and OSA. So I do suspect, that commercial and other considerations play a role.

### Policy and verbal tech

According to "Standard Admin" and other issues, the same rules about verbal Tech applies to Green on White (policy and policy volumes - rules and principles of administration). I take that with a grain of salt.

I am a Tech person and no expert on Green on White. But I have enough knowledge and practical experience to give my opinion on this. The Tech is the thing for the ages and the only reason for me, and most of you I am sure, to hang in there. *I consider the basic Tech to be the truth; it's that underlying truth that empowers other parts of organized Scientology, that I have problems with.*

**The purpose of these articles is to separate the basic truth out and look over these other parts of organized Scientology and its corporate culture for possible recycling.**

The *Green Volumes* (policy books) may contain many new ideas and principles about organization. You can even find gems of wisdom there. But taken as a whole I have a problem with them. You will find many policy letters are written in haste and never revised. Pages and pages are devoted to scenarios that never came to be or state of affairs that long since are gone or outgrown. You will find a mix of Black PR intended to smear some group or individuals and White PR, which is intended to present the very best side of things. You will find glowing ideal scenes that are still a dream or a far away goal. To take the whole thing literally is risky business. To act upon it as fundamentalists act on the Bible (or fundamentalist Muslims on the

Koran) is to ask for disaster. *The Management Volumes* is where Hubbard has published most of his new ideas on organization. They were in part a rewrite and summary. They are intended for the business community it seems. But the policy is in dire need of a work over. Good, tough editing would be a first step. This is how you make readable books and best sellers. Also it needs to be classified into 'Operating Policy' and 'Informative Policy'. Editing the master's work, however, is a Holy Cow. It's a controversial thing in the Church as well as in the Freezone.

I see Policy like this: *The Green Volumes* contain countless plays and scenarios ready to play out. It describes characters, hats, posts and 'plots of action'. You sit and wait for the curtain to go up. The curtain goes up and in come all these characters and perform their roles. You see dramatic characters, tragic ones, duels fought and slap stick comedians perform. You see bad guys and good guys. Wolves and lambs. Happy guys and unhappy ones. Each of them point to *The Green Volumes* and say with conviction: I am right. I do it according to Policy!

As I told you, I am a Tech person and never cared too much about Green on White. To me the admin people were "the wolves" and I was in tech and "a tech lamb". It may have helped the Church of Scientology to grow to a considerable size, but I don't see the vision of the whole world fit into the Organizing Board as anything but an example of a glowing ideal scene — or as things are currently run — a nightmare.

I have included Green on White here simply as a possible charged subject, since you are supposed to take it literally and not talk about it. You will find a number of items in the Holy Cow RD, that will allow you to itsa and find your own self-determined viewpoint on this.

### Don't speak about the tech

So we have a corporate culture around Church of Scientology courses saying: "Don't speak about the Tech". This gets further solidified when you come to the OT Levels. Due to all the security rules and regulations it's a very restrained life. You can't speak about what you study without running a grave risk, even if you speak to other students about it. Sessions, whether solo or with an auditor get kind of muffled and restrained — somebody may spy on

you. Your activities gets compartmented while getting Scientology service and this carries over into your social life. It isn't quite safe anymore just to speak one's mind. You may feel "special", but also isolated and on your own in social situations. You are subject to scrutiny, people have high expectations about your abilities ("hidden standards") and you are caught up between what an OT is supposed to be ("a being with unlimited powers", above PL) and what there at this stage of Tech is obtainable. You made it to the OT levels, but now your grade Zero, free communication, is in jeopardy. As an OT you are supposedly a perfect being without human problems and you got there by using this secret tech.

It is said, that *what you can't communicate about* in society becomes a major abberative factor. In Freud's days it was sex. In the Victorian age of Freud, this led to all kinds of problems and difficulties. When he pointed it out it caused scandal and uproar but gradually it was accepted and the culture loosened up. Sex is still a difficult subject of course, but now we can at least do something about it.

In Church of Scientology the banned subject from conversation seems to be the Tech itself. Taken to this extreme it's a Holy Cow. Whether you are on course, on advanced services or you get auditing, it's something you can read about, but not speak about. Only inflow is allowed. *The Green Volumes* are given same status by Hubbard. In the Freezone we should develop a responsible, but more relaxed attitude about this. This is already happening.

We need to study the Tech with a firm goal in mind: We study the Tech to obtain higher ARC and KRC with it; and to use these valuable tools to effortlessly and comfortably be able to audit with them or use them in our lives. If we do that, the Tech will have gained new life and we Keep the Technology Working.

### Success Stories

Is included here as a foot note. Since we are talking about, what you can't speak about it is logical to fit in what you are *supposed* to speak about: Wins. You may have written success stories in the past that were more glowing than right or written some under group pressure. A few items in the RD is included to address success stories.

### Holy Cow Rundown (2)

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.

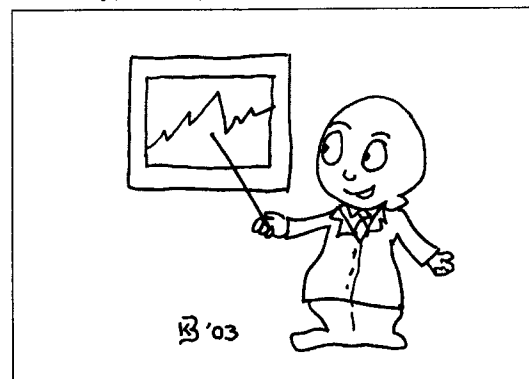
#### COW RD Items:

State of OT  
Going OT  
Can't talk about OT  
Inadvertent Tech withholds  
Unanswered Tech questions  
Data that didn't align  
Couldn't talk about the Tech  
"Hidden standards" about OT  
Too powerful Tech to talk about  
Rhetoric policy statements  
False policy statements  
False PR statements in policy  
Things taken too literal  
Wrong Policy enforced  
Success stories

(list tentative at this point — qualified input needed)

Sincerely, Holy Cow!

□





# Basic Exercises and Coaching, Part 5

by Jack Horner

*[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Educativism on November 15, 1974, in Los Angeles, California.]*

## Communication bridges

Basic Exercise 5 is "Communication Bridges". [Reading bulletin] "Purpose: To train the student to change from one cycle of action to another smoothly so that the communication relationship is continued with reality and without upset. Through the skilled use of communication bridges, the educator prevents undesirable and unnecessary triggering of reactivity in session. Further, the skilled use of this principle in life improves personal and public relations".

The purpose of a communication bridge is to change the subject, change the direction, change the sequence, change the order, or to bring about a change from what's presently being done. It puts the change into the reality of the eductee so the eductee willingly goes along with it instead of your having to drag him along. So this drill is a coaching drill on doing just that, and on some of the parts of a session where communication bridges can be used, although they don't always have to be.

Before a session begins you might say, "Well, all right. Are you ready to begin the session?" The guy says, "Yeah!" You say, "Good. The session's begun". You've bridged him into the session. You don't have to do that, but sometimes that's the easiest and best way to do it. "Anything you want to ask or say?" "What would you like to accomplish in this session?" You do the rudiments and then you say, "We're going to continue with that process we were running last session". The guy says, "Oh, all right". This gives him a chance to put his attention on what it is you're going to do, and then to do it.

## Bridging between processes

Suppose you're running a guy on "Recall a time you communicated, recall a time you liked

somebody, recall a time something was real", and he's doing the process, and then suddenly you say, "Good. What have you done to your mother?" It's a sudden shift of subject. Well, that can trigger the bank. The major charged reactive areas in the bank are things that occurred that were unpredicted by the being and were a surprise to him, so he held them off. Unpredictability, surprise, easily triggers the reactive mind. It triggers old incidents having to do with unpleasant surprises, or any kind of surprises. Any kind of surprise now equals old bad surprises.

To change from one process to another requires a communication bridge. "That was the last command of the process, okay? Good, how are you doing? Anything you want to say about it? Okay. Is it all right with you if we go on to the next process?" Or, "Are you ready to go on to the next process? Good. Here it is". Then you've smoothly bridged over from one action to the other.

You say, "That was the last command of the process. Now we're going to do the end rudiments. Okay? Good. In this session is there anything I did that wasn't all right?" etc. You've bridged from completing that last process into doing the rudiments. The guy knows what to expect.

There's a fine balance between letting the eductee know what to expect and not letting him know what to expect. You want to let him know enough of what to expect so he's in enough ARC to do whatever it is you're going to do. On the other hand sometimes there's a process you know is going to be just the right one for this guy, but you're not going to mention it until you just drop it on him. But you're going to drop it on him by bridging it something like this, you say, "Are you ready for this new process?" And he says, "Yes". You say, "Okay, here's the new process. Here's the first command". Spooing! You know. And you've taken your rifle and you've

got it right on target and you pull the trigger. And he says, "Ohhhh!" If the guy's getting to be in pretty good shape, and it's really the right process which really hits him right at the heart of where he's at right now, he'll look at you and say, "You son of a bitch!" With great affinity!

### The drill

In this particular drill you take "Is dirt dry?" and "Is water wet?" as two processes and give 3 commands of one process and bridge to the other process. Then you run that process for 3 commands and bridge back to the first process. For the skill and the practice of being able to bridge between processes. The coach makes it very easy at first, and then makes it tougher and tougher. The coach can make it difficult for the student to bridge. But you don't do that to start with. You first just get him able to do the bridging.

These are really ARC bridges more than they are just communication bridges. They're bridges in reality, and they're bridges in affinity as well. They exist in any communication network, whether known or unknown. When they're smooth, you tend to have less difficulty in session. Whenever you're jarring somebody with sudden changes he's likely to get keyed in heavier than you can key him out. Of course, this depends on the state of the person. But don't jar him. Keep it smooth. The more smoothly you do it, the more effectively you'll work. That's what it boils down to.

### Communication bridges in life

People instinctively use communication bridges. In their social conversations they say, "Well, not to change the subject, but...". That's a communication bridge. It's a way of saying, "I'm going to change the subject". Sometimes people even ask, "Is it all right if I change the subject? I want to talk about this other thing". That gives the other person a chance to decide that it's all right to change the subject so his attention isn't dragged off to another subject, but he willingly puts his attention on the other subject.

You call a business and say, "I'd like to speak to Mr. Jones". They say, "Can you hold? Mr. Jones will be with you in a minute". It's a bridge. It doesn't leave you hanging there, wondering what's happening.

So this principle exists in life. It's a common thing that goes on when people talk to each other. People have learned to do it by perceiving others doing it, and they do it kind of instinctively. When communication is good, there are good communication bridges, good reality bridges, good affinity bridges. All we're doing with this drill is learning how to use them, explicitly, knowingly, intentionally, in a session situation. So that's communication bridges. Fairly simple.

### Reality factors

Basic Exercise 6 is "Putting in Reality Factors". A reality factor ("R-factor") is the explanation or elucidation of some particular point that's necessary to assist the eductee to continue on with a session. For example, you use the word "dynamics" and he doesn't know what it means. He says, "Dynamics? What's that?" You can't educate a definition out of him if he's never had a definition of the term. But you can give him the data, which means you dig out a dictionary and go over the dynamics, or you simply make a brief explanation of what the dynamics are.

In a way he's given an origination, but on the other side of it he's asked a question which requires information. Putting in an R-factor is not the same thing as handling an origination. Handling an origination has as its purpose dealing with whatever the individual has on his mind that needs communicating and acknowledging so that then you can continue with the activities you have set for your session.

R-factors should be as compact and as short and as concise as possible because your purpose in session is not to educate the eductee, except where it's necessary. You only give him the information that you have to give him in session, perhaps enough so that he understands the material. Perhaps enough also so that you can then say, "Look, there's more on this that we can go into after the session, or that you could look into more yourself". Then later have him hear a lecture on the subject, or something of this kind.

### The drill

The purpose of this particular Basic Exercise is to teach the student educator how to give necessary data in a session smoothly. The coach has the student do a standard "is dirt dry, yes, okay"

kind of thing. And eventually the coach injects into that situation something which requires a reality factor. Then the student gives a reality factor. If it isn't handled well the coach might say something like, "Okay, that's all right, but I feel you're evaluating there, so see if you can present that to me in another way. Let's do it again". And the coach works with it, until the student can comfortably and easily give R-factors in a session to the eductee.

The bulletin has a list of questions that can be asked, for instance, "Why do you keep asking the same question over and over again?" Well, you can give him some degree of intellectual understanding of this, even if it isn't going to handle his ridge about being asked the same question over and over again. Or, he may want to know how long a session lasts, or how long it takes to get clear. You have to have enough information to get an answer across to him, in a manner that's real to him at the time. He may ask you, "What's ARC?" Well you don't want to get into a four hour discussion of ARC. But you can give him at least the basic terminology of what it stands for and how the components relate to each other.

It's not very complicated, and is a very simple drill to do. But you may find as an educator that you have some slight difficulty in putting in an R-factor because it's not real enough to you. In teaching somebody something, you must make sure that you really know it yourself. If somebody in session says to you, "Hey, listen, what is this dynamics stuff? What are these dynamics you keep talking about?" Well, you Q&A with him, you say, "Okay, here's what the dynamics are". That means you'd better know what they are. So you provide him with the data and you go right on. It's that simple.

### Examples

Some of these could be handled as brief originations, but they could be handled with R-factors. For example, "Where am I on the tone scale?" I might say, "That's something I can't answer". And I would tell him why I couldn't answer it. That would be an R-factor.

I might discover that the guy has not read the Eductee's Code, or Educator's Code. He needs information, or an R-factor. In that case I might even say, "Let's take a break", and give him the

Eductee's Code to read, and then the Educator's Code to read and go over them point by point, and make sure he understands them. Why would I take that time up? Well, if he really understands them, his ability to be in session improves.

You sometimes get technical questions, like "What's a flow?" or "What's a bracket?" You say, "Well, okay. I can take the time to explain that to you and it might take us a few minutes. So should we do that, or shall we go on with the process and you can get that information later?" If you can go on with the process and get the information later, why then take up your session time to educate him? Putting in R-factors is educating; it's not educating. Education is a complementary part of education.

### Frame of reference

You need enough of a common frame of reference with the eductee so you can work together. So he will ask you questions like what is a bracket, what's a flow, and about terms you will use that he doesn't understand. If you can give a quick simple explanation without evaluating for him, or putting him down, or getting him into a defensive state, then it's useful to take the time and say, "Okay, well here's what it is". You explain it, and make sure he understands. "Good. Shall we go on with the session now?" And when I say, "Shall we go on with the session, now?" I'm not asking permission, I'm just trying to get the guy to put his attention on doing just that. That's a process in itself. "Shall we go on with the session now?" And I'll ask that question until I get "Yes" for an answer, if necessary.

[Reading bulletin] "Eductees often have a data gap and really need answers. Otherwise their attention gets partly hung up in wondering about that thing until they've gotten an answer. Many people gain reality in a philosophy because it answers questions that they have not previously gotten answered satisfactorily. So it is important for an educator to be able to answer eductee questions without evaluation or invalidation. Eductees can actually be helped by data because it aids them to more willingly be in session. The educator must, however, be careful to provide a minimumly satisfactory answer, and not give a three hour lecture. His answers can also include where the eductee can get the data."

You say, "I've got some bulletins in my notebook, so when we get done with the session, I'd be happy to let you look those over, and discuss them".

What keeps you and the eductee in maximum ARC, in maximum two-way affinity, reality and communication in terms of working together? Well if something he wants to know gets him wondering, then to some degree that keeps you from functioning together well. Therefore it's a question of handling that so you both can proceed with maximum cooperativeness, working together as a team.

It's not very much more complicated than that. It's a very useful drill to practice putting in reality factors so you know how to do it, and so when it happens to be needed in session it isn't a surprise and you don't feel inadequate nor lack confidence in doing it.

### Communication lags

Basic Exercise 7 is "Communication Lags", and the purpose is to teach the student eductor to know exactly what a communication lag is, and to confront and handle communication lags. A communication lag is defined as the period of time between the asking of an educating question and the getting of the answer to that exact question, or the time between the giving of a command and its being carried out. This is an older bulletin; they really should be called "ARC lags".

This methodology was originally developed and observed in a period in the older philosophy when e-meters couldn't be used. In the absence of an e-meter it is one of your finest methods of determining the flatness of a process. A process is usually about as flat as it's going to get when the lag remains constant, whether that lag is a one second lag, or a one minute lag. If the lag is consistently the same, usually that process has reached a plateau that it's not going to exceed at this time. No change, therefore change the process.

To handle the lags that an eductee gives you in session, you have to be able to sit there and keep your Basic Exercises in. Sometimes you can ask a person a question, and he can sit there working on that question for an hour or two or three, constantly, without saying much of anything. You have to learn to determine when he's working on the question and when he's got-

ten off it and is doing something else. If you begin to suspect that, then you bridge it, as just mentioned, and you say, "Are you still working on the question?" The guy might say, "Yeah". You say, "Okay". He may even say, "Give me the question again". You say, "All right. I'll repeat the question. Here it is". And you give him the question again. You put his attention back on it.

### Silent vs. noisy lags

The hardest kind of lag for people to sit and handle is a silent one. The eductor gets nervous. He's not *doing* anything. Well he's already done it, by asking a question which produced that much lag. If it produces that much lag, the question has keyed in a tremendous amount of charge. The lag is a sign the eductor has done his job well, and selected the right process for that eductee at that time. The process is "biting".

Lags are not always silent, but those are the hardest ones for eductors to handle, so when you coach somebody on this, you should probably set it up timewise to be able to coach him on a good 15 minute lag. And if he starts to come off of that 15 minute lag, what you're really dealing with at that point is Basic Exercise 0. So you say, "Break. What's happening?" And the guy says, "Well, I'm wondering if you're working on the question". And you say, "Okay, well, confront and/or handle it. Our 15 minutes is now going to start again. Start". And the coach must at least give the apparency that he's working on the question that has been asked.

Those are the silent lags. There are also noisy lags. You say, "Where were you last night?" And the person says, "Well I don't know why I should tell you, I mean after all who are you to ask me? It's none of your business. I mean, you don't have the right to question me. I mean what kind of a person do you think I am, that I'm going to have to tell you where I am all the time? I don't blah, blah, blah". And all that noise is not an answer. It's all a lot of significance. That's just lag. Those are all the protests, all the objections, all the considerations, and all the automaticities that are defensive mechanisms to not confront and deal with the question you asked and its answer. And you have to become a skilled listener to listen for when the answer finally arrives.

### ARC Lags in life

Your perception of the guy's ARC lags is very important. And it is in life, too. You say, "Where were you last night?" And the person says, "Well, ah, ha ha ha ha, ah, he he he, gee, I've got to take my stuff to the laundry, well, ah, why do you want to know?" Now you can be fairly sure that there's something there that the person's lagging about. He's not willing to be direct enough to give you an answer. He's afraid of the consequences. If you asked him enough, he might say, "I don't want to tell you where I was last night. It might hurt your feelings". Which means, "You're going to get upset and take it out on me and hurt me, so I don't want to tell you". When somebody is afraid of hurting somebody else's feelings what they're telling you is half the story. It really means they don't want to experience the consequences of the other person's hurt feelings. They're going to get hurt, or something equivalent.

When people learn Basic Exercises, they begin to discover that a great portion of the time when they have been asking questions of their friends, they haven't been getting answers and haven't realized it. So they start getting a little more assertive about getting answers to the questions they ask out of session, just in life. "How are you today?" "Gee, it's a beautiful day out". "Yeah, but how are you today?" You know. That isn't quite how you'd handle it in session, but it can be handled that way in life. The guy says, "Well, my wife is really quite concerned about getting the house in order for our party tonight". "Good. How are you today?" A non-answer to the question is part of the ARC lag, whether it's silent, or verbal. Whether it's quiet, or full of motion, it's a lag.

### Lags and the meter

The major problem we have with this is that, as a person begins to gain the skills of educting, he sometimes can't have that eductee sitting over there quietly, looking like nothing's happening. So he gets frantic, and at that point he stops processing the eductee, and starts educing the meter, because there's nothing else to do! "There's nothing going on, that guy he's just sitting over there, you know, I've asked him this question, he's just sitting over there, and he hasn't answered it yet. What's there to do? Anything moving around here? Oh, yeah, there's the

e-meter needle, let's watch it and maybe something will happen." The e-meter needle gives a sudden little blip, and the eductor says, "Aha, THAT, THAT, THAT, THAT, THAT, THAT, THAT!" The eductee may have had apple pie go by in his mind, which has nothing to do with the question you asked him. It's one of the things he's looking over trying to find an answer for you. And so now you're involved in an action which takes him off of what you were trying to get done. You're so busy trying to get something done that you're not letting it get done.

In a repetitive type process, or in a regular question process, you ordinarily never interrupt it to point up reads on a meter to an eductee. He might say, "There's something here I can't quite get a hold of". Well, there are two ways to handle that. One is to say, "Okay, I'll repeat the question. Is water wet?" Or if he says, "Please help me with the meter", you might say, "Well, okay, we'll see what we can do". And you ask him the question, and when you see a fall you say, "There it is. What is it?" You can help him with it, but usually on his request. But don't get into the habit of doing this because then the eductee starts depending on the meter to help him find answers rather than his willingly looking for himself.

### Educating the eductee

Sometimes a fairly new person might say, "This is ridiculous, you've asked me that question three times and I keep losing it. I wonder what's the matter with me?" I may put in an R-factor there and say, "Okay. I understand. I'll tell you what. I'll be happy to give you that question for as many times as necessary until we get it answered. That's part of my job. Feel free to ask if you want me to repeat it". So he doesn't get all hung up on feeling guilty about making me work, which is what I'm there to do.

In terms of ARC lags, you may want to give the guy an R-factor such as, "If I ask you a question and you're having a hard time getting the answer, you just keep working on it. If you notice yourself stop working on it, tell me and then I'll repeat the question".

If you're observing, and it's physically obvious that that eductee isn't working on the question, just ask him, "Hey, are you still working on the question?" He may say, "Yes". Sometimes at

that point you can say, "Okay", and he goes right on working on the question because you've done it so quietly he's actually still got the question. But sometimes he'll say, "Would you please repeat the question for me?" at which point you repeat the question for him.

### Clearing the question

If I have the slightest idea that the person doesn't know the meaning of a question, or the parts of it, then I will bridge it and say, "The process we're going to run is, 'How could you make love to a heifer?' Do you understand the question?" The guy says, "Well, I think so". I say, "Well, what's a heifer?" "What's love?" "What's 'how could you?'" And I just work with him until it's obvious he understands the question. Once he's understood the question, then I know that any lag is because of his working on the question, rather than trying to understand the question.

So if you should give an eductee a question or a direction and it becomes obvious that part of the lag is a failure to comprehend the question or the command, you can break in there and say, "Hey, do you understand the question?" The guy says, "Well, I'm not sure". "Well, let's go over the words, and get that cleared". And so you do a kind of sub-process of clearing the question or command, and then go back to your original process and give the question or command.

### Too many answers

Sometimes a lag is because the guy is working on the question and has so many answers that he doesn't know which one to give you. That's a lag. He may also think he can only give you one answer at a time, you know, one question, one answer, one acknowledgment, one question, one answer, one acknowledgment. Sometimes I say, "Hey, you're not limited to that; if you want to give me

four answers to that question, great. Save us both time". I make sure I acknowledge each one.

Trying to find an answer is another kind of lag. Sometimes immediately after the introduction of a new question, the eductee will come up with all kinds of things that aren't answers. You ask him, "How could you help your mother?" and all of a sudden he gets seventeen ways he doesn't want to. He considers those aren't answers, and he's so busy trying to get them out of the way to find an answer, that he's lagging. But while he's doing that, he's also confronting all those things. He's confronting all that garbage, and as a result, he's more in control of his mind. A lag is a positive thing, provided it's directed.

So lags are something else that occur in a session. They occur in life. You need to know how to handle them in session smoothly, with good confronting. If you do, you'll start applying the principle to life as well.

*End of Part 5*

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# Knowledge Regained

or Nothing New under the Sun

by Britta Burtles, U.K.

FOR MANY YEARS NOW I have had a constant stream of cognitions. Some of them, my auditor says, contradict what LRH said. Although I am a faithful student of Ron's, I am not concerned when my opinions depart from his. After all, it was he who taught us to be free and self-determined (if not pan-determined), and he who encouraged us to think for ourselves.

My cognitions are like pictures I glean from that basic pool of views we can all tap into. I greet them with joy like long-lost friends, and add them to my store of regained knowledge.

As thetans, all of us once had total knowledge. Then we decided to forget lots of it in order to have games in this physical universe. Now we are striving to regain that lost knowledge. My world overlaps and mingles with the worlds of many who enter it and influence me. Sometimes I have similar or even the same pictures, views and cognitions other people have, who also create freely and are in the process of regaining knowledge.

I consider 'there is nothing new under the sun'. I think that all inventions and creations, including the whole physical universe, are recreations. The physical universe, for instance, existed many times before, got destroyed and was recreated to be exactly like the present one. In past 'existences' (I don't mean life-times) on Earth and other planets, thetans, in their different guises, regained more and more knowledge. After each total destruction a new existence was agreed upon and created in exactly the same way as all its forerunners. What was missing each time to prevent yet an-

other total destruction was not only intelligence and wisdom gained from the experience, but mainly the avoidance of key mistakes.

## Intelligent and Wise Enough?

During the present 'existence' we will hopefully be intelligent and wise enough not to have to go again the whole hog to destruction and recreation on a different planet. Hopefully we will neither annihilate Mankind nor this planet, but instead be able to make use of the regained higher level of knowledge, awareness and wisdom to prevent yet another 'repeat performance' of this rigmorale on Earth.

In his article 'Causation and Knowledge' in No. 2 of the Tech. Volumes, PAB 86, LRH says at the bottom of page 438: "The thirst for knowledge would be the thirst for other thetans' postulates and would lead one to forget that he himself has been a party to the making of these postulates.....". And in the middle of page 440, para. 3 Ron says: "Scientology, of all the sciences, does not teach you, it only reminds you, for the information was yours in the first

place. It is not only the science of life, but it is an account of what you were doing before you forgot what you were doing."

Here I agree with Ron and deduce from what he said that whatever we create, we create apparently newly, and can be proud of having caused it to be. And yet, however new it seems, this is an appearance, and the underlying actuality is that this picture and knowledge was already there, waiting to be regained, reviewed and used. I believe the same is true for everything we see, think and create. □



Letter to the Editor

## OT 8

Dear Editor,

LRH ADVISED US NOT to broadcast negative news. So here is a positive event: A few days ago I finished OT8, and it feels great. To mention a few gains: I have been getting progressively more pan-determined; my attention has been drawn more to the 4th and 8th Dynamics than ever before; my urge to help has further increased and my aversion to activities like hunting animals for pleasure, wars, punishment in general and the death penalty in particular has deepened. My joy of life and almost constant state of happiness have lifted me on top of the world, while keeping my feet firmly on the ground. From my articles these last years you will have noticed the direction of my spiritual journey and its fall-out in terms of pictures and thoughts.

My gratitude to LRH who made it possible, to my auditor/CS who guided me through it and to my husband Jim who stood by me lovingly and patiently, is boundless.

You might be wondering, dear Editor, why I mention my auditor in connection with OT8, a supposed solo-auditing level. A long time ago I decided that being audited is often more profitable and thorough than solo-auditing, provided, of course, one has a good auditor. I had great



wins from solo-auditing the Upper Grades including Solo NOTs, but when I started OT8 I felt I would get more out of it being audited. My CS agreed, and so we embarked on this trip of further revelations, and I never looked back

Do I hear you asking whether I thought OT8 was the end of the road? No, definitely not, but it is a broad and comfortable ledge on the way up this mountain of discovery of self and life.

You might also wonder how I know it was in fact OT8 I was doing. My answer: It advanced me from where I, the being, was after having done OT7, Solo-NOTs and the three L's. Furthermore, I know the processes originated from Ron. But if someone preferred to call this Grade AA8, like the Metapsychologists do, or any other name, it would not matter. Among many other wins, it still moved me — and no doubt many others — to greater certainty, love and peace of mind.

With kind regards,

Britta Burtles, GB

## Pilot's Christmas Message

Dear Editor,

I have for long been a great admirer of the work of The Pilot. Particularly his study of the vast mass of LRH data, his ability both to recall relevant parts, with where they came from, his Cosmic History, which certainly has given me the feeling of much increased understanding of my place in life, and his ability to work out new processes. And his *Self Clearing* book should not be forgotten. I have come across quite a few who have progressed with that book, some when auditing by a good auditor was not easy to obtain.

Consequently I was a little surprised by the sex side his Christmas message. All I have read of

what he has written, even surprising things like Cosmic History, and his body "vanishing", have tied in with LRH basics, like Axioms and Factors. But healing by sex I can't see any support for (apart from the optional aspect of ARC). Admittedly workable systems of healing, like pushing needles into a person (acupuncture) work, without having an LRH basic. So that in itself does not flunk him. But I fear in this eagerness to find an excuse for sex, we have his Achilles heel (Just as Ron had an Achilles heel which brought his "this life" to an end he did not deserve)

Kathleen Grady, Germany

[Shortend by the editor]



# Christmas Message, Reply

by Andy Moubray, USA<sup>1</sup> and The Pilot, USA

Dear Sir,

I FOUND YOUR MESSAGE quite intriguing. Not quite what I was expecting though! I have learned a very painful lesson about jealousy earlier this year, so I think you may be on to something. I do not claim to have completely learned the lesson though, as I still have jealous tendencies.

I grew up in a stable and monogamous (at least to my knowledge) family. I can honestly say it was a good thing. I work as a deputy sheriff now. I see many people who come from families where fathers and sometimes mothers are rarely seen. These people on average have many more problems in life than people who had stable families. Physical love is powerful, fun, and a good thing in many relationships. When it is used too freely, it becomes more of a drug, simply another way to get high.

## Free love

This is what happened to the free love era. It wasn't free, it had a very high price attached. Our society fears naked human skin worse than a crazy man with a shotgun! This is a great block to intimacy. How could you touch someone intimately if you can't even look at them? Intimacy on the level of being comfortable touching your fellow humans is a reasonable goal, but I believe that past experience shows that fucking anything that moves generally leads one down the path of destruction. Besides, relationships are similar to contracts...both parties agree to certain terms. If both agree to be loyal to one another sexually for a lifetime, they should honor that agreement. You wouldn't expect to suddenly stop paying for your house without adverse repercussions, so why think a relationship is any different? And, like buying a house, you can't expect to get a truly excellent relationship if you are only willing to invest a

few weeks, months, or perhaps a year or two. One of the most truly loving things you can witness is an old couple who truly care for one another. True intimacy is changing someone's bedpan and cleaning them when they are unable.

## Sexual freedom

Sex is fun, but it is powerful. If you do it for your pleasure, or the pleasure of another, fine. What about the mate who gets left behind? Is harming them good? How could they be expected not to feel a sense of rejection? Would this emotional harm not bring bad karma to the persons who caused it? Is complete sexual freedom perhaps too far on the other end of the gradient?

I too believe that people should be more intimate, but that does not necessarily involve sex. Remember, your group in Antioch was destroyed by its practices. Perhaps that is one of the lessons you were to learn there.

I would appreciate a reply. You may also feel free to share our exchange with others if you so desire. Thank you for your time.

Andy Moubray

P.S. I also truly appreciate your work on Self Clearing.

*Ken sent in the following reply:*

I don't have much free attention for arguments right now. And I like to absorb things I disagree with and reply in a helpful and enlightening way rather than just disagreeing, so I let this one slide by.

The writer confuses exclusiveness with long term commitment. They have nothing to do with each other. Also he confuses honesty with exclusiveness. Again these are unrelated. Also he apparently did badly with sexual freedom whereas I saw it working very well in the NY org.

<sup>1</sup> The Pilot's Christmas Message, published in IVy 61, page 20, was also sent out on the Internet list, Superscio-I, and this reply was sent on Wed, 25 Dec. 2002 21:29:07 -0800 (PST) from a m guardian@yahoo.com. Permission to publish received. Ed.

Honesty is important. So is validation and ARC and havingness.

Doing TRs in the nude is a good idea. This was popular among Washington org staff in the 50s when Ron was there, according to multiple rumors I heard in NY from people who had been in DC in the late 50s<sup>1</sup>.

A strong primary relationship plus two pleasant and supportive affairs on the side, done openly

and honestly, would soften loss and upset, especially if the affairs are also long term commitments.

People who like to own and control others would have trouble with this.

Jealousy is an aberration. It can and should be run out.

Best, Ken

□

<sup>1</sup> *Editor's note:* Since I was associated with the London Organisation in the latter 1950s, and heard nothing of this nature, this amazed me. I attempted to get corroboration, by asking on IVy's private Internet list. The question raised a lot of interest, and fun, but I only got one reply from some one who had been on Washington staff at that time and had heard nothing of it. *Ed.*

## Standard Technology and Legality

by Tommy Thompson, USA

WHAT IS STANDARD TECH? First of all, it is a copyrighted phrase from the CoS. So is Bridge, OT, LRH, and most other words used in the works of Scientology. Now there is no problem at all in delivering the bridge from life repair to Clear. We are able to teach unaltered courses based upon published LRH materials. Broadly speaking, we can lump all of this under the phrase "clearing technology", and little will be lost in the translation.

However, the real thorn is in delivering the Upper Sections, the (copyrighted) OT course. As most of these materials supposedly have never been published, they fall under the unpublished copyrighted works laws, which are much broader than those for published works.

In short, anyone promising or promoting a "Standard Tech" "OT" course or "Bridge" is in violation of copyright law, and therefore criminal.

Like it or not, that is a fact. Now anyone can sneak around, and hide from the CoS and deliver these things. However, they will never be effective, and being in hiding is not conducive to broad clearing of society.

The ICAUSE church was formed to not only protect the people, it was formed to promote and deliver a "bridge" that is free of copyright attacks.

A Squirrel has been one of the worst insults that a on source Scientologist has come to hate to be associated with. However, in order to be legal, that is exactly what has to happen if one does not want to be the target of a multimillion dollar lawsuit.

We have a choice between being a felon promoting Standard Scientology, or a legal beagle "Squirrel" promoting Clearing Technology, and delivering an "Immortality Course" and not the "OT" levels.

There is a big button about "Standard Tech" for anyone coming out of the CoS. They want pure LRH. However, when you can get sued, and lose for even saying LRH, then the path is clear. Either a Legal Squirrel, or a criminal "Scientologist". The Standard Tech fellow is going to go out of business as soon as the lawsuits hit. The ICAUSE church is going to flourish and prosper, forwarding the purposes of LRH.

A rose by any other name is just as sweet. And in this case, it avoids jail sentences. □

Tommy can be reached at the email address: founder@icause.net. See also his article in IVy 54, page 39 entitled "What is a Scientologists?"

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# Capabilities<sup>1</sup>

by The Pilot, USA

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AS TO ABILITIES, we are now talking about beings who were virtually unlimited in their ability to create and alter matter, energy, space, and time and who were furthermore capable of being in many places at once and tracking and managing many complex operations at the same time.

But the beings were very limited as to both experience and philosophy. Their thinking was almost of the idiot savant style with tremendous mechanical capabilities but little interest in the meaning of things. The use of symbols and abstractions is something that evolved gradually and it only started to appear bit by bit in this early period.

## Early communications

The earliest communications were simply an exchange of knowingness. You would know that someone else wanted you to come over and look at something they had created. You'd go over and look at it and then decide that they knew that you liked it (or didn't like it). Then they would decide that you knew that they were happy (or unhappy) with the judgement and so you would know that as well. This was soon followed by exchanging simple pictures. But exchanging pictures of abstract symbols as a means of communications only evolved on the eve of the reality wars<sup>2</sup> as the universe building work was approaching completion.

It is in the area of communications that the first aberrations developed. This was due to the influence of the jewel of knowledge which hinted continually that completely free

communication was not really such a good idea. The hidden purpose behind this was both to keep the new beings from trying to communicate with things outside of the womb and also to lay the stage for the conflicts and entrapment that was necessary to their development, for people do not fight, nor do they get trapped, if they are in full communication.

## 'Aberration' by choice

Unlike other aberrations, these early communication aberrations were by choice and they are slightly different for each of us, although the mechanics are the same, because each of us made our own decisions about who and what we didn't feel like communicating with. And here is the road out. Since communication barriers are, at basic, created by choice, they can be pushed through by the simple decision to communicate again without having to unravel the entire maze that we have built on top of them.

In modern times, we see long chains of problems and upsets layered upon each other. And we see harmful acts and guilt and retribution. And these all seem to lie on top of a core of incidents of loss and pain.

## No pain or loss

But the early beings could not be hurt and at first could not even suffer loss because they could create anything again. And the earliest problems, etc. could obviously not be dependent upon yet earlier ones.

The early aberrations all stem from the communication blocks created wilfully based on

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1 This is taken from the Pilot's book *Super Scio*, the section called "Cosmic History", section 8. The Early Capabilities and Aberrations. The whole *Super Scio* book can be downloaded for free from the Internet (following Links on IVy's Home Page). Additionally we have photocopied and bound the Cosmic History section in Denmark, and you can get details of how to obtain it from your IVy distributor. *Ed.*

2 This is one of a number of references in this articles to supposed events and things mentioned in other parts of the Pilot's essay entitled Cosmic History. *Ed.*

the advise of the jewel of knowledge. Early problems all stemmed from an unwillingness to communicate or from leaving communications incomplete. Early harmful acts and upsets came about because of the misunderstandings engendered by messed up communications. And then these things began to feed on themselves. This happened during the early universe building period, and during the reality wars, and continues to this day.

And since these are the most basic aberrations, it is possible to address them even on someone walking in off of the street without long preparation, and you can undo their everyday problems as is clearly illustrated by lower level Scientology processing.

### Unfamiliar reality

But taking apart the original problems that occurred during the basic universe building era has its own difficulty. It is not that these early incidents are painful or hard to face, most of them would be a joke to us now after all that we have been through. The real difficulty is that this early period is almost incomprehensible. You might, for example, have someone who is being a near infinite series of golden pyramids spread out among 20 different universes of varying numbers of dimensions deciding, let us say, to trick a being who is an infinite progression of green and orange carrots into thinking that a right handed space (whatever that is) is really left handed.

And that is the basic anatomy of the earliest aberrations, which came about through the predisposition to not communicate. And then we have the reality wars, with everyone working day and night to try and figure out how to further confuse and abberate and control each other.

This could not be done by implanting commands through energy waves or hypnosis or whatever because the beings could not at this time be affected by force or energy. So these early efforts concentrated heavily on showing you very

aesthetic little stories that would trick you into weakening yourself. They might, for example, show you how glorious it would be to fight against overwhelming odds and lose. Or they might show you the nobility of self/sacrifice. And then they might encourage you to go ahead and experience these things in some sort of a mocked up universe, And often, you would, because you were hungry for interesting experiences and had not the slightest concept that anything could ever really harm you. And all the while, they'd be encouraging you to turn off your own abilities and reduce your horsepower.

None of these things worked very well at first. But eventually, what with continually changing sides, we all eventually fell into traps that we had ourselves designed while playing on the other team. And if enough time had passed for us to have forgotten that we had built a trap, then it might be quite effective against us. And we were just too stupid to fix the traps that we built so that they wouldn't trap their creators.

You wouldn't be bothered by these traps now. They didn't have much more punch than our current TV commercials. Its just hard to conceive of this stuff because the weight of the high powered conditioning used in later universes interferes with our ability to think.<sup>1</sup> □

**Church Leavers.** Those who leave the "Church" may do so in sorrow, or in desperation. They may be some what down tone, feeling they have lost stable data both with friends, and with goals and principals. They might even be a bit confused. With lowered tone one tends to communicate less (ARC is down). Not to reach out and see if there are others in a like situation, and a magazine that caters for them. And this suits the "Church" very well, for it fears competition from outside. In fact it indoctrinates (brain washes) people to believe that "squirrels" do not produce a valuable product.

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

<sup>1</sup> The next section is called "9. The Mis-aligned Spaces" and starts "After the reality wars, we basically settled down to mocking up 3 dimensional universes. Up to and including this period, there is no single agreed upon universe. Instead ..."

# Help<sup>1</sup>

By The Pilot, aka Ken Ogger, USA

TO BE HELPED, you need to be willing to give and receive help. But help is often abused, being used as a control mechanism and a means of dominating others.

Even when help is given freely without strings attached, it sometimes fails and the usual foolish tendency is to accumulate the weight of the failures without balancing them with the successes.

Because of the altruistic nature of true help, it is also a useful way to push through the barriers that you build up as you engage in conflicts with others. If you can find ways to help your enemy and for your enemy to help you, you can break down the barriers of hatred that keep you at war.

Here we are going to emphasize the positive side and use that to push through any weight of failures. We have been around for a long time and we haven't always failed even if recent times look grim in some cases.

And we will use general, rather than specific, targets because you have often engaged in the same game over and over again and we do not wish to narrow the scope to the current situation. In other words, we want to do things like considering helping a parent rather than limiting ourselves to your specific parents in this lifetime, because you have often gotten into the same kind of games with different parents over the course of many lives.

And we are only going to consider how you *could* help others or others *could* help you. There is no insistence that you do help, because true help must be given freely without pressure or strings attached. It is not a duty or a remedy for guilt

(using it that way is one of the reasons it often fails).

But by considering how you could help, you will blow out the barriers of hatred, failure, and control and become free of much mental charge and difficulties. And then you can think freely and make your own choices in the area.

## Type of process

These are simple repetitive processes with alternating commands. Just keep doing the commands, spotting ways that you could help. The answers don't have to be perfectly logical, just whatever you can think of.

As you run a process like this, you are often pushing through forces which are not immediately obvious from the processing command. As these come into view and dissipate, one can often have very interesting realisations.

This is the most desirable result of running a process, namely that you push through some kind of force or resistance and then, because the force is now out of the way, have a realisation as a result. These sudden realisations are called "cognitions" in Scientology because one has become cognizant of something new.

If you have a cognition (sudden realisation) while running a process, it generally means that the process is complete and you should give yourself a pat on the back.

And note that there are relative truths. Something may be true in a specific case or a limited frame of reference even if it is not broadly correct. And some truths are stepping stones to higher ones. These things are not absolutes although they often seem that way when you

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<sup>1</sup> from The Pilot's book *Self Clearing* Chapter 12: Help. *Self Clearing* can be obtained free from the Internet. There are links to it on IVy's Home Page (<http://freezoneamerica.org/downloads/files.html>). You can also purchase a duplicated copy. Details from Internet address: <http://freezoneamerica.org/pilot/order.html> . Ed.

first realise them. So don't invalidate these things when you notice exceptions, simply take a broader view and see what areas they do or do not apply to.

### 12.1 Willing to Help

- 12.1a) Who or what would you be willing to help?
- 12.1b) Who or what would you be willing to have help you?
- 12.1c) Who or what would you be willing to have others help?

### 12.2 General Help

- 12.2a) How could you help somebody else?
- 12.2b) How could somebody else help you?
- 12.2c) How could somebody else help others?
- 12.2d) How could somebody else help themselves?
- 12.2e) How could you help yourself?

### 12.3 Past Help

These are 4 separate processes, each with 2 commands that should be alternated.

- 12.3.1a) What help has another given you?
- 12.3.1b) What help has another not given you?
- 12.3.2a) What help have you given another?
- 12.3.2b) What help have you not given another?
- 12.3.3a) What help have others given others?
- 12.3.3b) What help have others not given others?
- 12.3.4a) What help have you given yourself?
- 12.3.4b) What help have you not given yourself?

### 12.4 Specific Help

There are quite a few processes here. Each has 5 commands that are run alternately.

- 12.4.1a) How could you help a parent (or guardian)?
- 12.4.1b) How could a parent (or guardian) help you?
- 12.4.1c) How could another help a parent (or guardian)?
- 12.4.1d) How could a parent (or guardian) help another?
- 12.4.1e) How could a parent (or guardian) help themselves?
- 12.4.2a) How could you help a child?
- 12.4.2b) How could a child help you?
- 12.4.2c) How could another help a child?

12.4.2d) How could a child help another?

12.4.2e) How could a child help itself?

- 12.4.3a) How could you help a teacher?
- 12.4.3b) How could a teacher help you?
- 12.4.3c) How could another help a teacher?
- 12.4.3d) How could a teacher help another?
- 12.4.3e) How could a teacher help themselves?

- 12.4.4a) How could you help a wife or lover?
- 12.4.4b) How could a wife or lover help you?
- 12.4.4c) How could another help a wife or lover?
- 12.4.4d) How could a wife or lover help another?
- 12.4.4e) How could a wife or lover help themselves?

- 12.4.5a) How could you help a boss or senior?
- 12.4.5b) How could a boss or senior help you?
- 12.4.5c) How could another help a boss or senior?
- 12.4.5d) How could a boss or senior help another?
- 12.4.5e) How could a boss or senior help themselves?

- 12.4.6a) How could you help an official?
- 12.4.6b) How could an official help you?
- 12.4.6c) How could another help an official?
- 12.4.6d) How could an official help another?
- 12.4.6e) How could an official help themselves?

- 12.4.7a) How could you help a holy man?
- 12.4.7b) How could a holy man help you?
- 12.4.7c) How could another help a holy man?
- 12.4.7d) How could a holy man help another?
- 12.4.7e) How could a holy man help themselves?

- 12.4.8a) How could you help a body?
- 12.4.8b) How could a body help you?
- 12.4.8c) How could another help a body?
- 12.4.8d) How could a body help another?
- 12.4.8e) How could a body help itself?

### 12.5 Confronting the Emotions

We have mentioned the emotional scale in a previous chapter. Although we did some work with it, we avoided the issue of confronting people who are in the grips of strong emotions.

Now we can use these help processes to blow away the heavy barriers that most people build against these and make it easier for you to face up to and handle people who are being very emotional.

- 12.5.1a) How could you help an apathetic person?
- 12.5.1b) How could an apathetic person help you?
- 12.5.1c) How could another help an apathetic

person?

12.5.1d) How could an apathetic person help another?

12.5.1e) How could an apathetic person help themselves?

12.5.2a) How could you help a grief-stricken person?

12.5.2b) How could a grief-stricken person help you?

12.5.2c) How could another help a grief-stricken person?

12.5.2d) How could a grief-stricken person help another?

12.5.2e) How could a grief-stricken person help themselves?

12.5.3a) How could you help a fearful person?

12.5.3b) How could a fearful person help you?

12.5.3c) How could another help a fearful person?

12.5.3d) How could a fearful person help another?

12.5.3e) How could a fearful person help themselves?

12.5.4a) How could you help a covertly hostile person?

12.5.4b) How could a covertly hostile person help you?

12.5.4c) How could another help a covertly hostile person?

12.5.4d) How could a covertly hostile person help another?

12.5.4e) How could a covertly hostile person help themselves?

12.5.5a) How could you help an angry person?

12.5.5b) How could an angry person help you?

12.5.5c) How could another help an angry person?

12.5.5d) How could an angry person help another?

12.5.5e) How could an angry person help themselves?

12.5.6a) How could you help an antagonistic person?

12.5.6b) How could an antagonistic person help you?

12.5.6c) How could another help an antagonistic person?

12.5.6d) How could an antagonistic person help another?

12.5.6e) How could an antagonistic person help themselves?

12.5.7a) How could you help a bored person?

12.5.7b) How could a bored person help you?

12.5.7c) How could another help a bored person?

12.5.7d) How could a bored person help another?

12.5.7e) How could a bored person help themselves?

12.5.8a) How could you help a conservative person?

12.5.8b) How could a conservative person help you?

12.5.8c) How could another help a conservative person?

12.5.8d) How could a conservative person help another?

12.5.8e) How could a conservative person help themselves?

12.5.9a) How could you help a cheerful person?

12.5.9b) How could a cheerful person help you?

12.5.9c) How could another help a cheerful person?

12.5.9d) How could a cheerful person help another?

12.5.9e) How could a cheerful person help themselves?

## 12.6 Acceptable Help

12.6a) Spot an acceptable way of helping?

12.6b) Spot an unacceptable way of helping?

Most of the above processes served primarily to break down the walls that people build up which block them from contact with the world. But this one really opens the door to giving and receiving good help which really is helpful instead of entrapping.

## Self Clearing Chapter 13: Change and no Change

To get better and to become more able, you have to be willing to change.

But when things are going badly, and especially when the body is or might be hurt, a person tends to clamp down and resist changing to avoid getting worse. In other words, he tries to hold things in place. This may be appropriate to the circumstances at the time, but the person often keeps doing it afterwards, which makes it difficult for him to get better.

### 13.1 Objective Change

[The book continues with masses of useful solo processes. *Ed.*] □

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# Regular Columns

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## A World of IVy

by A Pelican, Antarctica

### Avoiding Rows

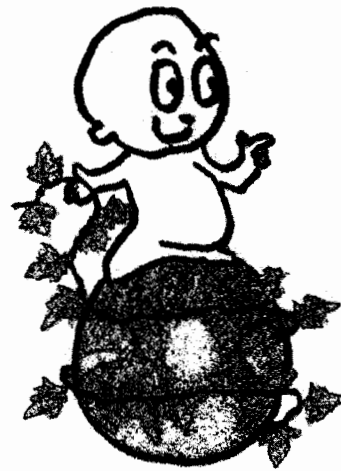
SOMETIMES IT IS REFRESHING to look at things from a different viewpoint.

When we run into a person being difficult, giving us difficulties, some are inclined to put that person into a category, and use a prescribed method of handling that manner of person.

For example James causes us difficulties of some nature, and we say to ourselves "James is an extremist". Then as we either belong to a cult which has a formula for handling extremists, or have an education that tells us how to handle extremists, or our mother told us what to do with extremists, we go ahead and, more or less mechanically, we apply the procedure for handling extremists. And according both to how well we have diagnosed the person, applied the handling procedure, and if the handling procedure in fact works, the person becomes less difficult or does not.

### Another approach

My suggestion is, just for a change, and to look at things from another angle, to forget what we have been taught, or believe, the person's category and handling is and regard that person, what ever the unpleasant behaviour he or she is exhibiting, as someone who feels that some of their stable data have been threatened, or have vanished.



What stable data have been threatened? Perhaps we are moving too fast for them. Perhaps they have misunderstood what we have said, and that violates one or more stable data. Perhaps our appearance or something we have done or not done goes against what they regard as right or proper.

I once appeared dressed to go to my girlfriend's daughter's 60th. birthday in my usual shabby clothes, and you can be sure that upset stable data and produced a situation!

Of course I could have classified my girlfriend as an enraged woman, nearly beside herself with exasperation and disappointment. But dressing more in accordance to her stable data handled the situations, after she had cooled down a bit<sup>1</sup>. □

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<sup>1</sup> I guess that one of her stable data was that I would never do such a thing. The only way I knew how to handle that was to be as quiet (stable) as possible. She did cool down, and even apologised later.



## Regular Column

# IVy on the Wall

By Ken Urqhart, USA

## Three Feet Back of Life

A PROPOSITION OCCURRED to me the other day: that the entirety of Life is a gigantic self-to-self activity.

By 'Life' I mean the entirety of that which is created and experiencible by any aware being within or beyond any universe. Life encompasses universe and community; they are junior to Life.

I postulate the possibility that a being, in viewing from a certain point, can be exterior to the entirety of Life, this point being beyond any and all structures such as universes or communities. It may be that from this point what one perceives of existence is not the totality of current existence but the potential from which all existence can arise.

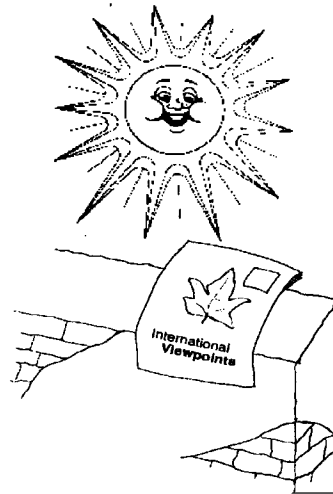
One can look at an acorn, for example, and know that one is looking at the potential for an oak tree. One can understand and experience the concept of the grown tree independently of the seed's actual development into maturity.

One might also look at a musical instrument, and in looking at it, experience its potential for sound. With some further knowledge one can then embrace the entire universe of sound producible by the instrument.

In the being's moving from perceiving simply the potential into experiencing all or a significant part of Life's realized potential (insofar as the potential is realized in fact at the time), by what process does this occur?

### Experience, the stuff of life

I use the term 'experience' to denote the activity of fully permeating and being that which one is addressing, as distinct from merely perceiving it or knowing about it. If you will recall a moment of great certainty, you will recall it not as a moment of simply perceiving or of knowing-about,



you recall it as something you *experienced* deeply, and perhaps still do.

It seems to me that the process of exploring and experiencing the potential of Life has to consist of one's expanding Knowledge, expanding Responsibility, and expanding Control (to use Hubbard's extremely useful KRC triangle). What else can one do?

One moves into Life, then, from an exterior position, establishing what one can Know, be Responsible for, and Control. I don't assert that Knowing must always come first, but I think that generally speaking Responsibility and Control both require Knowing (and they require each other). On the other hand, I can conceive of Knowledge that chooses not to enter into direct or specific Responsibility or Control. The exterior being can Know the potential without permeating it; once the being reaches further, he/she/it proceeds in Responsibility and Control.

The end product of experience is always increased KRC.

I support also Hubbard's concept of the thetan as an awareness of awareness unit. That's you, and me, as distinct from our bodies. The essence of awareness of awareness has to include awareness of unawareness, or at least of the possibility of unawareness.

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**God, Godness, and Individuality**

While I believe that every being has a capacity to exteriorly view the entirety of Life I seriously doubt that every being has the capacity to embracingly experience all of Life in its full potential *all at once*. This capacity only God can manifest.

An individual becomes an individual by un-becoming God; he/she/it moves away from the God viewpoint (which is potentially all-knowing, potentially responsible for all, and potentially in control of all) to a viewpoint that has potential for some KRC, even extraordinarily extensive KRC, but with KRC extending into no more than a part of Life. Once moved away from the God viewpoint, the individual has to make choices about how much of Life he/she/it is going to explore, and in what manner or manners. The choices amongst which the being chooses, and the particular choices he makes arise out of who and what the being is, and are largely matters of integrity and aesthetics.

**Individuality: virgin beingness**

How a being separates out into having a set of qualities and powers along with a set of weaknesses and faults, I do not know for sure. But each being does separate out with a unique 'being-print'<sup>1</sup>.

I suppose that the 'being-print' that the being has as it first un-becomes god is its purest beingness. And that this virgin print is who and what the being truly is forever. If this is so, then the highest integrity of the being is his/her/its truth to the virgin 'being-print' in the maturing of its potential. This does not mean that the being does not develop. Through experience, the awareness of awareness unit enhances its awareness towards more and more knowing, responsibility, and control — not only in Life, but

of self. In fact, the only way a being can increase awareness and understanding of self (and thus to realize the fullness of the being's own potential) is to experience as much Life as possible.

Where a being forces self-development contrary to the original being-print (as I have christened it), integrity is violated, and learning processes take over; they can be — and often should be — painful. The learning processes lead in due course to enriched adherence to the original being-print as the being re-embraces it with fuller awareness and understanding. With the fuller native awareness and understanding comes enhanced ability to know, take responsibility for, and control not only self and self's reaching out but also that which is reached out into. Thus increased reaching out takes place and further learning proceeds.

**Individuality: action**

To return to the juncture at which the being newly un-becomes God and newly becomes Self: the being's being-print prompts the being in his/her/its choices about what to do, and how. In becoming involved with Life at all, the being has to ask a set of interested questions:

- What interests me to know?
- What interests me to take responsibility for?
- What interests me to control?
- What do I not know yet that (a) I need to know, and (b) I don't need to know?
- What am I not taking responsibility for that (a) I need to, and (b) I don't need to?
- What am I not controlling that (a) I need to, and (b) I don't need to?
- What others' KRC am I interested in cooperating with or in simply experiencing, and how?

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<sup>1</sup> The finger-print is a pattern that belongs uniquely to the body whose finger holds the print. No matter how the body changes, from foetus to maturity to old age and death, the finger-print remains. In the same way, the being-print is unique to the one being, inseparably and eternally. However, the being-print does not relate to the being as the finger-print relates to the body. The finger-print has no cause over the body while the being-print determines every manifestation of the being. I might have used the term 'being-genes' instead as the parallel is closer, but 'being-print' seems to work better for me.

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Regular Column — IVy on the Wall

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The being looks at that part of Life that is closest to his/her/its being-print, and finds answers to these questions that align with the being-print. The being is looking out of interest; what interests the being is what will lead to fulfillment of the being-print. In looking interestedly at Life, the being is (willy-nilly) true to its being-print. The being-print sets priorities, focus, direction, expectation, with uncompromising certitude. These in turn determine what the being looks for and perceives. Out of what the being perceives it makes its choices, and its choices are therefore in harmony with the being-print.

**Individuality: A Difficulty**

In pursuing our individual KRC's we have interacted and co-created. Out of our interactions and co-creations have arisen such things as universes and communities with their agreements, conventions, and rules. Much about these physical and social structures has become solidified and automatic. Dealing with these structures and their solidities has become in itself a subject of KRC. But the structures and solidities can become a distraction, an altered importance, a wrong target, for beings; a being can allow itself to become fascinated with the complexities and significances inherent in structures to the point that the being forgets the need to focus KRC on Life. When the being thus makes structure senior to Life, he/she/it is denying being-print and inviting much pain.

Nonetheless, at some early point in our existence and development as beings, we stood on the brink of choice, and our decisions concerned what we would experience and how. The sum of the results of the decisions we all have made we call Life.

**It's me-to-me**

This decision-point, and the subsequent experience of Life, are both part of a gigantic self-to-self flow. I create Life in order for me to experience Life. I experience Life in order to experience more and more of who and what I truly am and all of my potential as a being. In doing so, I co-operate fully with all other's own Flow Zeros, just as they co-operate in mine.

Regardless of the structures and solidities — in fact, *including* them all — everything in Life we are doing individually to ourselves.

**Thus, Clearing**

This provides the primary purpose for Clearing. Clearing is our way of reclaiming from any fixation on structure and solidity our own native KRC — individual and communal. Clearing has the jobs of helping a being free self from charge on physical and communal automaticities and on unexamined disharmony with being-print.

The aim of Clearing is the cleared being's return to his/her/its path of self-realization through KRC in Life. In due course, our concatenated expanded Life-KRC's will return us inexorably to the Godness viewpoint. When enough beings have returned to the Godness viewpoint they will together return to the God viewpoint. Once again, the God viewpoint manifests all-Knowing, all-Responsibility, all-Control. From there, presumably, we un-become God newly and begin a new grand cycle of KRC out of a vastly enriched body of experience. And, one trusts, into universes and communities that we vastly more competently design to minimize spiritual health risks than the ones we live in now.

I have stated earlier that Clearing is a saintly activity.

Now I can say that it is truly Godly.

**A Personal Note**

I have emphasized in all this the aspect of exteriorization. I could easily have examined the subject from the standpoint of action — the realization of the potential of Life. Why should I have made that choice?

I am righting my mistakes in having departed from my being-print. Two other principles of Hubbard's that I find very useful apply. The first is Reach and Withdraw. For the second, I will quote from *Scientology 8-8008*: "In the last '76 trillion years' the preclear has lived through 'spirals'. These spirals were first very long and then shortened each time until the present spiral for most is about 40,000 years as compared with the initial spiral of 100 million years".

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Reach and Withdraw are the basic components of a being's action and experience. Each spiral is a huge Reach and Withdraw. Life itself is a gigantic Reach and Withdraw. A lifetime, a day in a life, or a conversation, all are examples of reach and withdraw.

I personally am at the point of ending one spiral and positioning myself for the next one. Being on a withdraw, and poised for a reach I haven't yet begun, I look towards exteriorization rather than involvement. Seeking to include as much as possible in the new spiral, I tend towards as much exteriorization as I can manage. Exteriorization and embracing wholeness is more important to me than involvement, activity, and accomplishment. In the spiral I am ending, I was active and productive. But I was to some degree focusing on structure and community rather than on Life. I've been through the resulting pain (I trust) and now all I want is to get the next spiral as honest as I can. My only aim in adding this personal material is to avoid any possible misunderstanding of how I see the role of Clearing. Yes, I have definitely set it in a context of exteriorizing or withdraw-

ing, which is my focus at the moment. But Clearing applies with every bit as much value in the context of reaching, involvement, action, purpose, and achievement. Clearing helps and supports the being in truth to the being's own being-print regardless of where the being might be on any spiral. There can be no question of trying to persuade a being on a strong reach that he/she/it should withdraw — none whatever. Clearing supports the present abilities and motions in harmony with being-print.

One's being-print is the closest one can be to God. Adherence to one's being-print returns one to Godness. When a critical 'mass' of beings return to Godness through honest KRC in Life, they together return to God. God returns with vastly increased potential for even more reach and even more KRC. Thus, Life is God's Flow Zero, God affirming His undeniable competence: His reach. His withdraw is simply in deciding to not Be while retaining the power to decide to Be: further manifestation of Flow Zero.

Clearing is indubitably very, very Godly.

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IVy

## Regular Column

**IVy Tower**

by Rolf K, USA

**Ron the Wizard**

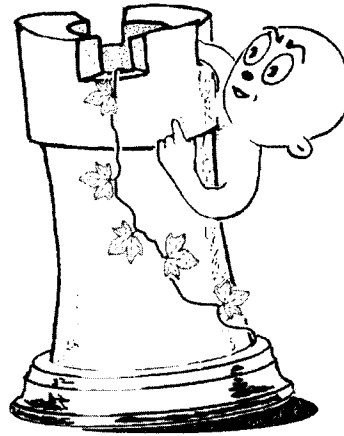
*There are a lot of conflicting data out there about L. Ron Hubbard and his life. Which side should you believe: the official Church biography or the unauthorized critics? This article does none of the above. Instead the author puts on Ron's shoes for a few minutes and here is what he found.*

RECENTLY I HAVE READ several unauthorized biographies on L. Ron Hubbard's life. They seem to give a very bleak and negative picture of the man. But it was no secret from their titles: that was what they wanted to do. I present another take on this remarkable man. I can't say I can show you service records, university records or the like. I haven't interviewed scores of relatives and associates. I can't say that I knew Hubbard personally as Ken Urquhart did and has reported so well here in IVy.

So bear with me. I don't ask you to agree with me necessarily. I try to get around all this criticism on the one side and the too idolized picture the church presents on the other. I decided to try Ron's shoes on for a moment and take a look around and report what I found. But let us first take a look at different professional descriptions offered on L. Ron Hubbard and see how they fit.

**Ron the Scientist**

Hubbard has been described as a scientist. Although his work seems to touch a dozen of sciences, you won't really find good evidence to support it. You won't find tons of research papers leading up to *Dianetics, the Modern Science of Mental Health* for instance. Schooled scientists can quickly take the book apart as it lacks scientific methodology, documented case histories and any real testing and validation. The book contains claims that it couldn't live up to. Among those the easy eradication of a long



list of ailments and illnesses. The state of Clear as described in the book could not be produced at the time. It seemed more an Ideal Scene or goal, that still is ahead of us. The book was basically a vision, that started Dianetics and Scientology.

**Ron the Philosopher**

How does philosopher fit? It fits better than Scientist, as he did write philosophical works, like the basic books of Scientology, including axioms, factors, logics etc. But here it's more his life-style and character that falls outside the mould. He travelled and moved around all the time. He didn't devote years of his life to study in libraries and universities. He seemed too busy with mundane and practical things. He had a background in pulp fiction, not exactly academic credentials.

**Ron the Writer**

That's what he called himself. It fits, as he sure wrote a lot of books and stories all through his life. But writer is such a broad term as all it basically means is, that somebody writes books, articles or the like. It can be anything from cook books, gossip columns, memoirs, children's books, commercials etc.

Before 1950 Hubbard was a pulp fiction writer. When I first came into Scientology (1968) it was a publicized fact, that he was a science fiction

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writer. But where it was published was a well guarded secret.

### Ron the Prophet

Recently a church was started in the Freezone. The church is called ICAUSE and is located in California. The founder, Tommy Thompson, declares that Hubbard is a prophet and ICAUSE builds their church on the teachings of *the prophet L. Ron Hubbard*. Legally this may be a good way to put it. It's church language and can be defended in court. But somehow it makes me suppress a smile. The word prophet has such a Biblical connotation to it. I know it as an Old Testament or Muslim speaker of God's word. I see a man with a long beard, standing on a mountain speaking for God. He is spewing Hell and Brimstone to make God's people behave.

This is not how I see Hubbard and his work. What does auditing and Moses have in common? Not much as far as I am concerned. They seem to belong to two different worlds and periods of history.

### Ron the Scam Artist

I include this since books like Jon Atak's: *A Piece of the Blue Sky*, Russel Miller's: *Barefaced Messiah* and Bent Corydon's: *L. Ron Hubbard: Messiah or Madman* are trying to prove, that Hubbard was a fake or a scam artist. In my opinion they don't succeed in their point. Since you have access to Ken Urquhart's excellent articles, that goes to this, I shall keep this brief. It seems to me, that a scam artist or fake would try to get by easily. You know, scam somebody out of their money and find a tropical island to retire to. He wouldn't work around the clock year in and year out. Travel around the world to give lectures etc. etc. In short, despite the documentation of the embellishments of his early life and accomplishments, the documentation of his temper and craving for applause, his involvement with Guardian's Office's illegal activities etc. you will find that most revered men in history could be made to look that bad or worse.

If you take famous American presidents, you would find, that Kennedy was a womanizer.

Jefferson had a sex slave and George Washington had false teeth and had to offer free whiskey to his voters to get elected. Abraham Lincoln called himself a lawyer, but never attended law school. He was responsible for tens of thousands of deaths in the American civil war. Most heads of states could probably be investigated and illegal orders and activities would be found. They can still be great men as was Hubbard.

According to his museum in Hollywood he can furthermore embellish his name with these titles: Humanitarian, educator, administrator, artist, photographer, musician, explorer, reformer and even man's best friend. In other words, it's awfully hard to place one big nice label on him and be done with it. His enemies try to place him in one of these categories: scam artist, fraud, tax evader, treasure hunter, gold digger, plagiarist, tyrant, dictator, fugitive, paranoid, megalomaniac, cult leader or even man's worst enemy.

### Listing and Nulling

In Scientology there is a process known as Listing and Nulling. It usually starts out with a question like "Who or What \_\_\_\_\_". Example: "Who or what has suppressed you?" would be a classical L&N question. If the question is charged, the pc will have a long list of answers to it: Joe, Bill, Mary, Elinor, etc. etc. The question is however formulated to give just one basic answer and that is what we are looking for. When the pc has given all the answers he can think of, the auditor reads the list back to him. This can go back and forth, but at some point it becomes clear what *the* answer is. The basic answer to the question is called pc's item. It will be something that has great significance in PC's life.

Let's say the item was 'Joe' in the above L&N action. The pc will start telling you how Joe always beat him up, invalidated him etc. This type of process does not have to limit itself to negative things or questions. You can list for goals etc.

I explain this at length, because that is what I am trying to do here: reduce a long list of belongings and identities in conflict to one item.

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Regular Column — IVy Tower

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Our basic question is: *Who or what is Hubbard's basic beingness or identity?*

We have gotten this long list: *a scientist, a philosopher, a writer, a prophet, a humanitarian, an educator, an administrator, an artist, a photographer, a musician, an explorer, a reformer, man's best friend.* His enemies added: *a scam artist, a fraud, a tax evader, a treasure hunter, a gold digger, a plagiarist, a tyrant, a dictator, a fugitive, a paranoid, a megalomaniac, a cult leader, man's worst enemy.*

In other words we don't have the item: the one handy label that covers it all and make things fall in place. According to the Laws of L&N: When you have several reading answers on the list, you are not done yet. You have to extend the list by asking the question again and get more answers. So I extended the list and finally got it down to one item. Here is the item I think fits it all.

#### Ron the Wizard

To me Ron is more like a wizard. You know in the grand old tradition of phantasy books and fairy tales. He had to work hard at his craft as any true professional does. It takes hard study and concentration and it takes an audience that is with you to succeed. He had his basic qualities and skills already mastered. Thus his emphasis wasn't that much on research or science. It was more on presenting and communicating what he knew. It was on working out the bugs and snarls, so he could keep his audience happy and applauding and help them along.

In early developments of Scientology, Ron seemed to pull his magic knowledge and 'tricks' out of his cone of a hat. It seemed to come from nowhere. Where did the *PDC Lectures* of 1952 come from? Maybe he just used his magic wand. From the rational and somewhat scientific approach of Dianetics, he suddenly

let all caution go and explained the secrets of the universe, our true spiritual nature, the past and future. He created happy people all around that suddenly got touched by his magic wand of new ideas and knowledge.

He brought along a crystal ball too — I guess it was an old habit. It was an updated version, an electronic device: *the e-meter*. That made him feel at home in these modern times. Now he could tell people, that this scientific device helped him come up with all these answers that had evaded man.



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Regular Column — IVy Tower

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He was out of a school of late arrivals from the *Magic Universe*, the universe that preceded this one. There the physical laws are still a matter of debate and even choice. You follow them more or less if you are a good little citizen, but sometimes they are in the way. Performing and creating mock ups, aesthetics and new bodies of knowledge is a favorite pass time. OT abilities come natural when you haven't been ground down by the mest universe for aeons.

### The Magic Universe

I think many pc's can confirm, that they have contacted that universe. The Pilot gives a good description of it. It is quite alive in the memory of writers and story tellers as well. Where do you think *Lord of the Rings*, *Harry Potter* or *Mervin the Wizard* come from? Where does Greek or Nordic Mythology come from? They come from vague memories of these times past. To me, an apprentice, these stories have a natural feel to them. They make me nod conservatively and say: yeah, that's how it was in the old days.

It wasn't necessarily a universe above human passions and weaknesses. If you read Greek Mythology for instance, you will know what I am talking about. The gods were always up to something: Zeus, Athena, Apollo and the rest of them. Zeus would usually govern in an orderly fashion and have the common good in mind. But sometimes he couldn't restrain himself from escapades or outbursts of passion. He would make havoc with the weather or come down from Olympus and mix and mess with human affairs. The humans would be astonished, surprised and sometimes suspicious of what was going on.

### The Magic version of Scientology

Here is the 'Magic' and fictional version of Hubbard's life. He arrived here late from the Magic universe. The Magic universe was getting thinly populated, so there wasn't much going on there. It was time to find a new game. Our universe seemed soon trivial and a grind to him. Finally he decided to do something about it. As a child and young man as "Ron", he was told to study hard to make something out of himself. It seemed not quite logical to him. He *knew* who

he was and he wasn't indoctrinated into the sufferings and shortcomings of human life. Instead he would day-dream and write stories and in between he would work on his plan. He wrote *Dianetics* in an attempt to be accepted by contemporary science. It was a scaled back description of an old time machine. It generated much excitement with the general public. But it got a negative response from the scientific establishment, that mainly consisted of people a wizard would despise anyway. So he soon gave up on this approach. He thought to himself: why work undercover? Let me just give it to them and see what happens.

Through the early fifties he was playing a role. His audience started to grow and soon he could do his magic thru apprentices. He would travel around the country and the world and in all places he got a hero's welcome by his fans. His magic was of a high order. It would not always work on people too mired into mest and human misery. This upset him as it seemed he besides adoring fans got an increasing number of critics as well. "Ha", they would say. "He had it in his sleeve. It's all unscientific hocus pocus!"

What is a wizard supposed to do? He tried to zap them, but that wasn't acceptable. Yet he didn't quite give up this practice. He worked hard thru the 60'ies to extend his magic trade to be able to solve human misery. Again he had remarkable success. He got everything sorted out, so his flock could have a ball with it. But again there were critics left and some real enemies, that started to make more trouble. So he decided, that maybe enough was enough. He had a stage, an audience of adoring fans and all was organized so it could go on and on. It was a good life for a wizard. *Why not turn it into a church* so he forever would have a stage and an audience that admired and worshipped him, and apprentices that would study his magic into eternity. And so he did. It started to look like a cult or a sect. He wasn't that concerned with public opinion at large. Instead he instilled rules and regulations to keep his flock intact and separate from the rest of the world. Soon a number of institutions and offices were in place to deal with the bad outside influences. They would take over the zapping and dirty work.



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Regular Column — IVy Tower

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The wizard had perfected these techniques. He could turn his critics and enemies into looking like *demons and devils* to his flock.

He took off on a long cruise and lost touch with his flock, the world and all its problems. Instead he rallied his crew. They took up a lost fight against *the old Empire in the Sky*. Occasionally he would come up with magic solutions, when it concerned his flock and their well being. Over time he got less and less open to change. After all, hadn't he already accomplished more than anybody else around here? It seemed unlikely his old critics and enemies would just quit any time soon. He knew them all too well: Moaners, whiners, politicians and industrialists and their henchmen, scientists, psychiatrists and other dependents. And there were still those enemies up there in the sky. They didn't like what he did. A war was looming. His earth enemies wouldn't let a wizard get away with magic. They would keep chanting to mock and ridicule him.

#### The end

Finally an all out war broke out. Old enemies and critics against the wizard and his men. It spread *inside* his church as well. No one was safe. You had to dive for cover. When it was all over, the wizard had decided to just leave a bronze statue behind and his picture on the

walls. A new generation of apprentices took over and said: This is not really our fight. The wizard is gone. Let's just make the money on this. We have all we need to do that. We just need a couple of good *lawyers* to make it all legal. To try to win the war for real is not cost effective. Internal battles ensued. Old loyalists against this new breed of corporate predators and their lawyers. The corporate predators won.

Soon they slipped right in behind the controls of the wizard's somewhat damaged church. It seemed to work. The diminished flock seemed to settle down. It seemed to grow again. The new rulers showed the wizard's statue and picture, quoted him and bowed to him. They had made him into a larger than life Hollywood figure. They built a museum for him and started to rewrite his life and accomplishments. They would bring an old loyalist to the altar as an offering from time to time. They would zap him and bow to the wizard's picture. They had early on learned to talk his language, but now they had become so smooth that they could make their Hollywood wizard say what served their interests. And they had a lot of fun using his old zapper and other gadgets.

May the theta F'rZe be with you.

Rolf K.

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Reminiscences of Ron - 9

## An Experience with Ron

By Mike Goldstein, USA<sup>1</sup>

I HAD MANY EXPERIENCES with Ron during the years I worked closely with him on the ship, Apollo. But the most memorable experience is my first face to face meeting with the man. As it turned out, this first encounter proved to be the weirdest of experiences. I haven't relayed this occurrence to too many people because it was so strange. However, since so many people find "strange" interesting, here goes.

Prior to being posted on the Apollo I spent a year in the Sea Org working in Los Angeles. During that year my only goal was to get to Flag (another name for the flagship of the Sea Org, the Apollo) and work with Ron. The day finally came when I was ordered to take over a high post at Flag. The trip from Los Angeles to Flag turned out to be a several day adventure, but during that trip I kept getting a very bizarre thought in my head. I kept thinking that the Commodore (Sea Org rank Ron gave himself) should meet me at the gangway when I got to the ship. This, of course, was a bizarre thought as I was just a new recruit coming to Flag, not worthy of any such attention. But I couldn't get it out of my head! The more I tried to stop the thought the stronger it was, and the more I kept telling myself, "Shut up! Are you nuts!"

### Upset

When I arrived at the ship, Hubbard was not at the gangway to greet me, and part of me was relieved that I could get that insane thought out of my head. However, another part of me was pissed off! As the days went on, the upset with Hubbard got stronger, just as strong as the thought about him greeting me when I arrived. This anger seemed just as insane as the thought and I just kept it all to myself. I did have communications from Hubbard via dispatch and messenger, but this was just normal stuff relating to my post, or job. But, the upset persisted. Crew on the ship were encouraged to write daily reports to Ron, but each time I tried to write one I just got pissed off and trashed it. Finally, the only way I could get these bizarre thoughts out of my mind was to put all my attention on my post. The post was quite demanding. I was the ship's banking officer (FBO which stood for Flag Banking Officer) in charge of managing all the ship's money as well as all of Sea Org Reserves. It took submerging myself in my job and even going several days without sleep to finally quell these "inner ravings".

The day after I was finally feeling "sane" again, I had been doing a banking mission on shore.

<sup>1</sup> Mike is co-founder (with John Galusha) of Idenics and can be reached at <http://www.idenics.com>. and at Survival Services International, 1670 S. Elkhart St., Aurora, CO 80012, USA  
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Earlier articles in this series in the following IVys:

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The mission, itself, was very stressful as I was trying to get local banks to do something that was not being done in their existing services. As I returned to the ship in my silly looking suit and briefcase in hand, my thoughts were riveted on the mission problems. My office was located about amidships on "A" deck. "A" deck was composed of the Commodore's dining room and two rows of cabins. The cabins were where Hubbard's family living quarters, Hubbard's aides living quarters, and my office were located. Amidships, outside the dining room was a set of stairs, one going down to "B" deck, and the other going up to the prom deck. At the top of the stairs on the prom deck was Hubbard's research room where he worked, with two corridors of offices facing the research room used by Hubbard's aides. One of these offices was just used as a sort of library and communication center. The communication center is where Hubbard's, his aides' and my in/out baskets were located.

### Meeting

When I came aboard I decided to first go check my in-basket before returning to my office. I walked up the stairs pensively looking down as I climbed, thinking only about the banking mission. About half way up the stairs I was suddenly struck with the feeling that someone was watching me.

I came out of my thoughts and looked to the top of the stairs. Standing there with his hands on his hips, glaring down at me with a frown on his face, was Hubbard. Without thinking I just glared back at him. Then he barked at me, "I hope you have money in that briefcase! You're the FBO! You should have five dollar bills you're just throwing around!" Once again, without thought, I barked back at him, "I will!" At this response, hands still on hips, he threw his head back bellowing with laughter. He then looked at me with a big grin on his face saying, "Come here", motioning me with one hand to approach. As I approached the top of the stairs I noticed one of his personal staff to his right and one of his messengers to his left, both looking at me with dumb expressions of surprise. Then, when I reach the top of the stairs, something really strange takes place.

As I step on to the platform at the top of the stairs with Hubbard, it's as if the two of us are suddenly somewhere else. It was very weird and

it's hard to put into words, but it's like our bodies are standing there but we're talking somewhere else. Not only that, but I'm different. I'm not just this 22-year kid without much experience. I'm also another "me", more experienced and extremely confident. It's as if I were "split in two", with the 22-year old Mike Goldstein watching this other guy having this lengthy conversation with Hubbard. At first he asks me about the banking mission on shore. I start telling him about it and my displeasure with the bankers, using words like, "\*\*\*\*-sucker", "mother-\*\*\*\*\*", and "\*\*\*\*hole", to express myself. He's laughing and we're talking like two old sailors.

### Problems

At this point of the conversation, things turn a little more serious. He starts telling me about problems he's having in management and with the orgs and starts asking me for advice. For a moment then, I sort of "split" again, with the 22-year old me thinking, "Why is he telling me this stuff, I don't know about any of that!" But then there I am as this other "me", not only understanding what he's saying and asking, but I am actually giving him advice as to what to do and he's taking it all in!

I don't really know how long all this conversation is taking, as time was kind of different in this "place". But there comes a point when I, the 22-year old me, kind of pulls out of this thing and is standing there at the top of the stairs again. I notice that the guy to Hubbard's right is standing, sort of "plastered" against the bulkhead with his eyes rolled back in his head and his body jerking about. The guy to the left of Hubbard is sitting in a chair, hands on the arms of the chair, his back "plastered" against the back of the chair, eyes rolled back and body jerking around. All I can think about what I'm seeing is "That's weird".

Then, 22-year old Mike Goldstein had another thought, "I'm sure he's busy and maybe I'm taking up too much of his time". The next instant I'm walking toward the corridor. I stop, turn my head around and see Hubbard's back to me, talking with one of the guys in normal conversation. I turn my head back and kind of shake it a little, and continue walking toward the office where my in-basket is located, a little dazed and thinking, "That was weird".

When I get to my in-basket, things are pretty much back to "normal". I start getting somewhat excited, thinking, "I was just talking with L. Ron Hubbard, founder of Dianetics and Scientology!" And then the only thing I can think is, "And I said '\*\*\*\*-sucker', and I said 'mother-\*\*\*\*\*!' What's wrong with me!" All I could think now was how I had used such bad language. This freaked me out so much that I just hid out in the communications center office until Hubbard went into his research room. Then, I scurried out the office, down the stairs and into my office where I closed the door and sat down. I sat there thinking, "What the hell was that all about?!" Not coming up with any answer I just decided not to think about it anymore. I didn't, and the anger and upset that I had previously had and suppressed, was gone. I just put it all out of my mind and went back to work.

### Happened again

The next day I had been ashore again with the banking mission. Upon returning I went up the

stairs to my in-basket again. Just as I walked past his research room and entered the corridor, I had the feeling someone was behind me. I turned around and it was Hubbard, and it all started happening again. Then, as I am using all those same swear words, I sort of pull out again at that point, thinking, "I'm doing it again!" then pause and think, "Oh, what the hell". and just let what was happening, happen.

Similar "conversations" happened many other times after that but it felt pretty good and I just "went with the flow" and let it happen. Of course, I've done some inspection over the years as to what exactly was occurring. I've come up with some "explanations" but none really seem to give me the entire story. So, I won't try to explain what happened with me and Hubbard. All I know, for sure, is that it did happen and that it happened exactly as I've related it. □

### Small Ads, continued from page 33

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Your Inner Computer Series — 2:

# Exception Handling<sup>1</sup>

Heidrun Beer, Austria

IN THE LAST ARTICLE of this series we realized with some amazement, that computer crashes, which usually happen in the worst possible moment, just when we need to print the overdue tax declaration or the application letter for a most unique chance in business, that these crashes are in no way accidents.

Because we cannot look into the secrets of the operating system, we cannot predict them — but the programmers of the system have already typed all the letters of complaint into a neat database and know exactly what goes wrong. The next system update will then enthusiastically be promoted with the line that “thousands of bugs have been fixed” (literal quote) — in other words, for many years we have trusted in operating systems which contained thousands of errors!

## Errors

Unfortunately this is not a joke but hard reality. And even harder yet is the certainty that in the other operating system, which has been installed in our inner computer, the mind, by parents, schools and environment, there are errors too. Maybe not exactly thousands of errors, but just enough of them to cause it to crash royally every now and then.

Although it is good to know that such crashes will not destroy our mind forever, but can be repaired with good processing — would it not be much better to work with an operating system which does not crash in the first place? Or at least one which crashes only very rarely?



Should it be possible to install in the human mind a (thinking) system as well, which runs more reliably than the fragile systems to which we have been used all those years?

## Computer “crashes” in the mind

We are talking about exceptional situations or crises. At some point in time all of us have agreed with the fact that we react to a crisis with negative energy — so much that making a

<sup>1</sup> 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. 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 to 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!

session appointment has become a normal impulse. We know that a crisis requires a session in order to handle the negative energy or "charge". And this is good, for how many others exist who have to run around with such a burden for the rest of their lives — or even for many more lives!

In other words, we are talking of the temporary breakdown of our inner computer. We know in our heart that a crisis creates negative energy which has to be removed afterwards. We know that with such a certainty that we have no more second thoughts about this "stable datum".

But just a moment: Didn't we just realize that with a better operating system many crashes in our computer, to which we have been used for so many years, don't necessarily have to happen anymore? Could it be possible to program our inner operating system in such a stable way too? In such a stable way that crashes which we thought to be able to predict, can be avoided? Is it thinkable at all to get prepared to disasters which hit us without any warning and against which we are helpless?

### A sample program

Most of the time a computer programmer gets measured against what his program can do. But often the things which his program *don't* do are at least as important as the things it *can* do! Especially it should *not* react with a crash to a situation which hinders a certain function or makes it impossible to run. Such a situation is called an "exception".

An example will show what that means. Let's assume that we want to write a program which moves or copies the image files in our foto album onto a CD. A CD-burner has been put into the computer and works just great, we have bought a stack of raw CDs and the test copies have worked, we are familiar with the program development software and ready to start.

We want to keep it simple, so we just design a quick form where the user can enter the drive letter for the CD drive, then a file selection window and a button which starts the copy process. A first test run doesn't show any problems. Isn't it beautiful! Such a useful little program written in such a short time! Full of enthusiasm we show it to our son — who takes it and produces a capital crash in the next minute.

### Exceptions on the computer

What happened? What did Andy do wrong? Well, he didn't do anything wrong — at least not with intention. He just mis-typed. He wanted to enter "E" as a drive letter, but he hit the key next to "E" and the "E" became a "W". Yet our computer does not have such a drive — and bang, we have a program crash.

This is only one of many possible unexpected conditions which the program cannot handle. Andy could also have entered "D". Our computer knows a "D"-drive; it is the second harddisk. But "D" is not a CD burner and therefore our program, which recognizes only CD-drives, will not be able to access it. Or Andy could have entered a number for a drive letter, or a space character. Andy could have hit two keys at the same time; this would have confused the system entirely. Andy could select so many files that they don't fit onto the empty CD in the drive. The empty CD could be defective... We could add to the error catalogue forever.

All these situations the programmer must foresee. The program must tell the user about these things instead of just crashing. Or it could simply have a hard skin and do nothing (internally of course it does not do nothing; it recognizes the unexpected situation and interrupts the function without saying so). In any event it should not just disappear from the monitor, and the last thing it should do is to make the operating system so unstable that the whole computer "freezes" and requires a reboot [restart of the computer], or even a repair.

### Exceptions in the mind

Summarized, the exception conditions in the computer are all those circumstances which keep our program from doing what it has been written to do. The quality of the program consists not only of its performance under perfect conditions, but also of how it does *not* crash in exceptional situations, or even causes the computer to crash.

What then are the parallel exceptional situations in the mind, how can we recognize them, and most important, what can we do about them? It would be too beautiful if the analogy with the computer were so simple that we could say: "Of course that's all the things which keep us from doing what we have

planned". Unfortunately it is not so easy. Our mind is knit in a way that exceptional situations not only impede the one program in which they happen. They are creating an error current in the whole machine and are endangering not only the behaviour of the involved program but the stability of the whole operating system with all the programs that run on it.

The most important keyword here is *pain*. But other forms of energy derailment can disturb the operating system as well. *Fear* for instance can paralyze the whole system. *Rage* can drive it into dangerous activities. In one word: all those energy conditions which we have learned to know as "misemotions" are more or less complete computer crashes, and every event or pattern of events which leads to a misemotion, is an exceptional condition for which a good programmer theoretically would have to plan an error exit.

About such a "programming" we heard neither from our parents nor in school. It really sounds exotic. But if we know in advance that these things happen in life — would it not be worth the effort to get prepared for them in such a way that the compulsive connection between exceptional conditions and misemotion gets dissolved, and that a crisis, if it cannot be avoided, at least does not paralyze the activities of the whole computer?

### Physical pain

An error current which has no parallel in the computer is, however, physical pain. We are lucky to be able to control many situations which are typically connected with physical pain, with the means of modern medicine. Labor pains are sometimes even welcomed by young mothers — and other pains we can suppress with medicines in nearly all critical medical situations, after which we can search for their cause without stress and repair, or remove it from the body.

Yet how can we prepare ourselves to situations where this is not possible? How do we protect our inner computer against a total crash, if a mad criminal injures us with intention? How do we stay in control if we live in a country where a sadistic policeman or soldier can subject us to bloody torture, maybe even until we die?

A nearly similar situation can even come about in civilized and politically stable countries, when we have an accident and are not found immediately, or at the end of our lives, when the pains of a deadly disease go out of control and we are denied the helpful last injection.

The analogy with the computer fails here. A computer which has been infected by an evil virus can be switched off, then we can repair the system without any time pressure; we are still in control, and also the system crash causes no pains. Even if a furious husband or wife hits it with an axe, it will die quietly and will not torture us with unbearable energy signals.

### Loss of control

Stuck in a burning car however we have lost our control. The same is true if we are in the hands of madmen or torturers, or in the claws of a disease against which medicine is powerless. In most of these cases we also can not switch off the "computer" with a cyanide vial, or are not allowed to, even if we desire that more than anything else.

For such a situation we cannot program an error exit, because we have lost our ownership, whereas successful and useful programming is based on ownership. We cannot even make the decision to escape the pain by our death, because a planned death requires ownership as well.

What we *can* do, is to face the fact that we can not always and in hundred percent of all cases stay in control. And we can make our peace with that fact. Per L. Ron Hubbard, life is a game, and part of the game conditions is the possibility to lose. At peace with the knowledge that we sometimes can lose in the game of life, we can play the game with much more concentration than if we lose energy with the fear of such situations, or if we build up massive resistance.

It is the resistance against the pain, which compresses energy into mental masses which later become burdens for us. Sometimes we will only notice that in the next life. Sometimes we survive the crisis, and then we have to carry around enormous energy packets which are the remains of our desperate resistance against the pain.

Not to resist against the pain, can sometimes make more sense. In the knowledge that a spiritual being is immortal and that we can lose a game, lose even a body, but don't get wiped out by that, we can give up in peace, even if the body at the same time writhes with pain.

Even if it sounds a paradox: the very act of accepting the possibility that we may lose in the most brutal way at some point in time, gives us the best chance to play with such an ease and passion that such a situation will never occur. Although such an "error exit" has no parallel in the computer, the chances are good that it will work in our inner computer.

And even if the analogy with the computer does not work in this case, enough other situations remain where it is helpful, where we stay in control, and where we can attain our goal of a stable mental operating system by intelligent programming.

### Typical exception situations

We know most of the typical exception situations for our inner computer very well from novels and Hollywood movies. Because they move us so much, they always have been great themes in all forms of art.

To watch a loved partner being destroyed by a disease like cancer or Alzheimer's; to be unable to prevent the tragic accident of a daughter; having a fatal inherited illness break out; the injury which ruins a career; the overwhelming encounter of a man and a woman which destroys a harmonic partnership of many years; the death of a child in the womb; losing one's parents... These and many other typical crises we not only observe in our own environment and the wider family, they are also taken from life into art again and again, being redesigned, reformulated, and reflected back to us in thousands of variations over and over.

Here we find one of the most important reasons for the fact that our inner "operating system" is not as stable as we would like to have it. We have seen so often, even if only on the movie screen or the TV monitor, how a hero or heroine broke down at the sight of their dead child in the coffin, or how they entirely lost their composure when they found their partner in the arms of another man or woman, that these (and many other) reactions unknowingly have entered

themselves into our "lookup table" of appropriate reactions.

We have not only been programmed by our parents and during school — we also are still being mentally programmed every single day and hour by all the patterns which we continually absorb in the form of art and entertainment! And of course every book or movie lives from the crisis and the conflict — what would be more natural than to dramatize every exception situation as much as possible, so that the story produces the greatest possible impact?

This silent programming we must first recognize and then do something effective against it. It is not true that our operating system has been installed once and then runs forever in the same way. Our contact with life and the world exposes it continually to foreign and sometimes also destructive influences — just like we risk downloading a virus each time we download our e-mail from the internet.

### Remedies

The problem at the same time shows us the solution. The daily soap opera has installed an involuntary linkage between certain experiences and "typically human" emotions in us? The books which we read at the weekend left not only impressions in our mind, but also duplicates of the behaviour patterns which the authors describe?

Then let's just reverse the direction. We need not even as many tools for that as for the programming of a computer — paper and pen is enough.

We write down every misemotion which we observe in ourselves, plus all the scenes from the world of art (also from real life), where we have seen this special linkage between event and misemotion.

Then we define, as the only owner of our inner computer, *our own* appropriate reaction. Is despair the only possible reaction to a sidestep of our partner? Would patience and loving tolerance not have their own very special benefits? What benefits does despair have at all, aside from being "appropriate" because a certain number of family members and 10 or 100 or 1000 novel and screenplay authors postulate that? What reaction has what benefits, what draw-



backs, what value does it have if we count them all together?

We can target individual behaviour patterns, remove them from our programming and replace them by better patterns, by doing a sober calculation about the value of every reaction in the book, and then systematically train the best of them. After all, the original reaction — the one we want to replace now — has also been trained at some point in time. Some of us have never thrown dishes around when we were furious — some of us perhaps do it every week. If we do it regularly, we have trained the pattern, we have made it our possession, we have “installed” it — made it a part of our operating system.

A pattern which never has been trained, we also would never use — just like a program runs on our computer only if we have at some point in time pushed a CD into a drive, from which it has been installed. This moment has a specific date, a time, a location and precise circumstances. Most of the time we also can find several repetitions to it, where the reaction pattern has been grooved in, and at the very beginning a basic decision (“I want to become like Daddy”, “People need a tough treatment, they don’t react well to friendliness”, etc.)

If it becomes difficult to replace a certain pattern which has deep roots in our character, it would be a good idea to find out in a session when and how exactly it has been installed, to determine how often the installation has been repeated or the pattern has been trained, what basic decisions are being implemented by it, and also what other entities or identities are possibly involved in the matter.

It is possible to replace a fatal automaticity — like beating a child or drowning one’s despair in alcohol — by a contrasting pattern. If we have managed it once, we also can do it again; after ten or twenty repetitions we

then have installed an entirely new pattern, a pattern which works much better and causes no more damage. We have updated our operating system without even switching it off — a stunt of which we can really be proud!

Each of us has our own catalogue of typical exception situations which always cause the same reactions in us, which cause a more or less dramatic system crash in our inner computer — and yet we can program stable and safe “error exits” for them with systematic preparation and careful training.

### Catastrophes

Most exception situations are not of a very mild nature. Some of them challenge our very existence or touch our most delicate nerves. To lose an employment is a serious situation — and yet so many people go through such an experience that we are well advised to get prepared for it. What alternative possibilities do we have if we suddenly find ourselves out of work? Such things we should think through while we are



doing fine, not when the terror of the immediate experience is paralyzing us. A well thought up and carefully worked out emergency plan, maybe even several different plans, will then be there instead of a life crisis.

We can get prepared for things like sudden blindness or an existence in the wheelchair. We can get armed against wars and natural catastrophes. Some of these things can still be deadly, but many actually are not! With a list of all things which we fear most, we can program "error exits" for all these exception situations.

If of course after 40 years of marriage the partner is suddenly no longer there, it is certainly not possible to organize that in advance and with a smile. And yet we can train for it, because there is a chance of 50 percent that we have to deal with exactly this situation one day.

At first we can try to avoid all the mistakes in present time which so many people regret after the death of their partner. A big part of the pain often consists of regret about avoidable mistakes! It is a good rule to never hold back a word or gesture of love or to keep it for a later moment, and generally to never delay a communication.

Another good rule is to repair every break of intimacy, no matter how small, on the very same day. "Had I only told him how much he means to me", or "I had no more chance to apologize for my fury" — remorse like that is unnecessary. Why don't we always get a communication across when it comes up in us?

We can create a list of things which we want to do together with our loved ones. Who knows whether we even come close to our statistically average age? Why don't we plan one of the things which we would like to do every week or month — the trip to Venice, the camping tour, the river journey to the mouth of the Danube? If we then really get hit by a sudden disaster, at least we have attained some of our visions.

Another list could contain organizational details. What things of daily life have to be reorganized if the partner disappears permanently? What financial things have to be changed? In the grief about his death or in the concern about his illness such management tasks are especially difficult; the organizational derailment can make an already difficult situation even

more dramatic and turn a subjectively hard situation into an objectively dangerous one.

We also can write a list of dear habits which would no longer exist without the partner, and plan in advance what we could do instead: to help in a shelter for the homeless, to create a garden, to learn a language — such little challenges can give us a new field of activity which binds the energies which have been set free, which otherwise would have no more direction and would start to run idle. Energies which have become idle are like bleeding wounds, they steal our life energy and cause constant pain.

All these measures together constitute another emergency plan which can help us to survive the most difficult time in our life: we have programmed a stable error exit into our inner operating system.

### Processing the future

A little known, but extremely efficient possibility is to prepare ourselves to address future losses or other possible catastrophes in processing sessions. Of things which we fear — a fire in the kid's room, a fall from the balcony, our own death — we create mental images which can form reality if we suppress them or protest against them. Such self-fulfilling prophecies we can render harmless, if we take the negative energy out of the mental image in a session, much like running an incident from our past, and duplicate it fully until it has no more energetic influence.

### Handling present time

The most magic trick, though, to keep our inner operating system from crashing, is to adopt the all-permeating session attitude in our present-time life activities. Of course we will not run around with complex sets of processing questions, prepared lists and an e-meter, but the three core ingredients of processing can very well be applied to life. This again does not have a parallel in the computer, but once mastered, it is beautifully effective.

The most basic tool of a spirit is permeation. In session, the remains of an incident dissolve at the moment where we fully permeate them. Living life, while permeating its spaces and people, is an attitude which will prevent dissonant energy build-ups right where they happen. The second component is described by Alan C.

Walter in his Knowledgeism processing. The set of questions "What is it that must not be experienced? Experience it!" can easily be memorized and applied whenever we feel the impulse to avoid an experience, run away from it, or protest it.

For the spirit, the "Experience it!" command changes the character of his perception beam. It makes it curious and sensitive, steady and confident. This slightly outgoing, controlled and lightweight pattern leaves no room for the frantic pulling quality of avoidance, or the violent push of protest and resistance. The old energy ridges of pulling away from something which does not let go, or pushing against something which cannot be moved, populate our inner space like the rocks in the asteroid belt. Their removal is a good part of cleaning up a case in session. The less of them we create in present time, the better our mind will function.

### Karmic coaching

The last and most important tool is maybe the most powerful session question ever. "What could/should I learn from this experience?", repeated if necessary, allows the open cycle of an unhandled incident to come to a completion. Once completed, it can be closed like a program that has gone through all its programming lines. The "could" version of this question is the first approach and gives us all the insights which are welcome.

The "should" version follows afterwards. It allows us to invite those insights into our view which may be uncomfortable and yet are

necessary. They bring into play the element of responsibility toward ourselves, but also toward our environment and even the spiritual universe. The addition "For whose sake?" sometimes brings surprising results: some things we need to learn not for ourselves, but a child, our family, even for a mission in society... A whole shimmering network of connections becomes visible by asking this innocent question.

There is a theory which says that we keep pulling in the same kind of experiences until we have learned their lesson — typically lessons which we are trying to avoid. If this theory is true, then "What should I learn from this experience?" will not only help to master life, but also break the repeater chain of "karmic coaching". With this question, we mature from passive to active learning. It is maybe *the* key question for a peaceful future.

The restricted space makes it impossible to present more details which could be addressed to the topic "dealing with exception situations" — after all, each and every "mental computer" is unique and has its totally individual priorities. The description of the underlying principle and some examples should just point your attention to the matter as a whole; the actual work cannot be delegated. Now it will depend on your fantasy and energy, how successful you will be in the programming and installation of your very personal crash-proof operating system!

**In the next article of this series, read about "Endless Loops".**

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□

### Operating system

Perhaps you would like to see an "official" description of an operating system. Here is what Encyclopaedia Britannica 2003 (© 2002) says in its first paragraph. *Ed.*

Software that controls the many different operations of a computer and directs and coordinates its processing of programs. An operating system is a remarkably complex set of instructions that schedules the series of jobs (user applications) to be performed by the computer and allocates them to the computer's various hardware systems, such as the central processing unit, main memory, and peripheral systems. The operating system directs the central processor in the loading, storage, and execution of programs and in such particular tasks as accessing files, operating software applications, controlling monitors and memory storage devices, and interpreting keyboard commands. When a computer is executing several jobs simultaneously, the operating system acts to allocate the computer's time and resources in the most efficient manner, prioritizing some jobs over others in a process called time-sharing. An operating system also governs a computer's interactions with other computers in a network.

# It'sa What? or What is Itsa?

by Oleg Matveyev, Russia

I HAVE WORKED as an independent clearing practitioner (facilitator, auditor) for about 7 years. At first, I was using "standard tech" as it was understood by members of the group which I was a part of — Ron's Orgs in Russia. I studied Academy Levels up to Class IV and was delivering "the bridge" from the bottom all the way up to "Clear State". Much time has elapsed since the time I left the old school groups, and here I want to present one very most interesting "discovery" which would be very useful for any clearing practitioner.

As anyone who has a practice knows, the hardest work with the viewer (client, preclear) usually is in the very beginning, where you have to make a so called "Life Repair". There are lots of ways to do it, and I think, every tech director has his own way to run it. It may consist of anything, too — from the simplest procedures like "repetitive prepchecking" (also called "unblocking" in this text) on hot things in life to various complex handlings and "rundowns".

## One simple basic

But no matter what you do with your viewer, there is one thing which must be there. If it is not there, then "nothing works", no matter what you apply and what magic rundown you invent to "handle his case".

More to that, if you know that simple basic law about cases, just after your first interview with a person you can tell at once if she will have successes from viewing or not. If she is *doing it*, it will work on her. If not — it's a failure.

That basic simple thing is called "itsa". Itsa is a process when a viewer looks at thing in her mind and recognizes it, saying "it's a ...", and that's how the name for it came about.

There is also a procedure called "the viewing cycle". I have found a surprising number of those who managed to "make" all the lower Grades, including Clear Attest, without knowing that thing at all. They weren't doing any viewing; in essence, they were "analyzing"

their own case just by superficial viewing results.

Looking at the number of such occurrences, I realized that nowhere in available materials I ever met any thorough descriptions of what *exactly* a viewer has to do in session to "get it". Everybody seemed to know about itsa, but nobody ever bothered to explain what it is, how it works and what to do if it is missing in the cycle.

That hole is what we will try to fill in here.

## Viewing cycle

First, I'll remind you the steps of viewing cycle. Here they are:

1. The facilitator sees that the viewer is ready to receive the viewing instruction.
2. The facilitator gives the instruction.
3. The viewer examines his world to find the answer (or execute the viewing instruction).
4. The viewer reports what he has observed, or that he has executed the instruction.
5. The facilitator notices when the viewer has finished reporting and acknowledges the report.
6. New cycle started from (1) above.

All in all, also 6 steps.

If this cycle works, something happens. By the old famous rule, you do not have then to do anything else — just be there and watch the process. If the cycle does not work, nothing happens with the case, and you have to do something about it. See below.

## What is not that clear?

Now if you look at those steps you may notice that all of them are quite mechanical (easy trained actions), except steps 3 and 4. It is *these* steps that are out when viewing or any technology "doesn't work". So, we will pay a closer look to these steps. Everything else is just comm cycle which is easily trained by standard communication exercises.

For a long time, I was looking for methods how to teach a viewer to make these steps. The best thing I found appears to be quite far from clearing field — it was created by mainstream psychologist. The approach is called "Focusing". There are many books and manuals written about it, but the first one to study is *Focusing* by Eugene T. Gendlin, Ph.D. — Bantam New Age Books.

### **Focusing — the missing descriptions**

What follows is a lightly edited excerpt from The Focusing Manual, chapter four of *Focusing*.

The inner act of focusing can be broken down into six main subacts or movements. As you gain more practice, you won't need to think of these as six separate parts of the process. To think of them as separate movements makes the process seem more mechanical than it is, or will be, for you, later. I have subdivided the process in this way because I've learned from years of experimenting that this is one of the effective ways to teach focusing to people who have never tried it before.

Think of this as only the basics. As you progress and learn more about focusing you will add to these basic instructions, clarify them, approach them from other angles. Eventually — perhaps not the first time you go through it — you will have the experience of something shifting inside.

So here are the focusing instructions in brief form, manual style. If you want to try them out, do so easily, gently. If you find difficulty in one step or another, don't push too hard, just move on to the next one. You can always come back.

#### **1. Clearing a space**

What I will ask you to do will be silent, just to yourself. Take a moment just to relax . . . All right — now, inside you, I would like you to pay attention inwardly, in your body, perhaps in your stomach or chest. Now see what comes there when you ask, "How is my life going? What is the main thing for me right now?" Sense within your body. Let the answers come slowly from this sensing. When some concern comes, *do not go inside it*. Stand back, say "Yes, that's there. I can feel that, there". Let there be a little space between you and that. Then ask what else you feel. Wait again, and sense. Usually there are several things.

#### **2. Felt sense**

From among what came, select one personal problem to focus on. *Do not go inside it*. Stand back from it. Of course, there are many parts to that one thing you are thinking about — too many to think of each one alone. But you can feel all of these things together. Pay attention there where you usually feel things, and in there you can get a sense of what *all of the problem* feels like. Let yourself feel the unclear sense of *all of that*.

#### **3. Handle**

What is the quality of this unclear felt sense? Let a word, a phrase, or an image come up from the felt sense itself. It might be a quality-word, like *tight, sticky, scary, stuck, heavy, jumpy* or a phrase, or an image. Stay with the quality of the felt sense till something fits it just right.

#### **4. Resonating**

Go back and forth between the felt sense and the word (phrase, or image). Check how they resonate with each other. See if there is a little bodily signal that lets you know there is a fit. To do it, you have to have the felt sense there again, as well as the word. Let the felt sense change, if it does, and also the word or picture, until they feel just right in capturing the quality of the felt sense.

#### **5. Asking**

Now ask: what is it, about this whole problem, that makes this quality (which you have just named or pictured)? Make sure the quality is sensed again, freshly, vividly (not just remembered from before). When it is here again, tap it, touch it, be with it, asking, "What makes the whole problem so \_\_\_\_\_?" Or you ask "What is in this sense?" If you get a quick answer without a shift in the felt sense, just let that kind of answer go by. Return your attention to your body and freshly find the felt sense again. Then ask it again. Be with the felt sense till something comes along with a shift, a slight "give" or release.

#### **6. Receiving**

Receive whatever comes with a shift in a friendly way. Stay with it a while, even if it is only a slight release. Whatever comes, this is only one shift; there will be others. You will

probably continue after a little while, but stay here for a few moments.

*If during these instructions somewhere you have spent a little while sensing and touching an unclear holistic body sense of this problem, then you have focused.* It doesn't matter whether the body-shift came or not. It comes on its own. We don't control that.

#### **Focusing: upgraded by a clearing practitioner**

First note is that basically there is no special tech behind this approach, this is a free-style steering to a much greater degree. But anyway there are certain things, I'd say — basics, which somehow usually get omitted from sessions, which is very, very sad indeed.

So... by steps.

If we compare these two things — cycle of viewing and cycle of focusing, we can create a very interesting holistic procedure which will be so to say self-unfolding for a viewer.

So, let's do that.

#### **1. Clear the space**

Looks very similar to rudiments and self-evident. Viewer has to relax and feel his space. Notice if there is anything anywhere where his attention is attracted. Find it and look at it. Ask it, what it is. (He does not answer that himself, let his feeling tell him, just wait for an answer. We do not need any "oh, I know this" things. We do not view any "knowns", we look at "not-knowns").

Find things, spot them, ask them what they are. Do not go into them. After he spotted it and recognized what it is, just put it aside. (Facilitator puts it on his worksheet with a read, if there is one). Just indicate to it: OK, this is to be taken into account.

Repeat it until all things that bother you are spotted and taken into account. Facilitator now has a list of them. You do it until you can feel that your space has no more things in it, and you now are able to put all those things in a stack aside and give yourself a space to breathe and work.

#### **2. Choose one thing to work with**

That's where facilitator must ask you to choose something that you really want to view. What-

ever you choose. Usually my viewers choose the same one which I'd give them — the one with the most baseline (tone arm) action. Sometimes they ask me to do this for them. Thus the work is clean.

Here I want to add some description and my evaluations of it. "Felt sense" that Gendlin mentions here is a very specific thing. It means "the whole feeling of the thing". I would term this "movement" as "itsa maker" — the step where a viewer "looks at his case". This is a very, very important step which often is dropped. What you do here is just be there with your feeling and try to get it as a whole — and you are silent, you do not break the itsa-maker line by analytic evaluations. In some sense, this is "keeping the facilitator's code" by the viewer oneself. All he has to do is just stay with the feeling long enough to let it "speak" at the next step. This is a simple action — first you *get the mass*, then you look at it, then you say *it's a...* . Do not skip the first two phases.

Do not go *into* it. What we need to get here is something called "felt sense". This is a holistic body-mind-emotion something which you sense when you view the chosen thing. It can be very very complex and un-nameable. You do not have to name it on this step, just tune in to it and sense it. Embrace it with all its complexity. Be with it as long as you want, take your time. On this step baseline (Tone Arm) usually go up, sometimes as high as 6. This is OK. You have to contact *all* the mass in it. Do not talk, just sit back and sense it as a whole. And do not do any stupid things about "instant reads" or whatever like this — no, do not interrupt the inner communication of the viewer in no way. Relax and watch you meter. Forget all stuff about being fast and hard and catching all the reads. We do not need them here. Watch the meter, listen for Dixie it plays now... :) [This is a reference to a Bulletin which Ron entitled (as a joke) "Are You Waiting for the Meter to Play Dixie?", Dixie being the title of an American (folk) song. Ed.]

#### **3. Usually it starts to talk now**

If not, you just put all your attention on it, and try to feel its quality, what is it, what is the most appropriate description for it. Do not tell it yourself, do not apply analytical forces of habitual interpretation machines to it, just wait until it pops up in your conscious mind all by itself.

At this point the facilitator has to be very attentive and start to steer a viewer by meter blowdowns, note any long-falls and falls by half-acknowledgements. Half-acknowledgement does not mean that viewer must say anything about what he sees. Viewer just uses this as guiding notes. Baseline at this point start to drop heavily. Itsa occurs. Answers at first look may seem very strange and illogical. This is OK: case is not logical at all. It will clear up in the end anyway. Let it talk by itself. "It's a..."

#### 4. Itsa

Real itsa, if you are patient enough to wait until it happens, gives here a big baseline blowdown, for several units, sometimes from 6 to 2. And here a standard rule applies: do not interrupt the blowdown. Let it happen and let your viewer talk, if he wishes so. Run out all itsa and repeat the steps again from 3 or maybe 2, looking at the state there is now.

#### 5. Processing

If you get stuck, unblock it by any appropriate question or procedure. Here is the place where your tech training applies. Steering / clearing step.

What I do here is handle *all* things that read, by repeater tech: viewer has to compare the "names" he it-sa'd to the thing he has there as a felt sense and look if there is still anything unnamed and unviewed.

Any charged postulates — we repeat them as long as they do not F/N. I F/N each one. Or trace it's changing until we get the basic of it. Then I go back and F/N everything we touched upon on the way. Sometimes it is discharged already, sometimes not. Just check all things to be sure. Usually I say something like "Look if there is anything beyond the description we found, just consult this felt sense again".

This step can be very long, sometimes there are lots of incidents coming up, but I do not run any techniques on them, I just ask a viewer to get a "felt sense" which is at the base of it ("Take your time, do not speak, just tune in into it") and then repeat same steps as above. Of course if he speaks I listen, but just as long as baseline acts. If it is not, I ask my viewer to focus again and feel it, instead of shallow talking.

And we go like this, F/Ning everything that we were able to get and view. We are *not* interested in any explanations, calculations and other talk-talk stuff, what we look for is real *felt release* of it. We erase it. No key outs. Check every reading thing until it just dissolve.

Now you work like that. You remove loads of charge. You do not run any "items". Just do these steps.

Sometimes even actual GPM things pop up all by themselves. When you removed enough charge, you will notice that your viewer mentions same things over and over. These can be things like "roles" that he or certain people play in their life again and again, this can be felt senses which are very hot and do not disappear from view easily, these also can be very persistent goals. You pick them up by meter and steer your viewer into them. After some time, he will tell you with certainty what the "item" is.

Then you make an expanded unblocking on the item (again, be sure not to interrupt the inner communication of a viewer — rather let him to sit a minute or two and look at it, do not start to push him after the first read).

Sometimes, I also use auxiliary processes. This can be anything. If there is a difficulty with some action, I mock up a process based on "reach-withdraw" principle regarding the action. You may also expand it with 4 flows, 8 types of suppression by flows (see *TROM*<sup>1</sup>), whatever. *There are lots of very useful unblocking tools in Grades sheets etc. It takes time to become versatile with using them up to a needed point, and to be able to pick them up as fast as they are needed. You can run simple memory, comm processes on charged terminals, problems, done/withheld, upsets handling, unfixing, right/wrong, as long as you feel it is appropriate here. That's an art, anyway. :)*

F/N everything. And... At a certain moment, the viewer will start to recognize that there is a certain structure to his karma, which is there. He will link parts of it like jigsaw puzzle. Charge will flow by tons when he will get the right items to the right place. You can also unblock any items if there are any. You can unblock the roles. You can unblock emotions — whatever gives you good baseline action.

The facilitator, of course, has to listen and calculate here. He must be a step ahead of the viewer and trace any and all items mentioned, and verify each one for interest and charge. No line plots are built by the facilitator, he just marks whatever the viewer says and keep a log of it.

#### 6. Check

Check if anything else needs clearing *now*. Repeat the steps, if needed.

#### Summary

Make a good work of a viewing cycle, do not miss the focusing step, and this will work like a wonder. It did on me and my viewers.

Any questions, comments etc are welcomed.

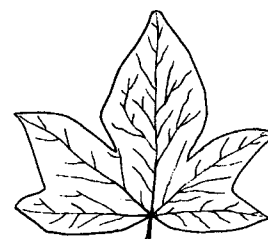
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<sup>1</sup> The Resolution of Mind, a self help book, by Dennis Stevens, obtainable for free download on Internet, see links on IVy's Home page <http://home8.inet.tele.dk/ivy/>

# B

*International Viewpoints*

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