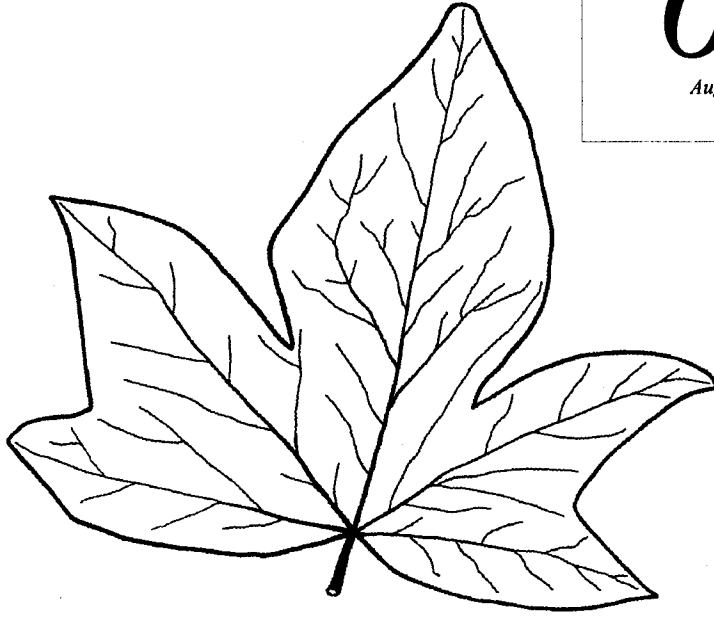
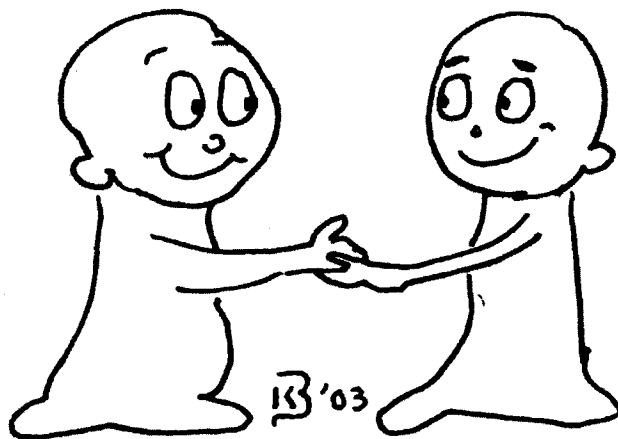
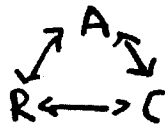


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Aug. 2003



International Viewpoints [Lyngby]



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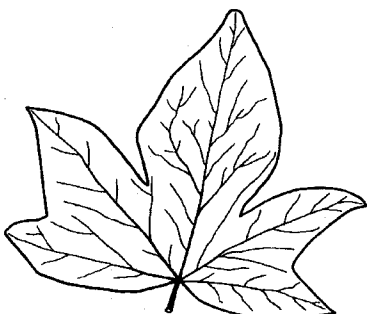
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(Lyngby)*

Number 63

Aug. 2003

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



IVy

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International Viewpoints is independent of any group or organization.

IVy's aim:

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

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

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IVy

Pool Story

by The Pilot (aka Ken Ogger), USA

This little story is an analog of what might have happened to us. This is the reality wars [see The Pilot's "Cosmic History"] and everything that happened subsequently told from a slightly different slant and changed into humanoid terms.

ONCE UPON A TIME there was a big beautiful pool. It sprang from nothing as did the children who populated it. And the pool was one but the children were many.

And the pool preserved the children and the children preserved the pool and all were invulnerable and immortal and many were the games they played for their own amusement.

But one day one of the children peed in the pool. This could not truly harm the pool nor could the children really be harmed, but it gave the appearance of distorting the nature of the pool and contaminating it and many of the other children took exception to this.

Some responded by launching their own waves of pee while others began to attack the pissers and attempted to destroy them and yet others tried to hide or to ignore it or became sick or overwhelmed or even began to preach love and acceptance.

And finally, a few of us just walked away completely, filled with disgust and despair. But that didn't work well either because each of us who left the pool found ourselves completely alone and eventually became lonely and returned.

I came back to a pool where everyone had forgotten who they were and were trying to destroy each other and where the contamination was at the level of hard radiation be-

cause of the nuclear weapons that the children were now continually launching at each other. It's all turned into service fads and one-upmanship and who gets to control who.

The real target is co-existence of static, which is being separate but together and exchanging an infinite variety of creations. But it is a theoretical target, we are not there yet.

The real way up is to make love instead of war, grant freedom instead of control, and share instead of owning. But people find reasons for not doing that. And our once beautiful pool has turned into a cesspool.

You can't as-is by trying to pound the mess out of existence.

Love it, accept it, acknowledge it, let go of it, and put an end to the compulsive create. We have to allow for a touch of everything flashing in and out of existence occasionally, that makes it all very interesting, but there is no need to let the unpleasant stuff hog the center of the stage. □



Holy Cow Series — 4:

Ron's Many Hats

by Holy Cow!, Internet

WHEN YOU READ SHORT biographies of Hubbard's life it is clear he was a multitasking and a genius. It's a picture perfect biography to put on the dust cover of a book. In this article we will, however, concentrate on the many hats he wore as Founder and Leader of Scientology and clear up some confusions between the different functions and also comment on how well he wore the different hats.

The Mad Hatter in *Alice in Wonderland* always carried a selection of hats with him wherever he went. "I keep them to sell" he told people. Hubbard wore all the hats he did — not to sell, but to get everything going and "keep the show on the road". He got to love all the attention and admiration he got from his followers and loathed criticism raised by his enemies. Many of these hats he couldn't easily turn over, and some of them — it seems — he just wouldn't let go of. Since he was so multiple-hatted it could often be confusing to know which hat he was communicating from.

I have composed this long list of hats he wore and will try to sort them out and give an evaluation of his performance hat by hat:

- 1) tech research, C/Sing and auditing,
- 2) Scientology writing and lecturing,
- 3) goal making,
- 4) policy making and writing,
- 5) manager of organizations & Sea Org commodore,
- 6) public relations and promotion,
- 7) fighting psychiatry and 'the enemy',
- 8) he found time to make photos and instructional films,
- 9) he wore the hat as founder of Church of Scientology and Source.

That is a lot of hats — and I have probably not listed them all.

Tech Researcher

To me the Tech is Hubbard's true legacy. He was an intuitive researcher with an engineer's approach. There is very little formal research of the type universities condone. He would get

these bright ideas, while working with the subject as an auditor or case supervisor and test it out and release it. He was depending on feedback from his auditors for the final testing. His *Book One, Dianetics MSMH*, is an early example of that. At great length prenatal incidents are described in the book as the basic area to address. Yet applying the methods of the book (Book One auditing) or later versions of Dianetics (NED), this prenatal period only rarely shows up in auditing and has proven of little consequence for cases. In other words the importance it was given wasn't based on thorough research. It was based on the maxim that the basic incident needed to resolve the case is earlier and at the time past lives wasn't suspected or looked for. When his auditors started to apply Book One auditing, past lives turned up very quickly and the prenatal period rarely did. Many of his ideas were great, but not fully tested. His method was to release promising but untested processes to his auditors and then they would test them. Early on this led to the release of many approaches that later proved insufficient. You may say, as the Tech and the Bridge kept developing, we were all guinea pigs. The subject as an applied practice had many ups and downs. Many of its goals it couldn't live up to in terms of ability achieved or time needed to achieve them. Later all his findings got organized into the line-up we knew as Standard Tech and the Bridge. It contains only a fraction of all the published processes. The Pilot, the Freezone researcher, says about 10%.

Even to this day little evidence exists, that Standard Tech is the ultimate approach. Critics say it's expensive and time consuming. Old-timers tell you about "old" processes that worked like dynamite, but were abandoned. As an auditor I know that Standard Tech works very well. Hubbard's Tech accomplishes results that were unheard of prior to Scientology or in other therapies or spiritual practices of the day.

But it is evident it was never fully re-evaluated in hindsight.

Tech writer and lecturer

Hubbard had a background as fiction writer. He had developed a tremendous ability to write with great speed with little need to go back and do corrections. He would lecture without notes, recorded in his famous taped lectures. It was an approach of first inspiration is right and just go with it. Put it out there, let us work with it as a group and then pass final judgement. As a result we have a tremendous body of work of published materials. Students would say there is way too much. Scholars and researchers would say it is a marvellous treasure. What we have in the Tech Volumes, in his books and the hundreds and hundreds of lectures is a time track of all his research and teaching activities. Since it was recorded or written at the time it took place, it is a tremendous resource. It is what historians call source materials. Original recordings and documents. Hubbard was very proud of his writings. He wouldn't always revise earlier materials for proven mistakes. The description of the prenatal period is one example. Another example is from *A History of Man*, where whole track incidents containing the Piltdown Man are described. The Piltdown Man was a prehistoric ape man found in Britain. It turned out to be a hoax and a practical joke by "the finder". Big scandal. Yet this wasn't revised in later editions of the book. Scholars will appreciate the fact that it's left in there. Students won't. In my opinion the luxury of hindsight is precious. It may be a risky, and by scholars considered a sacrilegious undertaking, but as far as the applied technology is concerned, it needs to be compiled into textbook form, videos etc. with all the benefits of re-evaluating the Tech in the light of practical experience and years of application. This technology could benefit the many, if these books were easy to understand and widely available.

Goal maker

The goals of Scientology have been expressed as: "a world without crime, war and insanity. A

world where honest men can prosper." For the organizations the goal has been expressed as: "a Clear Planet". For the individual as: "reaching the state of Clear and OT".

These are the goals Hubbard dreamed could become reality if the Tech was fully refined and applied on the various dynamics.

In an early writing called *Essay on Management*¹, Hubbard describes goals and goal makers:

"Goals for companies or governments are usually a dream, dreamed first by one man, then embraced by a few and finally held up as the guidon of the many."

Famous goal makers in history mentioned in the essay are Jesus, Muhammad, Alexander the Great and Jefferson.

In the same essay he also writes:

"But he [the goal maker] is seldom active in management itself. When he becomes management, he ceases to formulate steps to be taken as lesser goals to greater goals and the group loses sight of its goal and falters. It is not a question of whether the dreamer is or is not a good manager. He may be a brilliant manager and he may be an utter flop. But the moment he starts managing, the group loses a figure-head and a guidon and gains a manager. The dreamer of dreams and the user of flogs on lazy backs cannot be encompassed in the same man, for the dream, to be effective, must be revered and the judge and the task master can only be respected. Part of a goal is its glamour and part of any dream is the man who dreamed it. Democracy probably failed when Jefferson took office as president, not because Jefferson was a bad president but because Jefferson, engrossed with management, ceased his appointed task of polishing up the goals."

To Hubbard and his followers this conflict between goal making and managing was ever present. In all his active life, Hubbard was known as the boss, the top manager and

¹ printed in *Technical Bulletins* ("The Red Volumes") Vol. 1, p 133 in older editions, *Organisational Executive Series* ("The Green Volumes"), Vol 7, page 243 in the older editions, and partly in the book *How to Live Though an Executive*

commodore and not as a lofty independent goal maker. The movement has suffered greatly as a result of his image and the goals getting tarnished by the "down and dirty"¹ duties of a manager.

Policy Maker

Policy making is: "the act of envisioning the already established goals and purposes of a business and formulating workable rules, procedures and methods of operation to attain them now and in the future." (Quote from Admin Dictionary). We are down to the guidelines for how to conduct business and make money:

"Policy is such things as the organizing board, hats. It is how to write letters. It is how to get the show on the road, keep it there and handle the bumps. **Policy** is the broad general outline originated by top management." And: "Policy is a growing thing, based on 'what has worked'. What works *well* today becomes tomorrow's **policy**."

In many respects Hubbard was brilliant as a policy maker. He would first do things himself or run pilot projects. He would develop a whole philosophy around groups and management of groups and organizations, that has many gems in it. All this led to growth, expansion and dissemination of the Tech. But his deep involvement with management and policy making also tarnished his image seriously.

As was said in "Essay on Management": "The dreamer of dreams and the user of flogs on lazy backs cannot be encompassed in the same man". That is not the only problem. As time went on Hubbard got more and more set in his ways and policy with it. At some point he announced Standard Admin:

"There is a thing called standard admin. It comes from the policy letters. When we produced the wild, soaring tech stats with the Sea Org Class VIII auditor program it was by putting in the exact processes and grades. By going super standard we got 100% case gain. It is the same with policy. If you get an org in with

super standard policy — promotion, form and admin — the stats soar." (HCO PL 25 Oct 68).

The "soaring Tech stats" of Class 8 were actually very short lived. The Class 8 program caused an upswing because it was the newest and latest. The public flooded in with renewed hope to get their cases handled. The real problem at the time was however Quickie Grades (meaning only using one process per grade and sometimes not even run that to full result) and that wasn't fixed with Class 8 so the newness effect soon faded. The boom was not a result of "100% Standard", but a fad. You did get a feeling, starting with Class 8 in 1968, that Hubbard feels it's all done and said. And when you look at his previous production since 1950, you can't blame him. It's a tremendous body of work; he may have set a world record among philosophers and non-fiction writers. Maybe that's why he is set on declaring all the policy he has formulated and written up for "Standard Admin", meaning it gets some kind of status of Holy Scripture, that shall forever stand and be followed. It gets elevated to the status already granted to the Tech by the release of Class 8.

Manager

Hubbard had a tremendous charisma. He could inspire staff to go through hell and high waters to carry out his plans and orders. A Scientology friend of mine told me, that he often would get this response when he told public about the wonders and expansion of Scientology: "That's not possible!" My friend's response was: "That's right!" His point was that Hubbard and the organizations had done the impossible. This was due to Hubbard's Tech and goal making, but his personal charisma was an important part of this too. As a manager he could really make things happen. He figured he would five double the stats and the production of any Scientology area he took direct control of. This is of course very impressive and possibly why he kept being the Executive Director and later the Commodore. But he also reveals a history of deciding to "bypass and handle personally" and in this way unsettle and sometimes in wrath

1 Down and dirty: involved in the everyday running of the a business and not afraid of getting dirty or do the worst job. (definition by an IVy reviewer).

dismantle his existing exec strata. This frequent change of top management escalated in the seventies. The leadership changes "made it look like a banana republic" as one cynical person commented. When you see how many things he overall was involved in, you get the impression that he was working on his image and legacy, and liked to show off his tremendous abilities including telling existing leadership, that they weren't up to his standards. In hindsight it would have been much more ideal, if he had built up a stable leadership he felt he could trust and had concentrated on the Tech and goal making. There were many loyal, able and well-intended candidates for the top positions.

Promoter

Hubbard was the principal promoter of Scientology and the organizations. Early on through personal appearances and later through articles and promotional writings. I found it a little pitiful, when I saw Hubbard's books and the only promotion on the cover was a quote from the author himself. No reviews to quote. Also the organizations' magazines had this Hubbard Policy to follow: The only author's name allowed in the magazines was Hubbard's. Not even the names of the editorial staff had any place there. It must have been a lonely life off-stage. Another conflict here is, that salesmen and promoters are not always known for being entirely truthful; and that hurts the credibility of the basic subject. The declaration of "Standard Tech" and "Standard Admin" are examples of that. The above quote announcing "Standard Admin" is dated Oct. 25, 1968. That is only two months after the release of Class 8 and "Standard Tech". Hardly enough time for conclusive testing. "Standard Tech" was great promotion at the time. The Orgs got flooded with business. But as mentioned it didn't correct Quickie Grades. "Standard Admin" made staff feel proud, study and work harder. It soon became clear, that there were plenty of additional problems not yet tackled, technically and administratively. They adroitly got swept under the rug by the promotional people and sales personnel. Hubbard promotional statements got elevated to Scripture. And again, he didn't like to revise his earlier writings which left the infallibility of "Standard Tech" and especially "Standard Admin" in there as Holy Cows.

Crusader

Throughout his Scientology life, Hubbard was haunted by various hostile groups and individuals. Psychiatry, AMA and various governments and government agencies as FDA (e-meter raid 1963), FBI (snow white raids 1977), IRS (about tax-free church status and own income tax), State of Victoria in Australia (Anderson Report and a ban in 1966) and British Parliament (foreign student ban 1968). He established Guardian's Office to deal with all that but was always passionately involved in these fights and conflicts. He was looking for one common denominator between these attacks in order to identify the "real enemy". He was suspecting a small group of "insiders". I can't for a fact tell you what would have happened, if he hadn't been involved in all these fights. Maybe they were necessary. Maybe he was onto something. My suspicion is however, that we would all have come out a lot better if he hadn't been so passionate about "the enemy". In speech — if not in action — he also took on "vested interests" and powerful groups like international bankers, the Rockefeller Foundation and other suspected insider groups. Not to speak of "squirrels". His declared goal in 1968 (Ron's Journal 67) was to "handle the fourth dynamic engram". Sort of being the new sheriff in town, that single-handedly cleans it up with his gun and fists. Only he wasn't talking about Dodge City, but about the whole planet. This put us all in way over our heads. Arguably Ron's Journal 67 marks a turning point. Hubbard wanted to pour considerable work and resources into this fight. He introduced a tough Ethics system to get the most production out of his staff. Much of the revenue was used to build up the Sea Organization, with the goal of "Put Ethics in on this Planet". Under Mary Sue's leadership the powerful (and expensive) Guardian's Org network was established to take care of PR and covert operations. It has been described as a spy organization, complete with dirty tricks, planted spies in the press and government and a big legal department. The covert GO operation known as Snow White led eventually to the FBI raids in July 1977 and the criminal conviction of nine leading GO execs, including his wife, Mary Sue.

This belligerent attitude has been "cast in concrete" as policy and Scientology offices continue

to exist to carry on the crusade. A later article in the Holy Cow Series is devoted to "Dealing with the Enemy", where we will go in more detail on this and the ethic system of Scientology.

Photographer, Film Maker and Musician

Here we are into Hubbard's hobbies. He has done good work in these fields, which is remarkable. But it gives me this impression, that much of what he did, he did for show, to build up this super-human image as part of his legacy and to extend his biography for dust covers. I find his music great and refreshing; his photos and tech films do not appeal to me, but that is a matter of taste. The tech films are instructive as visual aids and a good practical help. But according to different accounts the atmosphere on the film set was very unpleasant, and it seems to be reflected in the frozen acting.

Founder and Source

Hubbard used the title "Founder" under his name on many of his technical writings and policies. He was the founder of the Church of Scientology. He also described himself as "Source", meaning source of Scientology. This is on the Org Board and many other places.

I am an ex-member of the Church of Scientology, so you may excuse me, if you think I am disrespectful and maybe sacrilegious.

But personally it repels me, when he tried to elevate himself to a religious figure and his writings to infallible Holy Scripture; you were not allowed to discuss, disagree with or try to use them for further research. Hubbard says, that the only reason you get confused or can't understand (or agree with?) his work is, if you have a misunderstood word. I have cleared up all my misunderstood words and after understanding his writings and applying them I ran into a couple of Holy Cows and many arbitraries.

When I look over his works I find them a great inspiration in many fields. They could inspire a renaissance in areas. But I see the Tech alone as his legacy for the ages. But all too often the elevation of his writing to Scripture and, as we have seen, his many hats and the built-in conflicts have led to a very unfortunate A=A=A=A type of thinking between Tech, admin, promotion, crusades against 'the enemy' and (as will be covered later) Ethical conduct, that became a narrower and narrower path.

This instils a robotic and passive attitude. We need to break away from that and in the most disrespectful way bring about a renaissance anyway. Somehow, step by step, Hubbard turned from showing courageous disrespect of Authorities in his early work into building himself as an infallible religious figure you had to worship. Copernicus, Galileo, Giordano Bruno and Edison are my heroes in history. Galileo got jailed, Bruno burned alive by Rome, both for heresy. They stood up for free thought, science and technology. I want to include Hubbard as an inspirational figure, but he has to promise me, that he is not running for Pope of Rome.

Holy Cows

The A=A=A=A equation between Tech, admin, promotion and crusades as all being Scripture is certainly a Holy Cow. It's held to be true by the Church of Scientology, but it isn't. The biggest outpoint in Hubbard's professional life is however in my opinion, what is not there. Maybe it exists in archives as unpublished instructions, that wasn't carried out. It is this: Regardless his extensive writings on know-how and hats, there are now vital hats and hat write ups missing. He was the researcher and tech writer of Scientology. These hats were never turned over. He was the policy maker and policy reviser. These hats haven't been turned over either. In the six years between his sudden retirement in 1980 and his death 1986 this was apparently never taken care of. All this is of course part of the 'Group Engram' described in the first article in this series. It raises a number of questions in my mind: Was he reluctant to turn these hats over as he felt it would hurt the integrity of the subject or his legacy and his image? Was there foul play involved and write ups do exist but are suppressed? Or, as some have suggested, was he completely burned-out after 30 years of non-stop creation? He still wrote "Battlefield Earth" and "Mission Earth" in retirement which only makes the situation even more mysterious.

With a streak of malice, I will describe the current situation in Church of Scientology this way: It can best be described as a body or Genetic Entity without a thetan. The vital functions that weren't turned over of policy making, research, correction/revising of existing tech and especially of policy comprise to my

mind an organization without a head or thetan — real leadership is missing. You could describe it as a plane flying on autopilot (using existing tech and policy). To me it is the biggest outpoint in Church of Scientology today. Hubbard's Tech may be timeless but policy, promotion, dealing with the enemy etc. are not and these functions can not be performed rotely "according to ancient Scripture". It takes an alert and responsive leadership to take care of business. They must have freedom to adapt and modify things as do other organizations like governments and private businesses.

The tragedy of Hubbard's life was perhaps, that he was so good at so many things. He was the dreamer of dreams par excellence. But gradually he got dragged into the role as the user of flogs on lazy backs. As a crusader against the fourth dynamic engram he stretched resources to the maximum, and introduced a new objective that was remote from the self-improvement business of the organizations. And as he wrote in 1951: "The dreamer of dreams and the user of flogs on lazy backs cannot be encompassed in the same man".

In the Freezone we want to polish the goals of the Tech. Let us clean that up, and put all the

rest in a pile for possible recycling. Let's Keep the Technology Working.

Holy Cow Rundown (4)

The Holy Cow Rundown that goes along with this issue, 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.

No leadership
Pretended leadership
No LRH Hat turnover
Stolen Hats
No research
Notes, not research
Too much data
Outdated Policy
Outdated Tech
PR out of date
Authoritarian Policy
Authoritarian Tech
Goal making getting corrupted
Goals being compromised
(list tentative at this point — qualified input needed)

□

Death:

Virginia Downsbrough

by Nikolay Brovcenko, Australia

"M. Virginia Downsbrough, 87, died Tuesday 29 April 2003. She was born Feb. 10, 1916, in Baltimore. A retired schoolteacher, she was a three-month resident of Las Vegas. She is survived by her sons, Anthony of Las Vegas, and Peter of Brussels, Belgium; four grandchildren; and two great-grandchildren." From *Las Vegas Review-Journal*.

This is an initial announcement.

Virginia was / is of such immense & unique spiritual powers, that our physi-

cal loss is actually heavens delight in welcoming her there and letting her flourish and bloom in the hereafter.

It is my intention to write a more extensive obituary for Virginia and it will probably appear in the next IVy.

If you have any important data, rush it to me, Nikolay Brovcenko at <nbrov@txc.net.au> or Nikolay Brovcenko, PO Box 23, Kilkenny, Australia, 5009

□

Sehlene LeCornu left her body on Friday, 6th June, after a long terminal illness and a very short

hospital stay. Sehlene was IVy's USA distributor for some years until her health forced her to stop. □

Basic Exercises and Coaching, Part 6

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.]

Q&A

BASIC EXERCISE 8 is "Q&A". [Reading bulletin] "Purpose: To teach the student not to Q&A with his eductee by having him deliberately do so".

Originally a Q&A was defined as "the answer to the question is the question itself". "Why does the sun shine?" "Because the sun shines. The sun shines because the sun shines. That's why the sun shines". Q&A later came to mean that the eductor changed the process the minute the eductee changed.

You say, "How are you?" And the guy says, "Ooh, I got a pain in my stomach!" And you say, "Go back to the earliest incident containing a pain in your stomach. What are you looking at?" He says, "My brother". And you say, "From where could you communicate to your brother?" He says, "Uh, uh, from a refrigerator". And you say, "Tell me a place where a refrigerator would be safe". In other words, for every answer he gives you, you change the process. And you end up in a labyrinth, or a maze, that goes nowhere. Nothing ever gets completed.

Technically, Q&A is any action which diverts you from your original purpose. The example given here is, [reading bulletin] "Eductor: Is water wet? Eductee: It's hot in here. Eductor: Okay, I'll open a window. Eductee: I'm stuck in birth. Eductor: Go to the beginning of the birth engram. Eductee: I can't think. Eductor: Oh. Think a thought that you can't think. Eductee: The cans are all wet. Eductor: Thank you. I'll wipe them off". It'd drive you crazy! That's how he got driven crazy anyway, partly.

Suppose an instructor says, "All right, Joe, I want you to process Bill today". And Joe says, "I don't feel like processing anybody". Pretty soon the instructor is giving Joe a session on why he doesn't feel like processing anybody, and gives him something else to do. That validates Joe's reluctance, doesn't it? That's Q&A. The proper action for the instructor would be to say, "Okay, why not? Okay". That's a little Q&A, getting the considerations off, and acknowledging them, and then the instructor might say, "Fine, Joe, you can use that table right over there".

The drill

The coach instructs the student to begin an educting cycle. When the student does so, the coach will originate various responses, and the student is to change the process accordingly, or do what the preclar wants to do. This of course is opposite to any usual educting action, but by deliberately practicing Q&A, the student will know what it is, and why not to do it. The drill makes it more recognizable to the student and by knowing how to deliberately Q&A he is less likely to be afraid of doing it.

Now there is what can be called "judgmental" Q&A. You might start a process and realize it's so broad and covers so much territory it's going to take seven thousand hours to flatten it. So you break it down into component parts that the eductee can confront and handle. You break the process down into parts. You flatten them and complete them. When you're done you go back to the original process. Q&A of that kind is acceptable provided that the original cycles that were started are completed. As long as you don't wander too far down a chain of change.

Technical Q&A

Some processes, such as bodygrams, are deliberately and knowingly Q&A processes. You get the guy in an incident, he starts to go through

the incident and starts to give responses that are in the incident, and you ask him questions about those responses because by identifying them, it makes the incident run more easily. But technically that's a Q&A. Instead of running the incident you're asking questions about the responses in the incident. So very technically speaking, theoretically speaking, in a very puritanical principle, that's a Q&A. An assessment is a Q&A. You assess a list of things, and you find the one that has the biggest read, and then you process something on that. Technically that's a Q&A.

A Q&A is anything which diverts you from your purpose. It can be said that the physical universe is a Q&A. That's why a being can get very frustrated. He says, "I'm going to have that thing, now!" And it doesn't appear. He's got to go through this ARC lag called the physical universe before it finally appears. And if he reacts and responds to enough of the things that get in the way while he's trying to get it to appear, and he Q&A's with those enough, he gives up on his purpose, or suppresses it, and it never appears. In educting it's all of those cycles that you're getting him to confront and handle so he can make his creations appear. Creations, to a clear, appear.

So Q&A is a very important drill, and we have the person deliberately do it. Instead of avoiding it, or being afraid of an unknown, we make it known, so it can be done deliberately or not. That's the purpose of a drill of this kind.

Evaluating, invalidating, and advising

Basic Exercise 9 is "Evaluating, Invalidating, and Advising". Again, these are things that you don't do in session, but you need to know what they are.

In working with student processors over the years, I observed that the ones who had a lot of upsets and a lot of difficulties with their preclears and eductees were the ones who were afraid to invalidate or afraid to evaluate. Because of their fear of doing it they resisted it so hard that they brought it about. Therefore I devised this drill so that the student would gain the certainty, the confidence, and the knowledge, that he could invalidate, evaluate, or advise, whenever he wanted to, and he would know what those actions were, which would

give him the freedom not to do them. So that's what that drill is for.

Identification/misidentification

An incorrect evaluation is a misidentified datum, which adds to the misidentification that's already in the bank. The bank is primarily composed of misownership or misidentification. So if you give someone an evaluation that isn't correct, you've added to his bank. Evaluation, in the negative sense, invalidation in the negative sense, and even advice, in the negative sense, all add to the eductee's bank rather than putting him in more creative control over it.

Invalidating an individual is not necessarily a correct identification. But even if it is correct, it can lead to awareness without control, and he'll probably feel degraded. By not admitting it, or pretending it doesn't exist, at least he hasn't had to feel degraded.

Advice for the most part is about as useful as tusks on a jellyfish, although occasionally it can, when clearly given as your opinion, provide a person with an external frame of reference and another point of view with which he can compare his own.

A correct identification and indication is in fact an evaluation. But it doesn't add to the bank; it lessens the bank. Learning to identify and indicate to an eductee is an art that requires great precision so that you don't end up with negative evaluations, negative invalidations, and negative advice. You ask questions to identify, and when the guy gives you the answers you feed those answers back to him, which are his own identifications. Because these are his own identifications, and they're correct identifications, they resolve things.

Creating the session space

Basic Exercise 10 is "Creating the Auditing Space", or the educting space. Some people have never practiced the skill, through a body, of generating space around themselves. We all do it to some degree. We have our apartments, we have our cars, and we have this and that, and that's kind of our space. But your space is wherever you make your space. People have points around their body that they don't necessarily put there knowingly, but you can learn to do this knowingly.

The purpose of this drill is to train the student to create the space of the educting session. If you include the eductee in your space it's easier to process him than if you leave him outside of your space!

This is a mechanical drill of learning to create a viewpoint in the space of the room, or in the corners of the room, and make that the space in which you're doing the educting. You tend to maintain control over the space you create. Then when you've got a session going, man you know where the space is and you're in charge of it. If you do this drill well, all hell can break loose outside of that space and the session will go right on. The guy can be so much in session with you that the door could fall off the educting room and you look at him and say, "Sorry about that", and he says, "Sorry about what? Huh?" He didn't even notice.

This drill gives you another element of control of a session. Knowingly, again, instead of just automatically, or by accident. The bulletin has diagrams of how to actually put a point out and make space. If you want to make a box, for example, you need eight points. It's an excellent drill in creating viewpoints. It's an important thing to be able to do — create the space of a session.

Placing intentions

Basic Exercise 11 is "Placing Intentions". The purpose of this drill is to teach the student to create a communication, or a reality, or an affinity wherever and whenever he wishes. The ability to create an intention in any specific place, or space, or mass, or time, whenever one wishes, makes educting more precise and effective.

This drill was done in Scientology by looking at an ashtray and saying, "Stand up", and then picking the ashtray up, holding it in the air and saying, "Thank you. Sit down". Ashtrays are very frustrating, though. The drill left the student feeling frustrated after awhile because he knew that darn ashtray should rise by itself with enough intention. It tended to bring about losses for people. So we don't do that. We do it with a coach. We have the coach hold up his hand and say, "I want you to create an intention for my hand to move. When you do, I'll move my hand".

Not sent across distance

The intention must not be sent across the distance with words. People get their verbal communication identified with their intentions. They think the words convey the intention, and to a degree, they do, but it's a via, and a slow via. Any person has the ability to create an intention at any point in space and time he so desires by simply generating it right there. It doesn't have to go across time or across a distance. It's just generated, instantaneously, in that space. It doesn't travel from your head to the other person's head.

An intention works far better when you just simply create it, boom! You can get this idea across to someone by saying, "Get the idea that in telling my hand to move, there's a fireball of an explosion in my hand, and that fireball, that explosion, has in it the command to move. But don't send it to my hand, just create it right where my hand is". That's a mockup, it's not an intention in itself, but it can help someone get the idea.

The laws of the physical universe have space, distance, and time in them, you know, across a distance to a receipt point. But that's not a law of beingness. That's a law of matter, energy, space, and time. It's a physical law, not a being law. A being can generate an intention at any point of view, or in any viewpoint, or at any point in space, or no-space, he wishes to, instantaneously. Boom! This is a drill in doing it.

The drill

The coach instructs the student, "Put the intention in my hand to move, and then I'll move my hand". I will say, "Put the intention in my hand before you say 'move'. Have the intention be in my hand before you say the word". I'll have him do that until I can feel that intention before he says the word. Then I'll have him create the intention at the same time as he says the word. And then I'll have him put the intention there after he says the word. In other words get it under control so he can accompany his intention with words, or keep his intention separate. Knowingly, again, instead of unknowingly. As I said, it's best done not by sending it; it's best to just generate it right there. The words are just a signal to implement the intention; they aren't the intention itself.

Then you have the student do it silently. You say, "I'm going to hold my hand up, and you put out the intention for my hand to move, and I'll move it". If there's good perception between the student and the coach, when they develop this ability very, very well, the coach will actually feel a physical sensation in his hand when that intention is created there. Sometimes it's a tingling sensation, or a warmth. There's an actual energy involved with the intention. You can get to a point where the other person's intention is actually moving your hand, but there has to be a high degree of trust between beings before that happens.

When the student can do this well, then the coach can say, "Now I want you to not only intend my hand to move, but intend how far you want it to move, and in what direction". How do you know the success of that drill? Whether the coach duplicates the student's intention. If it isn't being duplicated, the student isn't reaching that coach or delivering his intention. And just because you can do it well with one coach doesn't necessarily mean you can do it well with everyone, because people have different resistances to perception.

Physical motion

Sometimes a student will try to use physical motion such as head motion to project an intention. That's something you have to watch for as a coach. When you learn to deliver an intention well it does not require effort or motion.

So this is a specific mechanical drill on the delivery of an intention so you know exactly how to do it. Also, you certainly should be able to deliver one with your voice. But sound has got to travel across a distance. That's a harder way to deliver an intention than simply creating it in the space you want it to be in, which may be why we mocked up that way of doing it in the first place.

The coach can devise variations of the drill. For example, he can say, "Now I'm going to get 10 feet away from you, and I want you to put into my body the intention to turn around. I'm not going to turn around until I feel that intention". That would be an extension of the drill.

Develops ESP

The bulletin says, "A sharp coach can quickly perceive the solidity and effectiveness of the

student's intention. With the coach's assistance the student's ability will rapidly improve". You're getting objective feedback on the delivery of your intentions. And it's a route to the development of good ESP.

You can get so adept at this that once in awhile if you slip up and ask the wrong question, but have the intention of the correct question in mind, the question you intended will be answered, rather than the question that you asked in error.

Placing intentions in life

Years ago Burke Belknap used to always be able to get an extra cup of coffee in a restaurant. You know waitresses often build walls around themselves so they can complete their cycles instead of constantly being interrupted by customers. Well when Burke wanted an additional cup of coffee, he'd mock up a full, complete, steaming cup of coffee, right in front of where the waitress was walking, and make her walk through it. She'd walk through this cup of coffee that had an intention in it something like, "over there, that booth". She'd stop, look around, get the coffeepot, and walk over and fill up his cup!

It's a marvelous thing. Girls do this. They want a guy to kiss them, so they go over and get in his head and be the guy and say, "I want to kiss her". He reaches over to kiss her, and she gets back in her own head and enjoys the effect. He says, "I don't know what happened to me. I had this sudden impulse to kiss you, I mean, I'm sorry, I mean I just couldn't help myself!" And she says, "Oh, well, that's all right".

We all know how to use intention. You've probably played with it. You look at the back of somebody's head with the intention that they turn around and look at you, and pretty soon they turn around and look at you. This is just a sharpening and polishing of that ability. We do deliver intentions, but often it's not a learned ability, a specifically taught ability. This is an opportunity to learn to use the ability knowingly. It's a very explicit skill. In session you want it under your deliberate control because you are continually delivering intentions to an eductee in session. So this is practice in doing it. It's a very important drill.

Controlling minds and bodies

Basic Exercise 12 is "Controlling Minds and Bodies". There's a simple datum, that if a person won't let you control his body, he won't let you control his mind. If you reach over and take somebody's hand and they have resistance to your doing that, then they will mentally resist you. A useful datum. When somebody gets in an argument and says, "Don't touch me!" it isn't just their body they don't want you to touch at that point!

This is a drill in the handling of bodies particularly. We have a certain amount of social distance that's kept. Each person has his own little private space. You can intrude on a person's space by getting too close to them. You might not mind somebody talking to you and standing 18 inches away, but if they get 12 inches away, maybe that's too close. A stranger, anyway. There's a comfortable distance factor. Well that can be altered, and you can learn to handle that. Many people feel a little bit of discomfort about touching, or handling, or physically making contact with other people. This drill helps the educator, who will sometimes run objective processes that involve physical touch, to do so with comfort and confidence.

Exact amount of contact

The coach says, "I want you to steer my body around the room with intention". He then lets the student just easily steer him around for awhile, making sure that the intention is clear, and that the contact is not too light, too tentative, nor too firm, using the exact amount of comfortable contact needed.

By the time a student gets through this he's perfectly willing to touch his eductee and he doesn't have any hesitation about it. What if the eductee has hesitation about it? In that case the processor can say, "We're going to run a process in which I'm going to touch you. I'm going to touch you on your arm and then I'm going to let go, and then we'll see what happens. You ready? Good. Here. What happened?" The educator touches the eductee until the eductee finds the considerations that make him feel resistance to being touched and finally he blows all of them, and he doesn't mind being touched. At which point the educator can touch that eductee's mind a lot better.

You have to be free to touch, or handle, or make physical contact with your eductee's body, male or female, big or little, old or young. That's what this drill is designed to help you do, comfortably and easily, and with certainty. If an educator is unwilling to handle or control an eductee's body, he is not very able to control the eductee's mind and bank. And as I said, if an eductee is unwilling to let an educator direct his body, he's unwilling to let the educator direct his bank and his mind. That's where the objective processes come in. If he's willing to give you his hand, then he's willing to be touched in other areas, mentally, emotionally, and so forth. It's a good drill.

Handling upset people

Basic Exercise 13 is "Handling Upset People". Its purpose is to get the student to feel confident that he can handle and help an upset person. Sometimes people will come in for a session already upset, and sometimes they will get upset in session. This is a drill in how to handle them. The coach will mock up bigger and bigger upsets for the student to handle, and coach him on those upsets until the student can handle them and get the eductee back in session.

An eductee might say, "I'm leaving. I just don't want you to process me anymore", and start to leave. The unskilled educator might say, "Oh, gee, I'm sorry. What did I do?" At which point the person looks at him, says, "Go to hell", and storms out the door. The more confident educator might say, "Hold it"; put the intention in the eductee's head to stop, and say, "There's an upset". "Goddam right, there's an upset!" "Ah, I did the wrong thing". "You're damn right, you did!" And he begins to get enough identification that as the indicators start to improve, the eductee is back in ARC with him, and he can now start asking questions.

Quick assessment

This is a drill in learning quick, correct, assessment methods to assess the condition of the upset person. When the upset is recognized sufficiently enough that good two way ARC is possible, the educator and eductee can then work together to complete the job of handling the upset.

An educator who's afraid of somebody getting upset is going to have problems. As I said before, if he's afraid of evaluating, he'll evaluate, or

afraid of invalidating, he'll invalidate. Similarly, if he's afraid of handling upset people, he's going to have upset preclears and eductees in session. If he gains the confidence and the certainty that no matter how upset the eductee gets, he can handle it, he very seldom will have upset people in session.

This drill helps the student eductor learn the skills necessary for handling an upset person. You want to make sure he gets the confidence necessary to accomplish that end. The drill is done both with and without a meter. Notice that this Basic Exercise is almost 4 pages long, so you can see its relative importance is pretty high. We don't usually write our Basic Exercises at such length.

Additional comments

Bulletins, particularly Basic Exercises, are very carefully written and edited, and in a sense every word is important. So make sure you understand the bulletin and that you duplicate its content, and that you duplicate it in terms of action as well as the verbiage. If you don't understand it, or are not sure of it, then check with your instructor and/or your dictionary. Do the drill as it's described in the bulletin. Don't get into more fancy forms until you've flattened and completely accomplished successfully the

drill as given in the bulletin. After that you can extend the drill. Any drill can be expanded upon to improve the skill of the individual in doing it. But we've had coaches take out a Basic Exercise and say, "We don't do it that way anymore", and do some completely different drill that has nothing to do with the one on the paper. Don't do that. The coach is given specific directions as to what to do and what to tell the student to do. So do it that way.

I want to reemphasize one other point. As a coach, tell the student what you want him to do, not just what you don't want him to do. You can tell him what you don't want, but you must also tell him what you do want. For example, "Every time you give me a command your foot is going up and down. Hold your foot still, okay"? Tell him what you want. The clearer you are in your directions to your student, the easier it is for him to carry them out, and the more quickly he'll accomplish and successfully do the drill.

Do you see how all the factors in these Basic Exercises add up to those components that make a session run well? You practice the precise skill of each of the components, and then you can put them together and give an effective session.

End of Part 6

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Reminiscences of Ron: 10

Ron and an ACC

by Pat Krenik, USA

SINCE I ATTENDED THE 19th ACC¹ perhaps you might be interested in my impression of LRH. He was beefy, friendly, red-haired and near-sighted. Some of us students once argued over his height, with guesses that ranged from five foot nine to six foot tall. There were even some who believed he had the ability to change his height! He had a highly developed sense of humor, and a remarkable ability to recognize faces and names. He was accessible to his public. Students sometimes shared his table when he ate at a restaurant, or he would stop on the street and talk to you and tell you that your child is "a bright one."

I think it is time to throw in some Ron stories. It will help in picturing the social side of LRH, back in the days when he truly had a social side. Needless to say, his communication skills were excellent, and he had a fine family. Katie, his older daughter, was in the area, as was his son, Nibs. Mary Sue was very loyal, and loved him. His oldest daughter by Mary Sue, Diana, was about eight years old then, used to play in the front yard around the Washington D.C. Org. Quentin must have been about three or four. Ron used to call him "twinkle toes" because of the way he would walk down the stairs on his tiptoes.

Gone clear

There was a lot of chitchat going on when I first arrived in Washington D.C. to sign up for the

ACC. The rumor was someone had gone clear in the HGC (Hubbard Guidance Center). The story was that he went into session as an ordinary human being, and came out of session with no memory as to who or what he had been in this life, or what this society and its standards were about. His name was Ralph, and I talked to him at that time, but he didn't admit to being clear, and he was never declared to be clear. He spoke his English as if highly educated, but claimed that as a being he had been stuck in a spaceship and suddenly came to Earth. When he arrived he found his body surrounded with mental image pictures. Deciding he didn't need or want them, he just erased them. The problem was that his orientation was from a different planet. He was surprised that the "atmosphere was condensing", that we didn't have climate control and that the sidewalks did not move.

He hung out with LRH, who had to teach him simple things like eating again.

John Farrel

Whatever had happened, it was spectacular. Later, Ralph was the source of two of my favorite Ron stories. In both stories a colorful fellow named Johnny Farrell, who vanished from Scientology about 1959, starred. In the first story, there was a Congress, (gathering of Scientologists) and LRH was dutifully saying goodbye to the crowd one by one as they stood in line. "Good, glad you could come," the usual small

¹ Advanced Clinical Course. Six week course, normally led by L. Ron Hubbard, for trained (advanced) auditors. It was on these courses that Ron did a good deal of research in the 50s — those attending were both auditors and guinea pig preclears. The 19th ACC took place from the 6th January to the 14th February 1958 in Washington DC. USA. In the *Technical Volumes* it states "There were 35 students on the 19th ACC. During this course 15 of these students attained the state of Clear. ... The first two weeks of the course were devoted to a course in communication and indoctrination in order to smooth out the student auditing. The remaining four weeks were devoted to co-auditing. In each week half the class audited the other half, which means that each student, in the four auditing weeks, gave two weeks and received two weeks of auditing (72 hours each)." *Ed.*

talk as he shook each hand. Johnny was standing near Bert Belknap, waiting a turn, when he suddenly noticed that Ron was on "automatic." LRH had a habit of sort of leaning his body forward a bit when he really wasn't paying attention, or, as we would have thought then, was exterior. So Johnny and Bert got this great idea, and Johnny decided when Ron shook hands with Bert he would introduce him as Johnny Farrell instead of Bert.

Bert moves up in line and holds out his hand as Johnny says clearly into Ron's ear, "Ron, I would like you to meet Johnny Farrell." Ron starts with the "How do you do", then suddenly straightens up and says in a loud voice that could be heard throughout the auditorium, "Johnny Farrell, you son-of-a-bitch."

The other story was at a Congress Party (Ron always called his semi-yearly public events "Congresses") where Ron was playing bartender. Johnny was having too many drinks, and he approached Ron with a slur in his voice, and said, "Hey, Ron, what would be a good game?" A popular process back then was "Invent a game." Ron poured him another drink as he commented like, "Not now, Johnny, this is a party." But Johnny, recently trained on repeating a question until it was answered, kept at it. "Hey, boss, what would be a good game?" Again Ron side-stepped the question, said something about not the time to do auditing, and tried to avoid the question and fill some peoples' glasses again, including that of Johnny's. Time goes on, but Johnny doesn't give up. "What would be a good game, boss?" and Ron doesn't answer and keeps filling Johnny's glass. Finally Johnny, drinking down the last drink Ron had poured, started slowly sliding onto the floor. In one last slurred effort he said, "Whass would be a good game?" and as he fell, LRH cupped his hands to his mouth and yelled, "Getting Johnny Farrell drunk!"

TRs

The 19th ACC that I attended was the first ACC to have TRs, and for two weeks we did the communication drills, yelled or intended the ash-tray to "stand up" and body routed other students around the room as we told them to "walk over to that wall". Twice a day Ron Hubbard gave a lecture. My then husband, whose name also was Ron, had been in Phoenix at the same

time LRH had been, and was so impressed with him at that time that he had died his hair red. A few years later he had the occasion to write to LRH, so he wrote, "I don't know if you remember me, but ..." The letter from Ron returned a couple of weeks later. It said, "Of course I don't remember you, I particularly don't remember your bright red hair."

So during the ACC Ron Arnold came to me and said, "You know, I don't think Ron remembers me. He always calls everyone else by name when they raise their hand, and he doesn't do that when I raise mine." So I watched, and sure enough, Ron Arnold raised his hand and LRH leaned toward him near-sightedly and said, "Yes?" As an observer I could tell LRH was putting him on. At graduation when the certificates were handed out LRH called him by name. "I guess he knows who I am after all," Ron Arnold said.

Even though the supervisors did much of the work in class, LRH was very much present. Besides the daily lectures, he kept track of all the students and, as we went into the second phase of the ACC, personally walked around every few days to observe the sessions. At that time we were in large rooms with six or so auditor/preclear teams in each.

As a student I did TRs with Ron. He was walking through checking out the students' TRs. He came and confronted me, and being new to TRs, I stopped looking at my coach and confronted him back. We just looked at each other for a couple of minutes, then I decided it was my coach I should be confronting and shifted my attention back. Apparently that was a "pass" because I never heard anything more about it.

Going clear

He was there when I had a sudden upset with my auditor, Peter Green. Ron moved over to me, put his hand on my shoulder, and said, "How is your ARC with this guy?" With all of that affinity LRH was projecting I could afford to let go of my upset and replied, "He's OK." We continued the session without further problem.

Half of us in that Clearing ACC went clear; the other half did not. LRH checked us out personally, after making us wait for quite awhile in a waiting room at the Wash. D.C. Org. Ron's communciator popped her head out of Ron's office

and said, "Ron says to tell you that if anyone isn't sure he is clear he is to leave now". We stood and looked at each other, no one budged. One by one we came in and sat in front of Ron, and he had us pick up the e-meter cans and he asked us questions. The supervisors and certain other staff sat in a row against the wall, watching the proceedings. At one point when Ron asked me a question, I decided to look it over, and didn't answer right away. I could hear the intake of breath from Jan Halpern behind me, otherwise the silence could be cut with a knife. Finally I made up my mind as to how I wanted to answer the question, and did so. LRH was comfortable throughout the examination. So was I.

The next ACC

Of course as we all left we were told that the results of IQ and personality tests would count, and they would have to be a "pass" if we were to be certified as clear. As far as I know, everyone who made it to Ron's office for Exam that day did eventually get declared clear. Ron Hubbard, I do believe, was not satisfied with the results of that ACC. He was either hoping for something more spectacular or for something that worked on 100% of the people 100% of the time, or both. Some of the students, who didn't make clear, had their cases go more solid. His next ACC was a completely different approach to clearing. They ran engrams and searched for "the rock". He wrote a bulletin that stated that no one who had not run the rock was clear. Interesting because he himself had checked me out, and I had not, at that time, run the rock. Rather than to be invalidated, I promptly did locate and run "the rock". Wasn't very hard since I was already clear. It just wasn't true that one had to run "the rock" to go clear. It was only one way.

After Graduation there was a party in the building and LRH was in his office on the top floor. Downstairs Peter Green was telling a joke, a very long joke called a "blooper". The long joke ended in a pun. So Ron Arnold, Ray Kemp and I laughed a bit at the joke, but it really was a bad joke. Suddenly Kemp got the idea of getting Peter to tell the joke to Ron. "You think he'd like

it?" Peter asked. "Oh sure," we all agreed and sort of 8c'd [steered] him up the stairs.

We got Ron's attention and someone said, "Ron, Peter has this great joke to tell you." I was drinking a coke and the imp in me was peering out; I was barely able to contain my laughter.

So Peter launches in with his interminable story, and at first LRH is listening politely, then he leans forward a bit and leaves the body on automatic. When Peter finally gives the punch line, LRH is still standing there. Peter's face starts to fall, and suddenly Ron appears, "Ahh, Peter, you thought I didn't get it." A few more words to smooth it over, a hand on Peter's shoulder and all was well again.

Last time

The last time I saw LRH was in January 1961. Ralph and I spent about fifteen minutes in his office. Ralph came limping in with a leg that he was unmocking so as to get out of the US Army. LRH shook hands with him, and made a little friendly joke about his way of walking. They were both VGI's, having a great time. Ralph took off his dog tags¹ to show to Ron, who turned them over and smiled. Then Ron chatted about how he managed to get out of the US Navy by going to a very small base to route out. They were just swapping stories. Ron opened his desk drawer and pulled out his Colt 45 and handed it to Ralph, who looked it over and returned it. Guy stuff.

As we left there was a line waiting for Ron. First in line was Mary Lou Dubries, who had had an appointment and was kept waiting. She looked miffed. Ron just looked at her and said, "Oh, hi, Mary Lou. I didn't know you were out here. I'm so sorry I kept you waiting." He did it with that warm, caring type ARC and Mary Lou melted.

It was a bit of a social lie. While it was probably true that he didn't know specifically who was waiting for him, he certainly knew people were waiting. He just had that wonderful talent to put people at ease and handle upsets with high ARC. □

¹ dog tag, an identification tag (as for military personnel or pets) *Meriam Webster's Collegiate Dictionary*. Ralph took off the dog tags to show LRH the word "Scientology" on the dog tags. Prior to Ralph's going into the service there had been no category for Scientology as a religion.

Individuals and Groups

by Britta Burtles, England

A GROUP IS MADE up of people. Whatever motivates individuals to act the way they do, underlies group behaviour too. Some of the most basic drives for a person's and thus a group's behaviour are:

1. The need to be right,
2. The wish to create effects and
3. The urge to win games.

Sometimes people get so interiorised into these three drives, that they become unaware of what kind of effects they create. And yet, we have to keep in mind that negative effects between groups are in fact caused and perpetuated by only one or two individuals within quarelling groups.

By joining a group we follow one of our most fundamental urges to survive. We feel more alive and more fulfilled as members of a group. It is all the more surprising then to see, hear or experience groups attacking each other.

It can start quite innocently. There could be an attitude of 'members of other groups must not attend our meetings'. Such dissociation is the first small seed which will grow as the group becomes bigger and more powerful, and can end up as a seven-headed monster, saying:

'Become one of us, or else!' I suppose, underneath this and similar attitudes lies the fear that the idea which is different is a threat to one's survival, so the carrier must be suppressed or even crushed in the hope that silencing the bearer will kill the idea.

A type of humour

Another almost imperceptible sign of dissociation is the kind of humour, which is aimed at, or rather against, another person or group. I remember LRH saying (maybe in a taped lecture) that humour is 1.1 (covertly hostile). I believe he only meant the type of humour which pokes fun at, ridicules or mocks others. As it is covert, it is hardly ever seen as an attack. When

we ridicule people we are having fun, and those listening are laughing and having fun, too, except maybe the one who is being mocked. So we have created an effect, won a game and apparently brought those listening up tone. Surely that must be alright, — or is it? We still know we have attacked someone by rubbishing and rejecting aspects of his beingness, doingness or havingness.

It is like throwing mud at a person and laughing because he looks so funny with dirt all over him. However we twist and turn, reason and justify, the mocking, as amusing and harmless as it seems, is still an attack and an act against survival. Sometimes this type of humour is used when the target person is absent or is not listening. It is staged behind his back, which is another 1.1 aspect of it. This reminds me of the saying: 'Humour was invented by someone who kicks you in the backside, because he does not dare to kick you in the teeth'. It is also one of those nearly imperceptible seeds which can grow into mighty trees of undoing and unhappiness, fed by an automatic and gradual decrease of affinity.

People use this kind of humour like a crutch to bolster their self-esteem. The humorist pushes himself up by pushing the target person or group down. People and groups who use this type of humour get themselves started on the overt/motivator sequence. Eventually they pull in motivators for not having granted beingness and for acting against survival. Humorists stand to lose more than the laughter they gain when using this questionable tool to prop up their ego.

There is no point in blaming SP's and PTS's for conflicts and wars. We all carry the seeds of fights and wars in us. If we attack the member of a group, however amusingly, we taint the atmosphere by sending forth entheta.

If we choose to score points, win games and create effects at the expense of others, we end up in fights, and our group in shambles.

Many of us left the Church of Scientology for our own, personal reasons. We have brought along a bunch of varying viewpoints and differing opinions on what Scientology is all about and on what LRH achieved. A number of new groups have emerged to make up the Independent Field. The question is: Will they be able to avoid the 'I am right and you are wrong' syndrome and its resultant slide into the quagmire of attacking and fighting those of other persuasions?

The Independent Field

Some ex-Scientists who have formed a group seem to assume the posture of a Messiah, or the role of a new LRH. Some even seem to think they are better at helping Mankind than Ron was. There is nothing wrong with such an attitude, if it stems from the desire to better Man's lot. These new groups are doing a vital job of improving people's lives and raising their awareness. By doing so, they help us in the endeavour to progress towards a more advanced universe. They are to be applauded as long as

they don't direct their thoughts and efforts against the group next door.

Groups consist of people. Every person is the centre of his own universe and has opinions which can range from different to diametrically opposed to the other person's views. Most of us have over the years and especially through our Scientology training become more tolerant of each other's differing viewpoints. And yet, faced with an opposing opinion, I am at first convinced that 'I am right and you are wrong'. But even if the other person does not win me over to his view, the only thing that matters is my attitude and actions towards people and groups which hold different opinions from mine. Hence my motto: 'Co-operate and grant beingness'. By keeping our communication lines clean, we contribute best to the smooth and peaceful growth of the group we have chosen to belong to. If groups which are in the business of bettering people's lives don't fight, suppress or denigrate each other, overtly or covertly, they thrive and grow. If they interact and assist each other in the knowledge that they are moving towards the same ultimate goal, they benefit from the synergistic effect co-operation has, and move us all faster towards a better world. □



Responsibility for the 4th Dynamic¹

by Raj Amodia, Great Britain

RECENT THREADS² ON Iraq War and individual restims (or otherwise) leads me to quote the following from LRH — Clearing Methodology Second Lecture (13th May 1959):

“When you start bringing order on the first dynamic and fail to bring order on the third, you’re in trouble. Because for sure, the third is going to flash back at the first. Therefore, whether you like it or not, your forward pressure is as social as it is individual. And if you fail to answer up on the third dynamic, and fail to straighten things out administratively, organisationally, and take responsibility too, you don’t get anything done on the first dynamic, because these dynamics have a habit of interlocking and backflashing and upsetting everything.”

It follows that the same observation and logic applies to the fourth dynamic. While for some of us, it may be easy to handle ourselves, take a ‘philosophical’ attitude and detach from the huge disturbances which haunt a vast majority of mankind, it is a mistake to wash our hands of this responsibility.

Imagine the new engrams being created in the lives of millions of innocent people due to the deeds of the tyrants, warmongers, fanatics, armament manufacturers and criminals working through secret agencies carrying out tortures and assassinations. For such people, how many traumas will need to be cleared in this and future lifetimes?

The obverse side of the “national security” slogans which so many governments are using is suppression of human rights and individual liberty — and hence of everyone’s right of self-determination.

To me, the greatest surprise is the deafening silence of the official Church of Scientology through the last 50 years or so — through the Korean War, Vietnam war, aggression against and suppression of Tibet, wars in Nigeria, Biafra, Congo, apartheid atrocities in South Africa, Iraq-Iran War, two Gulf Wars, Rwanda-Burundi massacre, civil wars in Yugoslavia, War in Afghanistan and so on.

The current remedy the C of S seems to offer is to enlist more Volunteer Ministers with the corollary of getting more people to train as such. Is this adequate response?

Of course, it is difficult to work out sensible and workable answers against the suppressives who are in charge of national governments everywhere with huge machines of violence and enforcement available through police forces, secret services and armies. But can we really afford to sit back with folded arms — only dealing with the individuals who can afford auditing? In today’s world of dire poverty how many individuals can afford the cost of auditing?

May I also draw attention to Volume 1 of L. Kin’s book where there is pointed reference to the eternal fight between the forces of darkness and light? Suppressives are not always solo individual operatives. They also hunt in packs and hatch conspiracies against honest, peaceful people.

Where does this fit in against the declared aims of scientology to work for a civilisation without violence, crime and insanity?

Let us discuss what can be practically done on the fourth dynamic that would be a fitting contribution from the Scientologists to humanity at large in the 21st century. □

¹ Originally published on IVy’s private list for subscribers, Thu, 17 Apr. 2003, by RajAmodia@aol.com

² Thread: series of email contributions to the list giving different viewpoints and data on the same subject. *Ed.*

Letter to the Editor.

Pilot's Christmas Letter

Dear Editor,

FURTHER TO Kathleen Grady's letter in the last IVy, there is another point I would like to make about the Pilot's message. He states, about his failure to fulfil his responsibilities at Antioch: "Instead I betrayed and abandoned them. That is probably why I ended up sick and with trouble finding intimate partners. Two thousand years of bad karma."

It is this word probably that caught my attention. If that really had been the reason for past and present trouble with finding an intimate partner, there would have been no probably about it. He would have known it was, and been free of it.

It is perhaps a bit mean to pick on the Pilot on this point, but as Kathleen hinted, most people have their "Achilles Heel". Ron's problem was that no one dared point it out to him, and the problem of many in the Scientology cult, is that they believe Ron infallible, having no Achilles heel. So while paying a lot of respect to the Pilot's work, and the enormous help he has been to countless people, we should not go to the extreme of regarding him as infallible.



In fact it looks as though he has made an error many make with regard to karma. They search for their big overt, which causes them the problems they have now, in a long, nearly endless What's it (What was regarded as the bad side of self auditing). They hit upon something, which they Itsa (proclaim) to all who will listen, but they still experience the motivator, because they have not been properly audited nor have they found the real why.

Probably having loads of sexual experience with lepers was not a way of curing them. The Pilot, apparently, at that time, believed it was, and so could well experience a motivator. But I suspect the motivator would be more in the direction of a group he belonged to doing something harmful to him, like causing him to cave in inexplicably, or go into a deep coma, with sex being part of how they did it.

[Those on Internet are invited to look at <http://home8.inet.tele.dk/ivy/anon.html>, for an interesting note on Sex Pain Hypnosis. Ed.]

Yours sincerely, Hubert Spencer, England

Frequent Change...

by Kathleen Grady, Germany

AN EARLY AUDITOR CODE stated: "Do not permit a frequent change of auditors". This is wise, and the reasons stated sound, for (especially, I imagine, in the early days when that code was written, and there was not model session which all auditors followed) it could be confusing for someone new to the subject to have things done differently over perhaps consecutive sessions.

I would like to suggest that it is wise to change auditors occasionally. And if one is getting one's processing within a group or organisation, it is wise to shift to another one now and again.

Why? Because individuals, and groups can tend to neglect one aspect of personal betterment, perhaps even leave one important area not covered. It can happen because there is an area in their preclear which they have not fully sorted out (confronted), and thus are unwilling to confront it in a preclear. It has happened that, in striving to evolve faster methods, they have dropped some small but vital part.

This is not a question of the grass in another field being greener — it may be more fertile. ☐

Scientology Reformation Series — 1

Introduction

by Antony A Phillips, Denmark

Reformation or Protestant Reformation. Break with Roman Catholicism and the establishment of Protestant churches in the 16th Century. From *Britannica Concise Encyclopedia* © 2002

THE YEARS AROUND 1983 were important ones in the history of Scientology, and what one might call Meta-Scientology. Around that time the official Scientology Organisations seemed by many to have reached an intolerable limit in suppressiveness, misuse and perversion of the original ideas and goals of the subject.

Previous to that time quite a few had left Scientology — Jack Horner was one of them, as was John Galusha and Werner Erhard — but they left individually or in small groups, and made little impact in comparison to the official Scientology body (which became regarded as a Church in the early or mid 50s).

In the early 80s many were thrown out of the church, and many left voluntarily, sometimes writing letters of resignation, and circulating them and other data by post, photocopied (some times badly). Xerox (photocopy) was a newly marketed technology at that time.

Ant's expulsion

In March 1983, strangely enough after I had run out of the money from the sale of my parent's house, I went through a peculiar "ethics" procedure called Deck Project Force. Apart from doing various physical jobs, and running (never walking) from place to place, I had to write down my "overt" (evil, or harmful doings). A



Course supervisor came round requiring me to set a target of how many pages I would write. I could not figure a satisfactory (to him) answer out, so was sent to a person called "Ethics", was told I was a Suppressive Person, and must not talk to anyone except this Ethics Officer. And I believed it.

Ant's redemption

I could not find the big "overt" they "knew" I had, but in June 1983 I received a long and badly duplicated letter which came to be known as the Dane Tops Letter. I sent it (anonymously) to a few others. From that started a group of about five who met weekly in my flat (the others were still in the Church of Scn). Each of us was receiving news of the reformation in photocopied form. We exchanged what we got. I worked in an engineering firm making copies and I was allowed to take my overtime payments in the form of copying for my private use. We sent these documents on round the world and offered information packs to people in the Church about what we called (in Danish) the "split-telse". A little later we got a Danish Magazine going, and in 1991 this paper, IVy, was started.

Other stories

This reformation was world wide. There are many different experiences to report from different parts of the world.

So if you have something to write up in that area, please do let us have your story. Generally not more than 2800 words (unless you want to split into two stories). If you add subheadings it would be nice.

Do not let your story die with you. Make it immortal in the humble pages of IVy. I guess half of IVys readers have not experienced "The Split" (Scientology Reformation). And probably none know what you have been through, what you feel about it, and what you have gained (and lost) from it. Write away! ☐

Regular Columns

A World of IVy

by a Pelican, Antarctica

Find the Joy in Observing Human Emotions

DO YOU EVER HEAR people arguing? Perhaps violently? Crying? Being covert in their remarks? See them in apathy? Or at the other end of the human emotion scale, in ecstasy? Laughing? Or being conservative in their manner?

Observing children's emotions makes for a wonderful exercise in spotting each human emotion and the practical realization that there is a sequence. They are excited when they want something, but quickly go down as that request is refused down to say anger then grief then apathy, then can quickly come back up. We talk about being 'down' or 'up' and there truly are rungs in this ladder of emotions that when recognised are observable and make it easy then to understand where others or we ourselves are going.

It would seem that we are *chronically* at one level or rung of this ladder of Human Emotions. We come back to this level after going up and down on various subjects in life. On an aspect of local politics we are critical and angry. On going to a gourmet restaurant we are excited. On talking to a neighbour we are cautious and reserved as we know the issues that are likely to come up (conservatism). On going to the beach to swim we are nervous when we see rough seas (fear). We grumble inside when our partner brings home someone we don't care for (covert hostility). We grieve for a lost loved one (grief). We can get to the end of our "tether" "spit the dummy" emotionally and then feel so inept (apathy).



We appear also to chronically move up and down (hopefully up, eh?) too. If we are not being using our potential say, in a job, changing to one with more of a challenge improves our "general" demeanour. A well-earned vacation can do wonders in improving our optimism for life and the world. Becoming aware of self through taking a self-improvement course, being on a "clearing" regime, reading a book on emotional/spiritual issues, all are examples to start one on the way "up" or at least gives one hope.

First though, spot where you are, then observe where you emotionally go (up or down on certain issues) and you will see how you are progressing. Observe the same with others, it can help with your own peace of mind for one can then help to match or mirror slightly above their emotional level to bring them up even ever so slightly. It can be highly rewarding.

A brief summary of the scale from the top includes Serenity, Enthusiasm, Interest, Cheerfulness, Conservation, Boredom, Antagonism, Anger, Covert Hostility, Fear, Embarrassment, Shame, Grief, Apathy, Death.

I first learned this scale after taking a Personal Communication course, and found it the most fascinating scale to observe others and self. ☐

Regular Column

IVy on the Wall

by Ken Urquhart, USA

**Red Sky in the Morning:
Sailors' Warning****Chapter 12 in a Consideration of A Piece of
Blue Sky by Jon Attack**

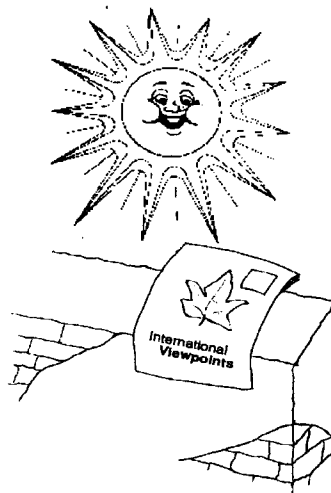
Part VII, "The Independents, 1982-1984," of Jon Attack's book, and Part VIII, "Judgements", deal with events occurring after I left the Sea Org. In early November, 1982, they kicked me out as I was walking out. Very little of what Jon writes about therefore, did I personally and directly observe.

As before, I don't see any reason to contradict or refute parts of his accounts or his details. I'm not familiar enough with these events to know what, if anything, Jon might have altered or omitted.

His bias, as always, is evident. The events of the period give him ample ammunition.

Damp fuse

I will mention one caveat with regard to one of Jon's sources of information. On page 315, Jon states that a certain person, whose reports Jon cites, "had been a senior Hubbard Aide." This particular person came to work at Clearwater as a junior member of the LRH personal Office, in the LRH Pers PRO Bureau. After a few years, he left for California where he spent a couple of years and some of that time near LRH. If in California he'd been promoted to "senior aide" level, I never heard of it from him or from others who had worked within sight of him. I was in contact with a number of the latter for several months in 1983, as well as with him. I am not saying that he falsely claimed to have been a senior Hubbard aide; I am saying that Jon's statement that he had been, needs independent verification. I strongly suspect that Jon is citing this authority as something he isn't and wasn't.



I add that any researcher should address such claims with a certain skepticism. I can well understand that a person who considered him or herself close to LRH could take some pride in the proximity, and I have no reason to quell such personal feelings. However, I spent years in an office next to LRH, privy to 99% of what he inflowed and what he outflowed. I clearly remember who was close to him and who wasn't, and for how long. I have seen claims to "have worked with LRH" that are very tenuous indeed. The authority of a person who makes such a claim, for whatever purpose (and therefore of that person's information and judgment) may be quite bogus. Likewise, the claims of a 'researcher' who presents information from a questionable source as factual, accurate, and complete, must lose credibility and respect.

From the Bench

Jon Attack took the bulk of his case against LRH and Scientology in this part of his book from one courthouse in America, and from another in England.

The American case was the suit the C of S brought against Gerry Armstrong. The cause, the evidence, and the judge's findings, all focus on the discrepancies between the LRH-sponsored C of S myths about the LRH background.

The British case involved custody of the children of a formerly-married Scn couple. After their divorce, the husband had custody and the

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mother left Scn. The mother later sued to recover custody; the judge's opinion and conclusion centered upon Scn as the environment in which the children were at the time being raised, and whether they should remain in that environment.

Each judge interpreted the evidence before him strictly in accordance not only with whatever of the law he chose to apply, but also with the middle-class (not to say suburban) values of the society he served as part of that society's self-protecting machinery.

That their opinions and findings should be scathing and condemnatory can be no surprise. LRH chose to flout middle-class conventions: the middle class is entitled to bark at him.

A higher judgment

LRH chose also to flout Truth. In his profession, this is a mightily adventurous thing to do; we have already noted that he was no coward. However, it is also extremely unintelligent. He claimed to be on the Road to Truth; he claimed he was mapping the Road to Truth for all us others. That he should so claim and yet lie through his teeth to aggrandize himself in our eyes and the world's eyes is unambiguously unacceptable.

The identity of L.Ron Hubbard, then, is wide open to abuse and criticism. In my opinion, it is a waste of time and attention to attempt to protect that identity from the entheta that it carefully and laboriously created for itself.

However, very few of the world's wisest and most enlightened who have demonstrated competent leadership in promoting higher-toned realities died in their beds of peaceful old age and enjoying universal respect. The more effective their communication and the more truthful their realities the more certain they were (in the majority) to suffer directly at the hands of those they sought to help. So, disapproval by the suburbs is not a reliable measure of quality.

Prophets now universally-celebrated are not the only ones to have been struck down. In our recent history, for example, an Israeli prime minister who extended the mature hand of magnanimity became the victim of reactionary forces

in his own country. A little earlier, a Black American leader in the fight for justice in his own country was gunned down for his temerity. The world of mankind is not one to fool with. What is this world, then, and what is it to stand in judgment over its more enlightened visitors and to condemn them?

The stone in the shoe

Within man's world there are highly intelligent, aware, enlightened, and constructive individuals who look to help improve conditions for others. They do their work for its own sake, not necessarily for the material reward it might bring. At the other end of the spectrum are the highly intelligent criminals who manipulate humankind and its societal and commercial structures for the sake of the sense of power it brings them. The principal difference between the two is that the 'criminal' is entirely selfish.

Close to the outstandingly constructive individuals are the highly intelligent, decent, able, and responsible people, aware of the wide and local problems in which they live and capable of responding to them. Close to the criminal level are those to whom criminality is the exciting game and those consumed with greed for the materiality they crave.

Between these two lesser extremes is the general population; it lies on a scale rising from fast asleep to somewhat aware, from happily apathetic to willing to be responsible for something, from the animal-like to the possibly spiritual.

Were it not for the highly intelligent and able criminals, the enlightened and constructive would bring the world up tone in a probably orderly way. But the criminals make it well-nigh impossible.

Several characteristics of the general population of Earth favour the criminals. Chief amongst these characteristics are:

1. Fear of disaster, or the desire to be safe; aversion to risk.
2. Ignorance, or unawareness; severe limitation in perceived choices.
3. Amenities to fixation, and to hypnotic suggestion.

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4. Lacking the wisdom to see, and the strength to throw off, the burden of reactive custom, tradition, habit, very long-term inherited attitudes, both individual and collective; addiction to "now I'm supposed to".
5. Consuming self-interest in the present and immediate future.
6. Following from all the above, possessing buttons that can be pushed for predictable reactions.

Some of the factors inherent in the position of the brilliantly constructive that work against them:

- A. They are distant in tone level and action level from the general tone and do not easily connect.
- B. They tend to act as individualists or soloists, and sometimes lack the skills necessary to induce co-operation from either peers or possible customers amongst the general population.
- C. They are largely unaware of the existence of the criminals; when they fight for what they stand for, they tend to fight the wrong targets.
- D. Usually (but not always) they are unable to capture the loyalty of the general population; they have no broad and general power-base.
- E. If they start to build up a broad power-base, they can be easily stopped either by a section of the general population acting out of their 1-6 above, or through the manipulation of part of the population by one or more of the brilliant criminals.
- F. They do not organize well (if at all) to increase their collective strengths nor to compensate for individual weaknesses.
- G. They have not agreed on an overall goal, purpose, plan, or policy that move them forward to actually improved conditions for all mankind.

The brilliantly clever criminals, on the other hand, have learned to:

- a. Form loose alliances amongst themselves to achieve mutually rewarding goals.

- b. Manipulate the characteristics 1-6 listed above for the general population to get the latter behaving in ways that suit the criminals' purposes.
- c. Keep out of sight while the 'leaders' of the population follow the scripts the criminals give them.
- d. Develop and organize resources to plan and execute, to persist and to perform.

Additionally, the criminals are much closer to the population in tone and have no difficulty in relating with them (for their selfish ends) or in maintaining a semblance of ARC with them when in contact with them.

No, it's not black-and-white

Of course this classification oversimplifies. Any being of magnitude exists on different levels at the same time. Some beings decide to be "good" beings, some think they would enjoy being criminally inclined for a while. Such decisions depend on 'being-print' along with the being's experiences up to the point of decision.

Subsequent to such a decision, the 'good' and the 'criminal' players will to some degree involve themselves in creating what they think they want, and destroying that which opposes them. They form what Hubbard calls Goals Problem Masses, or GPMs. In acting out these efforts the beings can swing from one extreme to the other. For example, 'good' being A wants to create a happy community. 'Criminal' being B comes along and desires to get the different parts of A's community fighting each other so B can enjoy the resulting confusion and upset.

When A perceives B's efforts, A is going to thwart B somehow. When B is challenged he redoubles his efforts. Being A hits back harder and so on. Eventually, each of them will desire to wipe the other out altogether.

In Hubbard's terms, each resists the other to such an extreme degree that each becomes the other — i.e., takes on the characteristics of the other that he or she detests and wants most to destroy. Over the course of two or more lifetimes, A and B, then, may switch places. And they may switch places many times over many lifetimes — and their understandings of what is 'good,' 'bad,' or 'criminal' can become very cloudy.

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Now, in the course of this to-and-fro, each may also key-out occasionally for long or short periods. When keyed-out, each may revert to happily being who he or she had decided to be in the first place.

Modes of operation

So we have, then, different modes of being and doing:

Mode 1: the being is in-valence, being who he/she really is, and is acting with full ARC and KRC in the present.

Mode 2: the being is more-or-less on the original intention but is using force to ward off opposition, and becomes obsessed with winning the point; winning the point becomes more important than the original intention. Force comes into play, and it can be lethal.

Mode 3: the being flips into the viewpoint of the 'enemy' and dramatizes out of that viewpoint. He/she has the crazy idea that forwarding the enemy line is a good solution to his/her inability to keep the enemy from interfering or to obliterate the enemy. The being has given up on vanquishing the enemy overtly and is now other-determined by the supposed enemy.

When we speak of beings operating at the extremes, therefore, we are talking about people who at any given moment operate in mode 1 with periods of mode 2 or 3, or are operating only in mode 2 or in mode 3.

A relaxed 'good' person having a lot of fun, despite the difficulties, getting much done for a great many would be operating in mode 1. A relaxed 'criminal' person having fun satisfying his/her selfish desires at the expense of others who are letting him/her get away with it, would be operating in mode 1.

A religious leader who uses his/her power to, (say) imprison and execute, or otherwise destroy fellow-clergy, would probably be a 'criminal' being in mode 2.

A religious leader hot to burn witches, outlaw fornication and adultery, etc. etc., could be a 'good' being in mode 2; but he could also be a 'criminal' being in mode 3.

A politician that turns spy for an antagonistic foreign power could be a 'criminal' person in mode 2, or a 'good' person in mode 3.

Alas: other trouble-makers

On the inner edges of each extreme are the individuals with their own urges that are less than extreme — they're somewhat 'good' and somewhat 'criminal.' These people do not want to live on the very edge, as do the true extremists. And they have their own modes 1, 2, and 3. They also can cause a great deal of trouble for the general population when they get things wrong.

Between the inner edges of the extremes, amongst the general population are individuals and sections of society driven by extremists; they let themselves be extensions of the extremists' modes 1, 2, and 3.

Then there are those, regardless of class, who are insane and who act insanely, whether institutionalized or not. Their actions may be extreme; their urges and intentions can be insane but are not always extreme. The extremists' urges, on the other hand, are extremely 'good,' or extremely 'criminal'; their actions are not necessarily insane in the generally accepted sense.

None of this denies the fact that the great majority of mankind consists of very decent people doing their level best to live in peace amongst themselves, with their families, their neighbours, and their associates.

The dreaded 'SP'

Hubbard's controversial position was that the "suppressive person" is the source of all major enturbulation. He said that two-and-a-half percent of the population are SPs. Their direct influence, he maintained, affected a further 17 percent — the people directly connected to one or more SP (or suppressive group). The influence the SPs impose is so enturbulative, according to Hubbard, that the 17 percent connected to them are incapable of operating sanely. Hubbard called them Potential Trouble Sources, or PTSes. If a person in Scn could not make stable case-gain, or learn and apply Scn technology competently, or produce as a staff

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member, then LRH would suspect the person to be either SP or PTS.

This concept was not wholly workable. There is some truth in it. One being's actions can routinely so enturbulate another, who is unable to resolve the resulting restimulation that he fixates on the enturbulation and is unable therefore to function normally. However, LRH emphasized that the SP is an *evil* person. Very soon after introducing the concept, the action of declaring another an SP became a tool of group politics (as did much of LRH's individual and institutional Ethics system).

Some people do do a great deal of harm. Some do much harm on a smaller scale (as in a family), some on a grand scale (as with a nation). Some lessen others' immediate survival, others scar their victims for life and beyond. But there is a self-righteousness and self-justification about LRH's position that does not ring true. I don't think there was any call for him to act suppressively towards a set of people he didn't like and characterized as 'suppressive.' In his own career, he himself went out-of-valence and acted suppressively at times; later in his career he acted thus rather generally, and certainly encouraged his followers to act that way.

A possible address

I accept neither Hubbard's way of judging, nor the world's even more muddled way of not coming to grips with actuality.

With the help of hindsight, it seems to me better to have a system that recognizes and distinguishes:

- (a) the insane individuals of any class — and provides a humane and effective method of meeting their needs while reducing the damage they cause;
- (b) the extreme spiritual types — that is, the outstandingly able and positive who seek to improve conditions for others, or the spiritually 'criminal' — and has the means to separate out from each extreme those who operate in modes 2 and 3. And can educate the latter (or re-educate them) into smoother and more comprehensive ARC and KRC, while strengthening all

in-valence positive brilliance (not excluding brilliance that might to some be 'criminal').

No, I do not advocate the suppression of criminality on the part of brilliant beings who self-determinedly choose to enjoy being naughty for a while. A point here is that any individual, no matter his or her orientation towards 'good' or anything else, can act with results that could fit Hubbard's definition of SP. The important things have little to do with the label of SP. The important things are that a 'wicked' being should be in-valence and acting with as much ARC and KRC as he/she knows how; or, on the other hand, is out-of-valence, and forcing self away from ARC and KRC. The former usually need only some guidance; the latter definitely need some form of therapy and probably some degree of coercive control followed by a great deal of guidance.

How would it be that an able person causes trouble? According to our analysis, it would be because:

- (a) although the individual is operating in-valence, he/she is uneducated in how to relate with human beings in general, or with the class of human beings he/she is flowing towards.
- (b) The individual is operating in-valence but his approach contains flaws which he should have addressed and resolved before opening for business. He needs education in how to organize his production flow, product cycle, and exchange with customers.
- (c) The individual is operating in mode 2.
- (d) The individual is operating in mode 3.
- (e) The most likely: Some combination of the above.

In addressing troublesome individuals through this approach, no stigma is placed on anyone; when the individual's result is observed to be upset and confusion, the result is unambiguous, and open for all to see. In dealing with the sources of interpersonal trouble, then, interference from politics is much reduced.

[NB. The foregoing can apply to entities who operate (or try to) without bodies; few on Earth

Regular Column — IVy on the Wall

possess the awareness and skill levels necessary to address them — and perhaps the will to address them. Those who do address them will get together one day to compare notes and to establish themselves as a professional group in its own right. Spiritual hygiene in the vast reaches of the 7th Dynamic is vital to the spiritual health of Planet Earth.]

Equally deserving of address are the outstanding people who hold themselves back from operating actively as who and what they are. In the chaos and confusion caused by troublemakers (a) to (e) above, many able 'good' people of the outer extreme and the inner edge hold themselves back. In holding back they deny the world an enormous amount of production and contribution. Reducing enturbulation by addressing (a) to (e) above will encourage them to trust and express themselves; well-designed and executed education will get them going.

Likewise, the great crowd of decent and willingly responsible people who want to live in peace with their loved ones will benefit enormously from the results of dealing with (a) to (e). Disenturbulated, they will express themselves according to their in-valence urges for happiness for self and others; they will begin to refuse to put up with any further nonsense of the (a) to (e) kind.

Returning to LRH...

How do we rate Ron on (a) to (e)?

Concerning (a), "The individual is operating in-valence but is uneducated in how to relate with human beings in general."

I say that LRH's most positive contributions come from who and what he really is, but that he approached mankind with insufficient care and attention, rubbing many the wrong way. He knew perfectly well that one must parallel where people are at in order to develop broad ARC with them. He could enter into high ARC with a stranger or with a small group, but could not do it consistently with very large numbers.

Concerning (b), "The individual is operating in-valence but his approach contains flaws...etc."

Some say that Scn did not and could not work on them. LRH would say, "What was it, exactly, that didn't work?" I sympathise with this

response. He might consider that what was done was not Scn at all. The whole question of what didn't work on whom and why requires a lot of research and analysis, a task which is beyond me. Certainly, LRH's organizational approach to presenting and delivering his technology was flawed; I have offered some analysis of this aspect in an earlier article.

I believe that LRH allowed himself to slip into operating in mode 2 and perhaps in mode 3. He would thus have caused himself to compound any difficulty he had in (a) and (b).

Overall, then, I would classify LRH as (e). Probably, just about all of us are (e), too, unless, of course, we bury ourselves in suburbia.

How would we address (a) to (e)? How would we address those reluctant 'good' to stand up and be who and what they are? How to disenturbulate the general population?

One answer is: one by one. Well, with what kind of approach?

Enforcing Standard Technology is out of the question. But, it seems to me, no serious practitioner who is him/herself an outstanding being can get anywhere without paying very serious attention to such basics as:

- The Axioms of Scientology
- The discipline of sessioning
- The discipline of training
- The disciplines of association for production and for organization of flow.

In developing an approach to resolving (a) to (e), no-one, as I see it, can possibly avoid these subjects. Anyone utilizing these subjects must acknowledge the unique and powerful contribution of a very in-valence L. Ron Hubbard.

A wise way of evaluating a being's contribution to the greatest good is to include what we learn from that being's errors.

The wrongness of the wise can bring us as much certainty as all their rightness.

Of what use, then, is the self-styled 'judgment' of a fool mumbling to himself from bench or book?

Regular Column

The IVy Tower

by Rolf K, USA

The Terrible Tangle

RECENTLY I WAS reading some issues in the C/S Series. One issue in particular caught my eye. It was C/S Series 60, "The Worst Tangle". It is a very short issue, but also an important one. It begins this way:

Sometimes a C/S gets a terrible tangle handed to him as follows.

1. INT RUNDOWN IS UNDONE OR MESSED UP.
2. FAULTY LISTS HAVE BEEN DONE.
3. THE PC IS IN A HEAVY ARC BRK WITH PTPs AND W/Hs.

Now each one of these three things "must be done first".

Auditing cannot be done with *Int messed up* except to handle the Int RD.

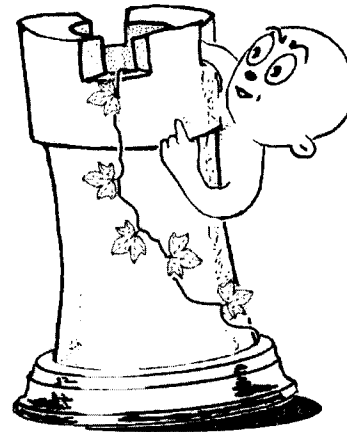
Auditing cannot be done over *bad lists* without repairing the lists.

Auditing cannot be done over out ruds without putting the ruds in.

So WHAT does the C/S do? (end quote).

In other words, the pc has out int, out lists and out ruds. The issue goes on and outlines you handle Int first, then out lists (such as wrong PTS item and the like) and then any other out ruds. These are the degrees of urgencies. You put out the fire before you feed the crying baby. The data have long since been built into repair lists, such as C/S 53 and others, and auditors today hardly have to worry about it. But it made me think, "Is that the worst possible tangle?"

I came up with another one. Which one is the worst of the two I'll leave up to the reader. But I'll bet there is an IVy reader or two that will know exactly what I am talking about.



Overlooked Tangles

I'll be frank with you and talk about my own case right here from my soap box of IVy Tower.

Even though I have had years and years of auditing, folder error studies and set-ups and reviews done on me and my good old companion, my pc folder, this one eluded everyone.

I had my grades done in the early 70ies. It was co-auditing so I am not without guilt. This was when Service Facs still consisted of one quick brush off and one item F/Ned. I had an item found, which I have long forgotten. Maybe it was "forget that" — that would fit. I actually think it was straight down the middle "I am right!" For the sake of writing this article I took the trouble and reread the 1978 HCOB on the service fac rundown. Here you understand you are supposed to find numerous service facs and run the service fac computations themselves as engram chains, or at least in the service fac brackets, to get all the charge bled out of them.

So I realized, this was not what you would call an out list on my case. After all the auditor did get an item to his question and at the time probably the only thing I could come up with. What I am saying is, there certainly were several omitted lists. I never got a kick out of grade four and reading the 1978 service fac rundown made me feel envious or cheated to some extent.

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But then it suddenly struck me like a lightning bolt: If there was anything that was my service fac in the 70ies it could be summarized in one word, 'Scientology!'

I know, a service fac is supposed to be a computation and be able to be run in brackets and even as a Dianetics item — and "Locate a time you used "Scientology!" (the NED command) would hardly run right. Yet, for the purposes of this article that was pretty much what it was. I would use "Scientology!" to make self right and others wrong. I would "know" if it was an insight I had from "Scientology!" it couldn't possibly be wrong. Even anything I had adopted (misunderstood or not) that didn't quite make sense when put to the brutal test of reality and social interaction, was absolutely right because it fitted under my umbrella of "Scientology!". When anyone I knew or met — and even in the news — would utter anything in conflict with that, I "knew" they were wrong! They were just not up to seeing it my way yet. This was the perfect service fac. How come I didn't think of that, when I was asked, "What do you use to make self right and others wrong?" or something to that effect? I guess it didn't come up because it more or less applied to my auditor as well and to the whole org. So maybe I have been "Out List" all these years.

It gets worse

We are not quite yet at a point where it can compete with "the worst tangle". After all "Out lists" is only number two in C/S 60 quoted above. I had my Int checked over and over and I don't suspect there could be anything left on that.

I have never suffered that much from illness. As a matter of fact there are years between anything like flu and fevers get around to me. So I guess, for simplicity, I am not a suspect of being PTS. I don't ever remember having been called in to get a PTS handling as a matter of fact. I just never got onto that list of 'the usual suspects'. That doesn't mean it all has been smooth sailing. After all, my ex-wife several years after our divorce got declared SP and she never seemed to be into making life easy for me. But as all this SP business has been so politi-

cized, twisted and misused I'll leave her and the SP business alone.

But then again, it suddenly struck me that after I joined the Freezone and started to write this column, there was one item that seemed to pop up all the time. It could be summarized in one word. Again, it may not be the wording I would give in session but for the sake of writing about it in an article it is close enough. The item was... 'Scientology!'

The Terrible Tangle

That is what I call the 'terrible tangle'. The service fac and the PTS item being one and the same terminal! It is some kind of GPM configuration in action. None of these items would ever be discovered in official Scientology, for the item or items is after all 'Scientology!' and that is just impossible.

The Swedes have an expression called 'home blind'. It means you stop perceiving your daily environment with any sharpness or critical eye. You have gotten so used to your own terrible taste and lack of neatness so that has become the norm. And I think that is what I was a victim of — if indeed I was victim of anything. But this is the one item you just couldn't think of, and if you did, you would immediately push it aside as impossible. After all Scientology was also the service fac 'Scientology!' to a lot of the people who handled my case. It indeed was a group service fac to most of the orgs I have ever been in.

A tech term for my use of 'home blind' comes to mind. They are at least synonyms. LRH defines 'mutual out ruds' as: "this means two or more people who *mutually have ruds out* on the wider group or other dynamics and do not get them in".

So when you have, that all in the org are having the same type of out rudiments with the surrounding society, it is 'mutual out ruds'. What also comes to mind is the Pilot's excellent article on how the normal class four org measures up against the advertised abilities from the lower grades. He calls his article "Orgs Grades Are Out". And indeed according to the Pilot — and I agree — they don't measure up too well.

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Don't Get Tangled Up

I am going to follow up a little bit on Pilot's "Orgs Grades Are Out"¹ even though it is a sidestep from the main theme of this column. But since I got started on out-tech that doesn't really register on a meter, because it is on too big a scale, let me say this about orgs, official Scientology and out grades, out ruds and so on. We are here looking at the 'worst tangle' and not the 'terrible tangle' I have been talking about. Ron mentions that one of the ideas behind forming the Sea Org was to be an organization three feet 'behind society's head' and thus have enough distance to be able to audit society. Because to be able to audit anybody your TR zero has to be in. To audit society you have to be able to hold your position three feet behind its head. In my book that means the Int rundown has to be in 100%. In society terms and in third dynamic terms 'exterior', being able to hold one's position outside, is synonymous with being 'impartial'. It is investigative journalism at its best. When your Interiorization/Exteriorization is in as a group you have to be impartial and uninfluenced by all kinds of special interests. No financial interests, no special favors to the boys of the club, no make wrong either.

This does not seem to be the case as things stand. If there was one thing I couldn't tune into while working on staff it was this special kind of out Int you had to subscribe to. I just could never get used to it. To me it seems that the Freezone is in a better position of being the body 'three feet behind society's head'. All this to me looks like the plot in Asimov's famous trilogy (it actually consists of five novels or more) called Foundation. There was an empire called the Foundation. It was running like a mechanical clockwork. There was a second foundation that in secret supervised that. That would be the Sea Org in Scientology. Then there was a third foundation on a far away planet. It was a completely secret group that on the surface looked like goat

farmers. But their real mission was to overlook and supervise and correct the second and first Foundation. In my enthusiasm that is how I see the Freezone.

Handling the Terrible Tangle

But this was a sidestep. Let us return to the 'terrible tangle': The service fac and the PTS item being so closely connected as described above. What would be a good handling for that? As usual for OT's the mere recognition of the fact is about half the work. On a Solo basis you can run the quad rudiments on the PTS terminal.

I wouldn't mess with listing and nulling on myself, but there is certainly nothing wrong or unusual in flying the Quad ruds per the PTS rundown. You clean up the overt and the motivator sides and undo some of the complexities of any tangle. As far as handling 'Scientology' as a service fac on yourself — if you should have the same aberrations as me — I would suggest reading other authors than Ron for a more relaxed understanding. There is the Pilot, L. Kin, Filbert, Funch and now recently Clear Bird² that have written pro tech books, which are posted to the web. Most of them can be found on FreezoneAmerica.org. By reading several authors the picture gets clearer and it can be seen with all the nuances and details. Then go out in the wog, wog world and start to apply some of these data. If you are willing to put in this dialog with life, things will cool off and things tend to get sorted out and correct importances will be established. That is my suggestion for handling the service fac part. You don't want to get further tangled up with finding wrong items on yourself or anybody else. Just get passed the fixed idea of a service fac by looking, experimenting with applying the data in life and it will all eventually fall in place. Not as a fixed idea or a service fac but as a deeper understanding of life and the tech. ☐

1 Available on the Internet at: <http://freezoneamerica.org/pilot/reformnw.html> Ed.

2 Available on the Internet at: http://www.freezoneamerica.org/Clearbird_0/index.htm

Deep PEAT Level 3 and the Past/Future Run-down

by Zivorad Slavinski¹ Jugoslavia

["Energy psychologies" are meridian therapies, acupressure-like therapies, that address mental and spiritual problems. As readers of IVy 60 may recall, Deep PEAT is an energy psychology married with "clearing technology" and drawing also from such diverse sources as "operative occultism", Eastern philosophies, Huna and majick.]

[A principle of Huna is: "Energy flows where attention goes". The meridian therapies dissipate thought forms, actual energy structures, in the energy field of the client. by touching, tapping, rubbing, or even applying small electrical currents to points on the body where life-energy channels pass through. One theory is that those techniques unstick those flows, and stuck energy structures are sort of "washed away" in the newly revived flows.]

[Since my last article was published, Dr. Slavinski has developed a streamlined Deep PEAT, DP-2. But it wasn't used for long due to the development of level three, known as "DP-3". A duality or "polarity" is usually the "basic" of many problems. Though a Deep PEAT session always had to be started with a problem or unwanted pain, sensation, or emotion, etc., DP-3 is applied directly to polarities. Reality is the result of polarities, and thus addressing them directly has sweeping results. Dr. Slavinski writes:]

I HOPE NOBODY will treat this as "marketing". I am making this announcement because I feel that it would be a real crime to prevent spreading the news about this Spiritual Technology that is developing in this part of the world. [Although I am not detailing the DP-3

process at this time,] it is not a secret. As at March, nearly fifty people have had the experience, and they will spread it around. Soon I will have a series of workshops, and more people will learn it and spread it around. But it should be done correctly. A person very close to me applied it to another client and made a small mistake. It ruined the process. If I were to describe it, many people might start doing it incorrectly, and I don't want that. Also, one has to know how to do an earlier technique I developed called the "Gnostic Intensive" technique, and it takes me about half an hour to explain it.

DP-3 is a much simpler process than Deep PEAT. It resembles a special phase of Deep PEAT, but just *resembles*. It's so simple a process that I wonder how no one discovered it before! It is not just a streamlined Deep PEAT, it has significant differences. People want to know if what I am doing is merely inserting the commands of processes like Power or Time Breaking into Deep PEAT. No, I don't "incorporate" these other processes "into" it. I just apply "the DP-3 approach" to these processes.

DP-3 Announcement — 8 December, 2002

In the last couple of weeks with my Omega Group, my experimental group, I have practiced the DP-3 process on different polarities. A session of DP-3 goes pretty quickly, from five to twenty minutes, rarely longer.

DP-3 has many very good characteristics, the main being the possibility to go directly after neutralization of specific pairs of polarities in a very short time. For example, giving and receiving, advancing and retreating, liking and disliking, happiness and unhappiness, and similar.

¹ Edited, with comments in brackets, by Christian Jones, New Zealand.

Such practices as meditating on 'Love and Light' only, and not the 'dark side', or striving always to be at cause and never at effect do not achieve the desired states, or when they do, they are not lasting. To one who knows Perennial Philosophy, the only permanent solution in this dual universe is not trying to get just the positive side (it's impossible, because the negative one follows it as a shadow), but to neutralize (i.e. integrate) polar opposites and experience them as two sides of one and the same reality. By attempting to increase only one side of a polarity, one unintentionally increases the other side as well. L. Ron Hubbard, as well as many of his successors tried to find a better solution to the fundamental problems of human existence. They tried to reconcile fundamental polarities and they had some successes in their endeavors. But only in Deep PEAT have we got it in operative ways so far.

I and the Omega Group applied DP-3 to many different topics and fields. It can be applied to many different and once "famous" procedures, such as the well-know Scientology Power Processes and other similar processes. To discover how efficient DP-3 is, I applied DP-3 to the Power Processes, and the results are extraordinarily good and quick. There were three Power Processes run in Scientology. They were known as the Source, the Existence, and the Conditions Processes. I'm glad to be able to tell you that all members of Omega Group Neutralized the first two in three to five minutes, and Conditions in fifteen to twenty-five minutes.

I did the same some time ago with the so-called Zen koans. As traditional Zen practitioners say, one of most fundamental is, "What was your primordial¹ face before your parents were born?" And one needed many days of hard meditation to solve it. Well, working with a group, I applied my technique of Gnostic Intensive to it, and in less than one day all participants "got it". The same with DP-3, but in only one session.

Past/future shock

Next, I wanted to apply it to so-called hard problems, which usually need many hours or even days of processing. My wife Alda (Jad-

ranka) suggested we try it on *TROM* [*The Resolution of Mind* developed by Dennis Stevens]. I thought of TROM as a good candidate because a few years ago I practised TROM. After a month of it, I was not satisfied with the results, although I had some interesting phenomena. I discovered that some people who had done it for longer had not got the high results which were promised by Dennis Stevens.

In a nutshell, the main process they do in TROM is called "Time Breaking", that is, one is bringing together and comparing elements from present time with elements of some experience from the past. I expected to get much quicker results applying DP-3 to Time Breaking, as had happened when we applied DP-3 to other fields of spiritual practice, but I did not expect the real explosion which happened in less than five minutes:

I applied DP-3 just four (4) times, and there was a shock for Alda and myself as well. Then I asked her to describe her experience of present time, and she said: "Nothing, I just feel myself as empty space, like some line, separating past on the left hand side and future on the right hand side". As her experience from past, she got a dry memory of some street she had walked on one day. That was all. Her experience of present time stayed the same in all four repeats. Her experience of past changed in a way that the street from the memory became shorter and shorter and in her fourth attempt it became just a minute point and then vanished. For her, it was a moment of strong shock, because at that moment the whole past vanished. She was stunned, and for a couple of minutes she could not speak.

The future ain't what it used to be

After Alda recovered herself, she started to speak fervently and could not stop for almost an hour, discharging huge masses of energy. The strangest thing of all was that the future vanished as well, although we did not touch it in the process! Here is a small part of her communications: "I have a strong impression of not being able to repeat anything, even of this that I'm saying to you now. Now I understand how past

¹ primordial, existing at the very beginning, primitive, original, elementary, *World Book Dictionary*

time 'holds' the future in itself. I destroyed the past, and the future vanished at the same time. I feel as if I untied some knot which connected past and future. Now I have no place in which to put anything. I can't 'remember' anything. When I try to remember, it is more recreating the past than remembering. Before, when I remembered something, I had an impression of entering the room of memory and taking some memory with me. Now, I can't; it is like entering into an empty room. I feel that I have to reconstruct the past — like being on an empty stage, forcing myself to take some elements and reconstruct the scenography. I feel as if my mental computer experienced a crash and all files are deleted, so that now I have only completely empty potential. Moreover, I feel that I have lost myself, I was located between the past and the future and they don't exist any more. I feel as if I oscillate incessantly between existence and non-existence, I feel material and non-material worlds at the same time, as if I am passing rapidly through some thin energetic membrane. I feel I must make my life once more from the very beginning. If you ask me, is there a moment when I was born, I would say, 'No, it does not exist, I am being born at every moment.' As I used to create my future visions, now I have to create my visions of the past, because where the past used to be, now there is only void."

I have now developed a run-down I have named the "Past/Future Run-down", or P/F RD for short. Bogdan, another member of the Omega Group had this kind of experience: "Can you imagine your life without any charge that comes from the past? ... It will probably make deep changes in my personality and the way of my thinking generally. During those fifteen minutes, visions and feelings were changing frequently. From 'I'm sitting in the chair,' to 'I'm the top of the mountain,' and 'There isn't anything.' Finally, I forgot literally everything. I wasn't able to talk for some moments. On Zivorad's questions: who are my mother, father or cats, I wasn't able to answer. Even now, several hours later, I can hardly recall what was going on in the process, so I can't tell you much about details. Furthermore, I've mixed my memories with visions, sensation and feelings of other members of the group who were processed.

"So, the process was fascinating, but what came after was really unbelievable. I'm able to remember all facts from my past, but facts look just as some data from a database — no charge, no feelings. All the time I'm wondering: Did something really happen or is it just my imagination? I can recall good and bad experiences, but all charges about negative experiences just faded away. It's hard to believe, but now I have no unpleasant experience in my lifetime. Happily, memories about pleasant experiences are intact, only without any charge. I've tried to compare my current feelings with those that I had after my Neutralization of Primordial Polarities [an end result of the original Deep PEAT], but I can't remember how it was. It's a little bit tricky because I'm not able to compare anything with similar events that happened before. Also, there isn't any fear or doubt that may come from the future. Freedom is complete, I enjoy in endless pleasant emptiness."

Lune, also a member of Omega Group wrote after P/F RD: "When thinking on past or future, I feel now like a movie director able to create things by my own free will. Past doesn't influence me in the same way as before the process. I always had a feeling that past influenced my life in some way, now it's gone. When Zivorad asked me to remember something from my past it was an unbelievably strange question for me. I had some idea of past but no contents at all. It looks to me that all my past data are now reassembled in some different way and have no charge — just pure facts. This gives me freedom to search through my new database whenever I decide it's necessary, without being connected all the time.

The long-sought state of "no time track" attained in one session?

"Now I can change my past, getting completely different influence in my present and future life. There is no feeling of time track I had before, it looks like the present point got bigger and past and future tracks vanished. I am pretty amazed that the whole process took only twenty-five minutes. People used to say for somebody in deep trouble: 'He is a person without a future.' After my experience today, I think having no future is excellent."

These are just a small part of the Omega Group members' communications. As at December

2002, only twelve persons have experienced it, but it has always had the same result. People are effectively "changing the past" for themselves with this. What I feel now as an immediate task, the development of some useful applications of this phenomenon: to create strong and healthy resources (for example a "happy childhood"), to quickly manifest some favorable states and circumstances in everyday life, etc.

Playing with dynamite

Let me tell you it seems to me this powerful process is not for everyone, just for a selected group of people very experienced with processing, absolutely not for even the mildly unbalanced person. This is more a precaution. Not all members of my research group are very experienced, but I know them. Generally speaking, in this period, I would not run it on someone I don't know. I would not run it on someone who has been under psychotherapy in the last three years either, nor on someone who presently takes tranquilizers. This seems to be real psychological and spiritual dynamite and we should be careful with it, but that it could be used in a very beneficial way I am more than sure.

DP-3 is not able to do the Neutralization of Primes, because one can't know what they are in the beginning of the process. Thus, Primes Neutralization is one unavoidable and necessary prerequisite for DP-3. The second prerequisite is having done the Gnostic Intensive, in which one gets "Direct Experience" of "Who Am I?" [A one-day workshop].

Past/Future Rundown Report — 19 Jan 2003

Now it is five weeks after I processed members of my Omega Group with P/F RD. What can be said about results? Separation from the past seems to be permanent. Past is available, but has lost all its attractive power. It is uninteresting, mainly boring and one has to force oneself to think about it, to remember it, or to enter it. One person compares it to a soap bubble. Past somehow evades her intention to enter it and if

she forces herself to, that part of the past just bursts like a bubble and disappears. Another says, "I tried to enter into some incidents from my past, but they don't touch me at all and I can't find an explanation for that". Still another keeps the knowledge of the past, but when he tries to think about it or to remember it, he has an impression of watching pale photos of someone else's life.

The majority of group members (almost all) have started to live in the "here and now" fully and continuously. One says: "Before Past/Future Run-down I used to spend a lot of time compulsively thinking about what I did, what I said, what I should not have done, what others did to me and I did to them, what could happen tomorrow or what could not... Now it's over, I live absolutely here and now."

Lucid dreaming in the reticulum¹ of time

To some of the group members, their time-line has substantially changed. It is not a line leading backward-forward anymore. It is like a global net, with many lines crossing each other. Dreams have changed as well. Some people dream a continuation of their day's activities, some meet many dead people, some have the feeling that a separating line between the dream and awake states has become very thin. Some started having lucid dreams in which they know they are dreaming.

After this Run-down, five weeks ago, I suggested that members create a couple of good or happy resources in their past as well as their future. Three of them did so. One manifested a substantial increase in income, two others created different meta-stories about some previously unhappy incidents. One says, "They are like lights on the Christmas tree, spreading the light as soon as I take a look at them."

Making parallel universes

Another has had a very interesting phenomenon which could be an example of Everett's theory of "many worlds", Everett's contribution to quantum physics: On every bifurcation point on a time-line, a new world or "history" is created. This member of our group just changed only one

1 Reticulum, a netlike structure; a fine network... *Oxford English Dictionary*.

unpleasant and humiliating experience from her past, and a completely new parallel or alternative world (or life, or history) has come into existence and started to develop on its own.

Another person has a strong feeling that a parallel happening is caused just by one thought. Reality seems to fan out with countless possibilities. It depends only on one's attention what will become dominant.

A couple of members have a strong feeling that the lives of other people are their own without any effort on identification. It's like "vanishing limits between other people and myself."

I have noticed one thing which is important for the development and perfection of this methodology: After vanishing the past with this run-down, some people will discover one incident which attracts their attention. It is usually a very charged one. It's like a nail having its head out of otherwise smooth and empty surface of the past. When the P/F RD is applied once more, to the specific incident, it gets flattened very, very quickly and the person gets an additional sense of psychological and spiritual freedom, or even the clear feeling of superhuman power.

Will I remember how to tie my shoe?

There is no problem in normal functioning, no one reports that. I have noticed some mild problems that seem to be results of this run-down. Sometimes a person makes a phone call and, for a couple of seconds, can't remember his or her own name. It is as if the person, being in a very expansive state, has to put some effort into pulling himself or herself together into the "I" position.

Data from the past are *not* lost. All past data and knowledge has moved into the present in some way. No acquired skills or motor skills were lost, such as how to cook a meal or drive a car. Immediately after the session, there is little or no disorientation, bumping into things etc.

If I try to explain what happens with past, it is this: You are *free to choose* whatever you want from it. In choosing something, you have a very strong impression that you re-create it. There is no compulsive stuff coming up. I guess someone could be able to re-create even some bad experience, but it's not probable. What is impor-

tant is this: One has the freedom **FOR** the past and the freedom **FROM** the past, a new, higher level of freedom.

DP-3 is a very simple process, but one needs a little practice. After some practice with a Processor, one can do it "solo" quite well. But to experience the Past/Future Run-down, one needs a Processor for sure.

Three months on

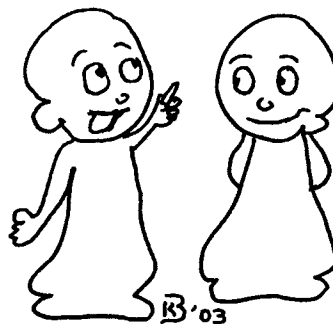
Past/Future Run-down Report — March 2003

We are still doing DP-3 and the Past/Future Run-down with the same kind of results and amazement on the part of the clients. Regarding those who did the P/F RD three months ago now, I am in contact with them, but I have not done a formal survey, so it's hard to say just now that everyone's results for over three months have remained stable and their lives are better. My main impression is that they lost interest in the past, it is something boring. They are definitely continuing to live "here and now". I would say that here and now became much wider. A new, sudden trauma can capture their attention, but very shortly afterward, it is past time stuff. Their attention doesn't stay on it a long time; past has no attractive power to one's attention. It would be interesting to do P/F RD once more with some of these people. Maybe such process would be empty or maybe result would be even deeper. I have not tried it yet, those people now don't seem interested in it.

I have started creating a series of Run-downs which have as the final goal the greater liberation from physical universe by running DP-3 on the four main components of physical universe, matter, energy, space and time. The Past/Future Run-down handles time pretty much. The Space Run-down seems promising, although just a few people have experienced it. Next come Energy and Matter Run-downs which seem to be more difficult to develop. After I started leading DP-3 workshops, more people will be equipped with this simple and efficient method for developing the next level of processes, so it's reasonable to expect that we are at the verge of a new expansion of consciousness. That is how significant this is. It seems to me that after Neutralization of Primordial Polarities as the important step toward Spiritual freedom, this Neutralization of the basic polarities of time

could be the next great step forward to new and higher freedom. Next come Space, Energy, and Matter, and this seems to be the important and interesting game Atman/Thetan can play. What's more, DP-3 is miraculously simple.

For more information on PEAT, See IVy 60. For more information on Gnostic Intensive and Slavinski's other Spiritual Technologies, see Vladimir Stojakovic's article "A Personal Journey" in IVy 59 (page 17). Zivorad Slavinski's website is <http://www.spiritual-technology.com>. □



PEAT Success

by Charles R Stockdale, Australia

19 March 2003 — My partner suggested I read the PEAT manual. After I had done so I asked him if we could address a condition. Initially I addressed a 'skin condition'. This led to a deeper problem of not wanting to upset others by displaying such a condition.

Running this through a couple of times, a deeper problem became obvious, a 'barrier' of stopping myself on a mental level. This occurs without thought, and yet feels like a mental paralysis. Continuing, I was able to recognise this problem and get through it. This is the first time I could get through this mental barrier, which has been a problem all my life.

The next evening I told my partner that I felt together we could handle any problem. I had not felt that way before.

Last night we ran something else, which 'went', then continued with the mental barrier problem. I discovered a 'Mind versus Body' problem. The two are not operating together, which has led to traumatic accidents, with feelings of fear, confusion and embarrassment, causing lack of understanding.

I am confident I can now address this and any other issue. The sessions have been very rewarding.

Many thanks, Toni G

Processor Notes:

My partner Toni and I co-authored the Self Clearing Diary, posted at FZA, an account of our many wins using SC culminating in her attaining the state of 'Clear'. Briefly, I'm ex-scio (OTIII, Class V). This is available on Internet at <http://freezoneamerica.org/pilot/diary/>

2003 is a big year for us. Learning the dangers of being answerable to sociopaths I'd quit our 'cushy' government job and my partner quits on reaching 'long service' soon. Staff are not even allowed to discuss vitamins!

Success with EFT lead me to PEAT after reading amazing success stories. I purchased the manual online, downloaded and read it, had my partner read it, then 'tried' it.

With only a rough idea, I had her touch acupoints (p 43) while saying "Even though I have (problem) I accept and love myself, my body, my personality and that problem/condition" (p 90). I asked for 'changes', listened, discussed, continued with the 'new' condition/problem, shared win's, ended on a win. In two short sessions we reached Level 4, Polarization (p 100).

With another volunteer waiting in the wings I'll soon know if this is the simplest, most powerful 'clearing' tool currently available. So far, so good. Many thanks to Zivorad Slavinski, founder of Psycho Energy Auro Technology. Sincerely, Charles S, Australia.

As this article goes to press, my partner and I continue to make great gains from PEAT and now also from Zivorad's Aspectics (also available at his site). I haven't done any workshops, only read and applied the data. I learn by applying processes to my partner as well as running them solo. Yesterday (23 April 03) I attained the state defined in the Scn Technical Dictionary per definition 6 of Theta Clear. At this point I cannot recommend Zivorad's processes highly enough. □

Your Inner Computer Series — 3

Endless Loops¹

Heidrun Beer, Austria

THE IDEA THAT something like “system crashes” could exist in our inner computer, the mind, is still a surprise. The concept that we could train emotionally more stable reaction patterns instead of helplessly collapsing in exceptional situations, requires not only mental accustomatization but also consequent regular work for several years.

The disconnection from behavior patterns alone, like we see them continuously in the movies of mainstream media (cinema, TV) and which therefore belong to our daily “programming”, requires an above-average amount of determination and courage. We stem ourselves against the stream — and have to learn to withstand enormous energies, as if we were building a concrete bridge pillar in a river.

But at least the patterns from which we want to disconnect, are highly visible and often additionally heightened and sharpened by a screenplay author or movie director, so that they are overproportionally impressive. Compared with that, there is another category of maybe even more fatal behavior patterns which are nearly invisible, can be detected only with very sharp senses, and yet can crash an operating system more efficiently than most other things.

The system freezes

Anybody who has not seen it yet can consider himself lucky: We sit in front of the computer, browse the internet or edit a document — and suddenly, without an apparent reason, the mouse cursor freezes, the keyboard doesn't react anymore, and the computer has to get rebooted² before it reacts normally again.

For the unaided eye, the reason for such an event is not visible in most cases. It happens “out of the blue” — although after it happened for a few times, we begin to sense what the reason could be. “Each time I disconnect from the internet, the computer freezes and I have to restart!” is a very typical complaint.

Of course on the operating system level there exists a specific reason for the freeze: the system is hung up in a loop which has no exit — a loop which never ends. The technical term for it is “endless loop”. In other words, the system runs in a circle! Nothing else than hitting the reset button will terminate this condition, the computer starts afresh, and the system loads properly again.

Loops in the computer

A programmer thinks in loops most of the time, or in other words, in working steps which keep being repeated and are intertwined with each

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

What is more logical than to pick up Hubbard's original thought and combine it with the experiences of daily computer work in modern times? Maybe a 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!

2 Booting. The act of starting the computer from “stone cold”. The operating system (see page 43, last IVy) gets loaded into the computer's memory so it can be used. In rebooting you start again, loading the operating system again (the copy in the computer's memory could have got damaged by the working of another programme). *Ed.*

other. A loop is characterized by the fact that certain things are being done over and over again, until an exit condition is reached. "Ask what the user wants and do it, until the system closes down" is the outer loop in the operating system of a computer. It repeats this command one time after the other, like a robot.

Inside of this outer loop there is a main loop for every program, for example "Ask for input, until the user terminates you", with numerous sub-loops for the connected devices and the various program functions.

Endless loops which cause the system to freeze come about either when the exit condition in a loop is not correctly formulated, or if two loops run at the same time, each of whom waits for the other. If for instance the graphics card runs a sub-loop "wait until the mouse cursor is freshly drawn, and then redraw the screen", while at the same time the mouse runs the sub-loop "wait until the screen has finished drawing, and then redraw the mouse cursor", each of them waits for the other — and that forever! The visible result is the well known and much hated "freeze" of the operating system, which can be resolved only by restarting the computer.

Loops in the mind

Our thinking consists of loops too, as well as all of nature. The orbiting of Earth around the sun keeps repeating itself as well as the rotation of Earth around its axis. The change of seasons is a loop which will repeat itself until the sun at the end of its existence will devour Earth (a very distinctive exit condition!).

A well known loop in human life is the catholic marriage promise "until death does part you". The moment where one of the marriage partners dies has been defined as the exit condition for an outer loop, which contains many smaller and smaller loops for the organization of daily life, each with its own very definite exit condition, be it "go to work daily until you retire", "stir the pudding until it gets solid", or "help your kids until they are grown up".

Formulated in a programming language — the lines beginning with subloop stand for the various sub-programs of daily life — this program would look like this¹:

```
repeat
    subloop_1
    subloop_2
    [...]
until (partner_1 is dead) or
(partner_2 is dead)
```

"We stay together as long as we love each other" or "We stay together as long as we have interests in common" are two slightly more intelligent wordings for a similar loop, especially for people who are aware of the fact that they don't live only once; that their partner or they themselves will maybe steer into a direction one day which is no longer compatible with that of the other one; that a partnership makes sense only if the advantages for both are bigger than the disadvantages; and that people with similar interests and similar speed will always find each other, regardless of their physical age.

Here the loop contains an ongoing check of its own plausibility, similar to the time of mutual testing before the marriage. We could say it goes back to its beginning — as if two people would get married again every day. In this configuration, the question whether they match is not asked only at the beginning of the partnership, but it gets asked over and over again. compatible stands in the program text for a function which checks the harmony of the two partners; it is defined outside of the loop and can be very simple, very complex or anything in between.

```
if compatible(partner_1,
partner_2) = true, then repeat

    // Compatibility gets tested and leads
    to marriage

if compatible(partner_1,
partner_2) = false, then goto exit
```

¹ Heidrun uses common programmers conventions in these examples: parts in "typewrite type" represent commands (or examples), commands inset are repeated (looped), lines beginning // are explanations of what is going on. *Ed.*

```
// Ongoing tests of compatibility
// during marriage ensure that the
// partnership remains productive

subloop_1

subloop_2

[...]

// any number of other loops which
// constitute daily life

until (partner_1 is dead)
or (partner_2 is dead)

exit: [...]

// End of marriage! Now both
// partners have the opportunity to
// create a life which makes more sense
```

But this is only the program section “partnership”! Then there is “profession”, “health”, “children”, “spiritual progress” and all sorts of other program sections, whose loops have to get artfully intertwined in order to make a human life function, like the various devices of a computer need to work together and the various programs which run at the same time, need to share the devices without any conflicts — an enormous task for the mind.

Every such loop must therefore typically contain commands like “keep an eye on the other running loops” or “improve your pattern if something doesn’t run well!” And with that there are sometimes difficulties which can be so serious that the whole inner operating system “freezes” and life comes to a standstill.

Sometimes we still feel that we sit in a trap and run in circles — sometimes not even that, especially when the loop does not allow us anymore to view and analyze our own situation. A failed marriage is a good example for such an endless loop, especially where a financially dependent woman cannot break free from her breadwinner who has proven to be “toxic”, but there are many other examples.

If there were only such a simple solution for these fatal “crashes” like pressing the reset button on the computer!

Disease

Disease can be such an endless loop. Some hospital stays make an endless loop impossible:

“Stay in the labor ward until the baby is born” has a built-in exit condition. As soon as the baby is breathing, the waiting loop has an end. “Stay in hospital for a week” can never be an endless loop, because the clock and the calendar terminate the loop. Also, such loops don’t primarily happen in the mind, they happen outside in the physical environment. Except for being forgotten in a prison, it is nearly impossible to get hung up in such a loop.

But what if we are unlucky enough to have a disease which prevents its own healing? This is not as unbelievable as it first seems. Many people for instance suffer from an unknown poisoning by mercury from their tooth fillings. This has serious consequences on mental alertness, memory and initiative. Even if they manage to delegate their alertness to healthy family members or friends and these tell them about the problem which they maybe didn’t notice because of their reduced understanding, nobody can guarantee that somebody reminds them three times a day to take the medicines which remove the mercury from the body and improve their memory enough that they don’t forget to take their medicines anymore.

A fatal circle! The poison itself prevents its own discovery and removal, it prevents the patient from having sufficient alertness to recognize the symptoms and interpret them correctly, from having sufficient initiative to get himself treated, and from having sufficient memory to think about taking the medicines. If not mother, father, partner or friend press the reset button for him, so that his tooth fillings get replaced by harmless ones and the mercury gets removed from his body afterwards, he has nearly no chance to escape this endless loop. He will end as an Alzheimer patient who does not even recognize his own children.

Fitness

Another, not much less dangerous endless loop keeps those poor people entrapped who by missing physical exercise have developed a condition where every attempt to exercise their body to a higher state of fitness, ends in pain or joint damage, or the heightened blood circulation moves so many poisons from the tissues and brings them into the blood stream, that they become sick or unable to work and give up

the training because they feel worse instead of better with it.

This too is a loop which happens more on the physical plane than in the software of the personality, the "operating system" of the mind. Hitting the imaginary reset key is the only way out here too, the only chance to avoid a miserable life with overweight, diabetes and heart problems. Some well-meaning family member or a friend must undertake the difficult task to break the endless loop and offer an exit which will not only effect the necessary changes but is also workable.

Poverty

The most terrible endless loop, which also happens in the physical environment at least partially, is poverty. We don't want to talk about the poverty of whole countries here, which probably cannot be changed without a mutual effort of the rich countries of Earth, but the poverty of individual persons within a wealthy society.

Maybe the most brutal form of poverty is the one which hits young people who are talented, but because of their stemming from a low-level social group, or maybe because of a disastrous event, are in a situation where they simply cannot afford the education which could ensure them a job with a decent income.

At least if they live in a country where they have to pay for their education, and where low-income students are not supported by scholarships, they don't really have a chance to ever escape that circle. And even if there is a social net which would allow poor, but gifted children to get an education, it is still very probable that they will have to take on an unqualified job instead in order to keep their family alive.

Another example for an endless loop which prevents its own termination, and where somebody would have to hit the reset button in order to restore the operating system. Banks don't help in such a case. But a godfather or personal sponsor, even an adoption into a wealthier family could allow such people to get an education. They would certainly pay their debts back with interest as soon as they can afford it. To forgo such people by excluding them from the ladder of education and career, is a waste of valuable

"human material" which every society should think about. Maybe they would have a special ability to find solutions for difficult social problems, just because they come from social groups who don't have an easy life.

Endless loops in the case

One endless loop which happens entirely in the mind we know all too well: it is the memory of a *trauma* which protects itself by built-in defense mechanisms against the erasure in session. By its special construction it prevents its own dissolution; the client's attention is being sent into other directions, and if the processor is not prepared to handle that, this special suppressed memory will remain inaccessible and will keep causing case trouble.

Running in a marvellous loop we see the case who *has to be right*. If a real life catastrophe does not shake him (in this case life, or maybe his own karma, hits the reset button of his inner computer), such a case can certainly be expected to never even come near a processor who causes him to work over his inner "configuration". After all, the way he is, he is perfect (he thinks)!

Another frequent situation is the *apathy endless loop*. Here every bit of energy and hope for life improvement has disappeared, and the person does not reach for his chance to come to a better mood level with more life energy by processing even if it is offered to him completely for free. To discover a reset function for that would be a task for a real master.

Out-Int

Less well known is another, especially vicious endless loop. Trained scientologists know the term "out-int", but how extreme and hopeless the trap can be into which a person falls who goes "out-int", is very unreal to anybody who has not been there himself. (Out-Int is a case condition where a person has difficulties to handle space or spaces. It has priority before all other case problems and therefore is listed first on all repair lists.)

The building where processing is done seems to be infinitely far away, or even the step through the entrance door causes negative sensations. Session rooms, processors, even the most simple study materials seem to exist behind barriers in space which cannot be overcome, through which it is not possible to reach, even if the client is to-

tally convinced of the workability of the processes, trained experts are ready to go to work, and there are also no financial problems. The invisible walls in space are so massive that help from outside is necessary in order to crush them — “pressing the reset button” by a good friend, partner or family member, which has already been mentioned a few times. Such a deed of love is priceless, and certainly it will be returned one day.

Misrepresentation

An especially delightful loop is being created by those practitioners and centers who misrepresent the idea of spiritual development and by their sometimes nearly unbearable arrogance, their bad example and their code breaks cause students and guests of their centers to get upset and maybe even abandon the whole subject altogether.

It is nearly unnecessary to remark that such behaviour is always contradicting these centers' own policies, although especially the worst evil-doers insist most in being absolutely true to policy. Somewhere in the small print, but often already in the big headlines, the rule which gets broken and whose break causes nightmare-like consequences, can always be found.

At a time where we observe so massive mis-developments in the area of mental and spiritual work, it is especially important that a student or client can evaluate priorities and is able to differentiate with precision. Only this makes it possible to discern valuable and useable principles and tools in a mass of materials which are not all of equal quality and reliability, especially in the presence of so many heart-breaking case histories which are being told in the media and on the internet.

Yet the ability to differentiate is actually a *product* of mental work. In a strongly charged case it is not, or at least not very, present at the beginning. In perfect circumstances this would not be a problem; we would hold the client in such an ideal environment that he can totally concentrate on his case, make immediate wins and begin slowly to learn to differentiate precisely. After that we can confront him with the chaos of reality step by step.

But circumstances which are so ideal that the evaluation of all factors — environment, proc-

essing team, technology, economic factors — reaches a value of 1,0 (100 percent), don't exist anywhere in the world. A black-white logic which results in either 1 (“yes”) or 0 (“no”) can therefore not be used for such an evaluation. It would be necessary to use a grey-level logic which evaluates plus and minus points with great alertness and comes to a percentile result. Whenever the plus points outweigh the minus points, it would be possible to work with a team — otherwise not:

```
if Evaluate(ListOfFactors) 0,50
then repeat

    Have_A_Session

until SumOfCase = 0
or Evaluate(ListOfFactors) <0,50
```

We sense the problem: the value SumOfCase influences the result of the function Evaluate. The smaller SumOfCase is, the more precise the function Evaluate can calculate, because case means incorrect identification, the opposite of differentiation, so that we get the less calculation depth, the bigger SumOfCase still is.

It is possible that before the beginning of processing Evaluate calculates with so little precision that factors which are contained in ListOfFactors — like negative press, discouraging eyewitness reports, but also the observation of misrepresentation — compared with the value of the employed technology result in a percentage below 50%.

Some people, prompted by their case, are entirely unable to discern smaller differences than “0” and “1”. In these cases, at the slightest error, the candidate will never start processing at all; his ability to evaluate data will never improve enough that the sum of all relevant factors result in more than 50% — because the sharp eye, which he could develop by processing, he would already need to possess before the beginning of the processing in order to get started at all!

The candidate would need to have the ability to differentiate already *before* the beginning of the path which is supposed to lead him toward the ability to differentiate, in order to separate the wheat from the chaff, to ignore the bad news and concentrate on those things which really help him forward.

Good examples

In this case we have an especially interesting loop. It is not an endless loop whose exit condition never occurs, it is a loop whose *entry condition* never occurs and which for this reason can never start to run. The product of a chain of actions would have to be present already before that chain of actions starts to occur for the first time, which at its end point would produce the first bit of its product — a logical impossibility. You don't believe it? Demonstrate it with a demo kit!

In the thinking model of a programmer: we would need to have a functioning operating system in reserve if we want to find and debug the errors in a computer's operating system. We would need to *start with a diskette* — a diskette which contains the core of necessary system programs, without any errors.

We would need to create an artificial environment for the client, a mini-paradise, where neither financial problems nor alarming newspaper stories disturb his well-being — and least of all our own misbehavior! — until he has learned to differentiate sufficiently well to successfully deal with these things and realistically evaluate their weight, which compared with his potential wins by a brilliant technology will be found to be rather small.

In other words: We would need to be shining examples and know our principles and codes by heart, so that our mere presence gives the client a feeling of being totally safe, and we as programmers never introduce additional weaknesses into an operating system which we are about to repair.

Do the doable

In any case where we have the perception or awareness of being trapped in an endless loop — of running in circles without any possibility of breaking out — there is something which can be done even if nobody is there who would press the imaginary reset-button for us.

It is a process so simple that it can be applied even in the heaviest and most desperate situations, where nearly no free energy is present to organize a session environment. A lady who is terrorized by a violent husband and cannot get away because she has no job training can apply

it. A child in a discouraging school environment can apply it. Any sick person or person trapped in an overwhelming case charge can apply it.

The process is not run in session but in life; it is called "do the doable". There is always something which can be done. Even a person on his deathbed can perform the single-line command which results from the question "What can be done?" In his case, a possible answer could be "breathe". Even after breathing has stopped, there is still something he can do: "perceive" — maybe that will bring about some of his most remarkable experiences ever.

Finding the thing or things that can be done in an apparently hopeless situation immediately restores a spiritual being's causativeness. It doesn't necessarily have to be something which leads out of the trap, or breaks the endless loop. The very fact that something exists which can be done is the magic trick. Then, after causativeness has been restored, the question can be extended into "What can be done to break the loop?" And with the answer or answers to this question, an escape from the trap can be built.

Don't bother to advertise this method as a session process. Selling processing or mental training to desperate people is too complex a thing for them. Just give them the question, or give it to yourself if you need it, and things will start to change.

In the next article of this series, read about "Settings".

Heidrun Beer © 2003



Conferences

IN MAY 2003 a one day conferences was held in North West London. This was reported on to all on an IVy Internet list, which all who subscribe to IVy and their families are very welcome to join (contact ivy@post8.tele.dk).

ON 14-16th. NOVEMBER 2003 there will be a weekend convention in Germany. Details can be obtained from: Freie Zone e.V., PO Box 1524, 85265 Pfaffenhofen, Germany, or by email: convention@freezone.de



To Ron

by Martin Foster, South Africa

Those who lecture of free love and lenience,
who promote drugs, enslavement, and political convenience,
who shield themselves with power and position,
in fear of exposure of their perverted sedition,
will themselves suffer from the evils they inflict on humanity,
except they yield in repentance to an ethical amnesty,

∞

Hatred and reprisal was our only recourse,
in a sombre world filled with pain and remorse.

This endless ruin which we bemoaned,
came from doing unto others as they did to us and to that which
we owned.

This endless cadence of retaliation that has been man's plight,
Is caused by pain received, and then avenged, as our right.

⊖

Many have striven for Nirvana on Earth
And all they could hope for was another rebirth.

Some sacrificed and suffered in vain
hoping beyond death and the grave to attain
heaven or hell they knew not what
Trustful it would be better than our sorry lot.

Then came Ron, wise, kindhearted and friendly,
Neither a god nor his son did he purport to be.
Just a man whose lessons are sound,
And can be used, to improve any game around.
An uncommon man, but still a man, like you and me,
Caring not for homage, reverence or endorsement from society.

⊙

Now death is not feared, the Grim reaper is jeered,
And Heaven or Nirvana is just another place,
where one avoids responsibility for the human race,
You can be immortal with or without a meat covered skeleton,
And life can be as rapturous
as in any Heaven.

∞

We salute you for seeing vistas we were too blind to see,
For delving for potential, and not rejecting us for our incapability.
For removing those blindfolds we clung to so desperately,
To hide from ourselves, our crimes against humanity.
We covered not ourselves, but our love with a shroud,
And then wondered why that which we yearned for was gloomy in cloud.

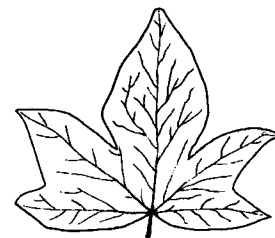
⊙

He has given to those who study and apply the great truths of toleration,
The ability to listen, confront and allay any, and all, aberration.
Restoring happiness, health and ability by addressing spirit through mind,
Without voicing advice, admonition, or anything unkind.
Thereby increasing potential to survive and eventually attain
Total freedom, to create an infinity, worth having again. □

B

International Viewpoints

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