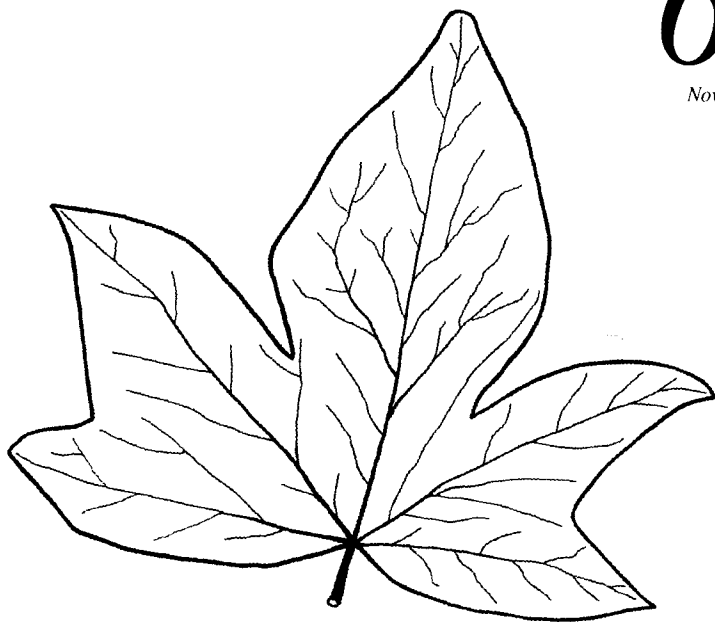
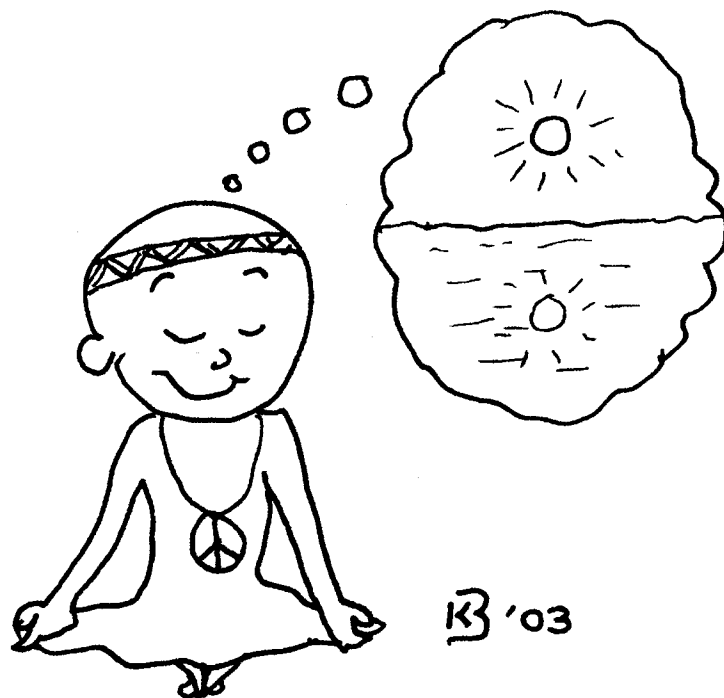


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International Viewpoints [Lyngby]



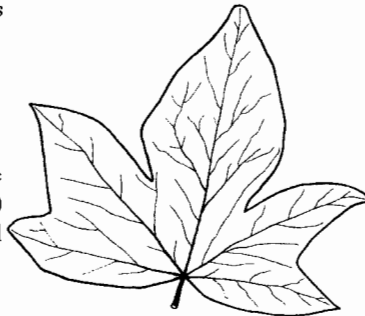
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International Viewpoints is independent of
any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A Nørdénholz was
published. In the middle of the twentieth century the
subject of Scientology was greatly expanded as a phi-
losophy 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

Holy Cow Series — 5:

Ethica and His Evil Twin

By Holy Cow! Internet

THERE ARE TWO TWIN brothers in Scientology™ who are very hard to tell apart. It's Ethica and his evil twin brother, Justin. They share the same office, they speak the same language. But you know, if you talk to Ethica, he will help you sort out your difficulties in life. If it's Justin that is in, he is likely to give it all a twist and God knows where you are going to end up.

In Eastern philosophy they talk about Yin and Yang; it's about these opposite principles (like male and female) that comprise a whole. They are complimentary and both are needed in the scheme of things.

Scientology™ Ethics is no different. You need Ethica, the mild and helpful Ethics Officer, that sees everything from your point of view and sincerely helps you to 'do the right thing'.

Sometimes his twin, Justin, has to step in to 'exert greater pressure than the bank' to *make* you do the right thing. Justin has however an evil streak. He can be *inconsiderate* and sometimes even sadistic to a point of becoming your worst

nightmare. He has a few tricks up his sleeve, that Ethica knows nothing about.

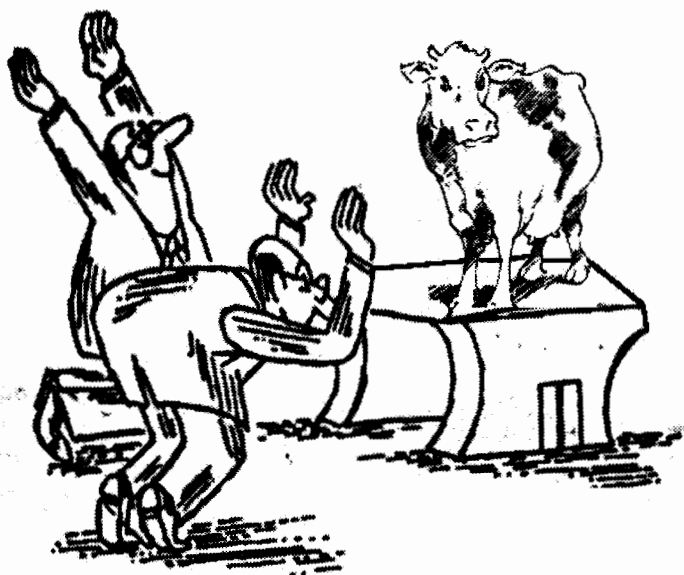
We are of course talking about Scientology™ Ethics and Scientology™ Justice (the latter is based on the 'Ethics Codes' to confuse the language). They are of distinctly different composition and 'personality'. Let's first get familiar with 'Brother Ethica'.

Ethics

Hubbard defines Ethics as: *Ethics is reason and the contemplation of optimum survival.*

To understand this better, some basic explanation is needed. Hubbard's first big discovery was to find the common denominator of life and all life impulses. The common denominator is: *It seeks to survive.*

This impulse does not only exist on the level of raw survival (like Darwin's "Survival of the Fittest"). As we get ahead in life we set new and higher goals for our activities. To be *successful* is in Hubbard's use 'good survival'. Survival is not limited to self-interest either.



When Hubbard examined the urge to survive, it soon became clear, that Man has many spheres of interest, that he cares about. Survival is seen to consist of eight spheres of interests and activities, that all play an important role. These he called the Dynamics. The eight dynamics are:

1. Survival for self (self-preservation). It includes personal belongings.
2. Survival through family and sex. Includes spouse and children, family and their family belongings.
3. Survival as a group member and survival for one's group or groups. From work place, circle of friends, associations, clubs, congregations to 'King and Country'.
4. Survival of mankind and activities that ensure that. Care for other nations, races, helping a complete stranger, United Nations, peace movements, etc.
5. Survival for animals and plants. We don't only need them for food, we don't need them for food, we want and care for them as our pets and gardens; we take care of nature and wildlife, are environmentalists etc.
6. Survival of the physical universe. We want to ensure the survival of the physical universe as it is our home. We enjoy it and depend on it in many ways. It includes taking care of material objects, large and small, up to care for and wonder about the vast physical universe.
7. Survival as a spirit. We seek extended survival through spiritual activities, like the arts, philosophy, beliefs in life after death etc.
8. Survival as Infinity. We seek to survive as part of Infinity and by worship of God or religion.

All human activity can be classified in one or more of these dynamics. Interestingly enough, we are able to observe the first four dynamics in other life forms too. With the understanding of these dynamics, the door to a much clearer understanding of what *ethics* is, suddenly opens up.

We realize with Hubbard: *Man is basically good*. Ethics is reasoning to find "*the greatest good for the greatest number of dynamics*". This has one important modification often over-

looked: namely *your point of view*. Your Dynamics have a unique set of personnel, groups, pets, nature spots, causes and a piece of the physical universe etc. assigned to them; probably because you chose them.

As far as ethics is concerned: the more of your dynamics an action helps and the fewer it harms, the more ethical it is. Suddenly it is possible to analyze and express ethical problems and conflicts in clear terms. This is a real breakthrough!

So we have ethics as being a personal thing, not meaning a selfish thing, but something we consider long and hard before making our major choices and decisions in life.

Brother Ethica and Scientology™ Ethics have a lot of additional technology, data and *tools*, that can help you make good choices and help you succeed in life; like ethics conditions, PTS and SP data, indicators and statistics, knowledge about overts, withholds and the overt-motivator sequence, games conditions, etc.

Ethica's approach

When you sit down with brother Ethica and spill out your guts, he will look at you with a little smile, because you are not the first one. He will soon make an analysis of your situation and help you a lot! With great skill he will take out just the right tools needed to do an incredible job with you.

It may be hard work on your part. You may have to run around a lot and actually *do* things, contact people, clean up your office, get incomplete projects wrapped up, tell your carping mother-in-law off etc. But at the end of the program, you will feel like a new person with a new life and a bright future ahead of you. You will feel, that brother Ethica had this incredible capacity of *compassion and insight* and he was completely capable of seeing your situation and *your dynamics* from where you live.

Justice

We are into serious business now. We need to call in the twin brother, Justin.

When we talk about Justice, we are talking about the group disciplining its members. Naturally any group or society need rules, laws, do's and do not's in order to function, be productive and survive as a group. The court system

disciplines citizens, that break the law by convicting them and giving them a punishment. The boss disciplines employees that goof up or are lazy. Parents discipline children that misbehave. It is simply a part of all walks of life. Justice, discipline, codes of conduct, morals etc.

The problem here is to make sure to differentiate between the twins — between Ethics and Justice.

Let's say you go into the Ethics Office, and you don't realize, it's *Justin*, that is on duty that day. You spill out your guts — just like the last time — and the next thing you know, he opens his top drawer and suddenly he slaps a big label on you and asks you to leave — right away!

Whoops! What happened? You ask him and yourself. Well, he may tell you in the mail. You have matched up with something listed in "Ethics Codes — Offenses and Penalties" (and 'Ethics' here means Justin's type of Ethics/Justice). It lists transgressions from Misdemeanors to Crimes to Suppressive Acts.

You should simply have known better, than just spill your guts. "You have the right to remain silent". You should just have kept your mouth shut, and maybe elegantly and smoothly have revealed your misdoings down the line, "cut a deal with the prosecution", hired a lawyer or whatever. But no! You had to blurt it all out and now you suffer the consequences.

What happened here is, that you crossed the line between Ethics and Justice. You ended up "on the wrong side of the law" and Justin told you just that in no uncertain terms. He is authorized to use all the same tools as his brother Ethica to "rehabilitate you". He can use Ethics conditions, assign amends projects for you to do, "blows to the enemy", security checking etc. That he uses the same tools makes it acceptable to some and confusing and perplexing to others. Usually it looks acceptable from the outside. And it looks confusing and perplexing from inside the "jail cell".

It is also perplexing, that Justin is *the sheriff, the prosecutor, the judge, the jury, the warden and jail keeper and the parole officer* all rolled up in one person — and you thought you were talking to his friendly twin brother, Ethica...

I have no bone to pick with brother Ethica. I love him. He has time and again proven himself to be my friend and best ally. Most of the time I can even grudgingly accept brother Justin's approach. But it just seems to me, that Justin has a bad temper on top of it all. He has an evil streak.

I know, he has his own problems. His seniors sometimes yell at him, want him to get things terminatedly handled, get things moving or whatever. They and he see the big picture and I am just a little fish in a fish bowl. I have this distorted vision as the bowl distorts my view as well as the way I am viewed.

Justin the Evil Twin

So I can understand if you object, "but didn't you say that Man is basically good? *That means, that Justin as well is basically good, doesn't it?*"

The key here are two things. First: 'basically' is right. It may not be evident to me or you, what the big picture is. The *Big Picture* he operates on may be different from mine. The "Greatest Good" in that big picture may be very different from the "Greatest Good" in my not so big picture. After all I am more concerned about my spouse and kids; my job and my savings in the bank, my new car and so on. Secondly: Justin and I are viewing the present situation from two very different points of view. And as I pointed out, it looks a lot different from inside a fish bowl or a jail cell.

So justice seems a lot more complicated than Ethics. There are so many points of view involved. As you are dealing with the group versus the individual, criminal behavior versus social conduct, it's impossible to make everybody happy, to say the least. You have to sort out these big pictures or Ideal Scenes more than anything else. *There isn't any pat answer for "Greatest Good"*. It all comes down to from where it's viewed and where you want to go. This defines, who are for or against and who the suppressors and criminals are. It defines the good guys and the bad ones. Supporters and enemies. So maybe Justin and I just have a disagreement of this nature. The Ethics system does not go into that in it's purest form.

Ethics Technology and "Greatest Good"

We have to recognize, that there exists a technology below the specific values put into it. It

does have some generic human values, that are true for all individuals and groups. They all derive from 'survival'. But just like any other technology it can be used differently by different individuals and groups. The same Ethics Technology could be used by Mormons, Muslims, Mongolian nomads or cannibals for that matter. Cannibals would call their enemies 'creeps' or 'animals' (or squirrels perhaps) to make it all fit, but with this twist, they could still use ethics conditions, the SP/PTS tech, overts and withholds tech and all the rest with great success.

So the specific values, that differ from group to group are what define them and give them their complexion. It is best understood on the basic theory of overts and withholds. If you do security checking or confessionals it's always done against a specific moral code. That's why the famous Joburg Sec check has odd questions like 'Have you ever dealt in illicit diamonds?' and 'Have you ever slept with a member of another race?'. These types of overts would hit home in South Africa, but seem silly to someone who has never seen a colored person nor diamonds. I think another example is: let's say you sec check a 'Casanova' and you ask: 'Have you ever seduced a married woman?' you would get no reaction. Then you get smart and ask: 'Have you ever failed to seduce a married woman?' And this really hits home. That's because according to his 'moral code' all women should be seduced; sometimes he failed to do that and he is ashamed of that.

So when brother Ethica works with you he does it on your terms and based on the rock bottom ethical values of survival and your dynamics and the moral codes you more or less always have lived by. It's a tailor made VIP treatment you get.

Brought to Justice

When his evil twin, Justin takes over you have to dance to a different tune. He already has a mold for you, that you have to fit into. As he is a Scientology™ Ethics/Justice Officer, his mold is first and foremost *defined 'by the group'* mean-

ing LRH Policy; and here at the core is "Ethics Codes — Offenses and Penalties" (and as mentioned 'Ethics' here means Justin's type of Ethics/Justice). It also gets it's values from other parts of Policy of course, just as Policy over the years added Crimes etc. to the code itself.

Some of the things Justin takes into consideration are, the characteristics of a suppressive person, PTS indicators and PTS Policy. Your production statistics, especially if you are a staff member. Knowledge Reports (KR's), meaning other group members' written complaints or observations of your wrong doings or out Policy actions and behavior. Your confessions in "I am not auditing you" type of security checks are there; your own write-ups of overts and withholds as well. He runs through "Ethics Codes — Offenses and Penalties" next, to see if you are 'busted'¹. What he is not too interested in nor has any good record of are your accomplishments despite all odds, your sacrifices monetarily or in terms of time and work put in, how well you are liked or respected by your associates and friends.

Follow up

In a follow up article we will examine different elements of Justin's job — of Scientology™ Justice.

We love Ethica, the good twin, he does a lot of good for a lot of people every week. But we suspect, that Justin somehow takes advantage of this because they look so much alike.

We pose these questions: What kind of group profile does "Ethics Codes — Offenses and Penalties" outline?

How does the Scientology™ Justice System compare to traditional justice systems in civilized countries?

Although Scientology™ Justice claims to be a complete new breed of Justice, how new is it? How well does it work for the group? How well is Scientology™ Justice guarded against individual or arbitrary decisions? □

¹ Busted: caught in the act of doing something illegal. (American slang). Author's footnote

Basic Exercises and Coaching, Part 7

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.]

Handling upset people

AT THE END OF THE last lecture I left you on Basic Exercise #13, Handling Upset People, and there are a couple of other things I'd like to mention about that. The bulletin itself is pretty explicit and pretty clear in terms of what we want done. There's something you should know generally about upset people, and about people below a certain point on the tone scale. That is if they're below a certain point on the tone scale, you are more in control than they are, unless you're at that same point or below on the tone scale. It's very hard for them to have the persistence to resist any kind of intention or persistent control.

You don't ask questions of somebody who is upset. You give them instructions. If they don't follow the instructions, you repeat the command. "Oh, you're upset. Okay. Sit down." "I don't want to sit down." "That's nice. Okay. Sit down." If they're below anger, then you can physically sit them down, nicely. A person in grief doesn't have that much resistance. A person in fear will sit down trying to get away from you. Or freeze. And so on.

So anybody who is below anger at least, is very easy to control physically. You give them instructions if they're that upset. Maybe he's angry and says, "I'm going to get out of here!" You can say, "Good. Go. Get out." He'll probably sit there to make you wrong. Because the anger case, the really angry person, is characterized by doing the opposite of what you ask him to do.

So you have them sit down, and you don't ask questions, you say, "You're upset". If they're angry they might agree with you, "You're goddam right I'm upset!" If they're antagonistic they might say, "You're damn right I'm upset.

What's it to you? It's none of your business." Well, you can give them a challenge. You say, "I bet you can't sit down and handle it". That's one way to handle it.

Don't ask questions

But you don't ask questions. You make statements and then watch very carefully with your meter if they're on a meter, or watch their indicators very carefully until those indicators start to improve. At which point you're on the right track. The Basic Exercise on handling upset people gives you some explicit methods of practicing how to do that until you feel comfortable about it. It requires good coaching.

It's a very useful set of skills. You can do some magic and clear up upsets people have at parties and little disagreements and concerns. Mary goes running off into the bedroom because John insulted her or whatever. It's a useful skill in everyday living as well as in processing.

In addition, if you really do this drill well and thoroughly, you will seldom ever have somebody that upset in session or have an upset of the magnitude that's going to make them leave. Because the person can sense your professionalism and your certainty and your confidence. If they know they're not going to get out of there just because they get upset, they're not going to try to leave. In other words if you thoroughly do this drill, you'll probably never have the problem it projects.

Listing and nulling

Basic Exercise 14 is Listing and Nulling. This is a very specialized art, used in Classes 5 and 6. The bulletin says, "To train the student to list and null items on a list. To train the student to be able to easily write down items in the order they're given in a legible and orderly form. To train the student in the skills of obtaining a complete list regardless of all the confusion in the session and to null the list and to obtain a final item, dealing with all the factors that are

necessary to do a good, thorough, and skillful job."

There is sometimes a situation where an individual has eight or ten things that are sitting there bothering him, restimulated, very heavy. Those eight or ten things are of such magnitude he can't deal with them all. But oddly enough, doing a list and then nulling it is a form of key out and identification. Identifying the components that make up the overall mess, and mass. He can't identify among all those things, so you get a list and then call off each of the items, and usually one of those things is going to have more charge on it, or more activity than other things. You call it off each time you go through the list, and finally that needle will null down because the guy recognizes that's one of the factors. It cools it off. It identifies it. It's a form of identification and indication, which may not have occurred to you, but that's the case.

A guy could be all upset about government, and you could get a list on "Who or what does government represent to you?" Asking a represent question is a way of identifying those restimulators that the guy is holding in place. He says, "It represents a pile of crap, it represents stupidity, it represents my father, it represents apple pie," and he gives you all these emotional answers. Well, sooner or later it will boil down to some item. And that item, processed, will handle a lot of charge.

Practice listing

You practice some silly question, like "Who or what does peanut butter represent to you?" The coach can give meaningful or meaningless answers. It doesn't matter too much. The list is made out. The educator, in this case the student educator, has to be able to write those items down in the order given. You don't want to stop anybody from giving you items, but if you have to, you say, "Hold just a second, let me get this all down". You must get it in the order given, and you must call it off in the same order each time.

"The coach should use an already prepared list of answers to avoid going into session." I want to make a point on Basic Exercises, and that is that a coach coaches, he does not go into session. If he goes into session, he then has a responsibility for completing the session. If necessary the student can ask the coach if he's gone into

session and if the coach says yes, the student should tell him to get out of it. The coach is there to coach, not be in session. Some coaches I've known use coaching as an excuse to get more processing. The coach is not to do that. You are to coach the student, and if you have to you give him canned answers, so you aren't digging in your own bank and going into session. If you start to go into session, you're not going to have the control and the awareness necessary to do a good job of coaching. So you have a prepared list.

Nulling the list

When the person can't think of any more answers and he seems to be searching, you ask, "Is the list complete?" The guy says, "I think so." You say, "Okay. Is there anything concerning this question or this list that's been suppressed?" If there is or has been it will show up and you get what was suppressed. You also find out if any items have been invalidated, and if they have been, that should be acknowledged.

After you have a complete list, you go down the list and call off each item one by one and you make a mark. If it reads you make a slash mark. If it doesn't read, you make an x. When you go through the list the second time, some of those items will have had x's and the other ones will have slash marks. You only call off the ones with slash marks, and you put a second mark there if it reads again. If it doesn't, you make it an x. Pretty soon you're left with one item.

Now of course when items null out you don't call the items that have nulled out. You call only the items that have remained in as you go through the list, but you still call them out in the order they were given to you. Oddly enough, a person's bank has some sort of organized insanity to it, and he'll get upset sometimes if you call it off in the wrong order. Maybe he's waiting for you to call off "purple onions". He's waiting for that, because he's got a feeling about purple onions, and then you skip purple onions, or you put it out of order, and he goes "creak". So you call off items in the order that they were listed.

Occasionally you may be left with two items you're bouncing back and forth between. You have a choice. You can continue to null it out at that point, or you can say to the guy, "Look, we've got these two items. Which do you feel is

most important?" Watch your meter as soon as you ask that question and it probably will hit a little bit on one of them and you say, "Okay, let's take that one." However if a guy insists that a particular item is more important than another item, then you take his word for it and work with that. After you're finished working with that, you go back to the other one anyway.

Knowing how to list and null an item is very important. Again the bulletin is fairly explicit. The coach must know what he's doing with it and must have if necessary a canned list to adequately give answers to the question the student is asking.

So the point of this drill is to learn how to list and null and have practice in doing it so you don't feel ill at ease or lack confidence in doing that kind of an action in a session. There are processing actions from Class 5 and above that require that kind of skill. So again, the Basic Exercises are the place to practice and learn how to do it well, and make your errors there.

ARC Lags

Basic Exercise 15 is one that I've kind of covered already in the drill on Communication Lags, but this one is called ARC Lags. This drill is intended "To assist the student to be able to handle an ARC lag appropriately. Coach has student run 7-way bracket on some meaningless verb like striggle, or stagger, or grimp." You know, "How could I grimp you? How could you grimp me? How could you grimp yourself? How could another grimp himself? How could you grimp another? How could another grimp you? How could another grimp another?" That's a 7-way bracket.

"The coach gives answers, but varies his ARC lags. Sometimes he acts as though he's really working on the question, sometimes he makes it apparent to the student that he's doing something other than working on getting an answer. The student must not interrupt if the coach is working on the question, but he must get the coach back onto the question if he has wandered. The coach should vary the length of the ARC lags, and these can be for as long as 15 minutes of objective time." By objective time I mean by a watch or clock, or as observed by others in the physical universe.

"The student must keep in his Basic Exercises during all ARC lags. When the student can handle the above the coach should have the student

give him standard engram running commands without going into session, during which the coach gives varying types of ARC lags. The student must reach the point where he is comfortable in the presence of ARC lags and knows what to do about them. Remember an ARC lag can be anything from complete silence to noisy responses. Silent lags, however, are the most difficult for most educators to handle."

Impatience

The more perceptive and aware and observant you become, the more you'll know what the answer is, and you're wondering why this guy's having such trouble with it. Well that's why you're sitting in the educator's chair. You certainly should be able to see what he's about to cognite on before he cognites on it. Not always, but much of the time. You should also see what he's about to come to, you know, and don't sit there and hand it to him. You just happen to not have the charge on it he's got.

In processing it might be said that impatience is a sign of stupidity. One of the characteristics of intelligent people is an ability to be very stupid, and one of the areas in which they demonstrate this stupidity is to be intolerant of stupidity. To get intolerant of stupidity merely compounds the stupidity, yours and the other person's. When you're processing somebody you're sometimes dumping them into heavy areas of charge and stupidity. To be impatient merely compounds the stupidity.

Impingement

Basic Exercise 16 is Impingement. It's an e-meter acknowledgment drill. The purpose is "To achieve the ability to make end of cycle acknowledgments read on a meter." Earlier I covered the three types of acknowledgments. This drill has to do with completion of cycle acknowledgments. "An educator should be able to deliver an acknowledgment so that it registers on the bank as well as being received by the life source. This can be vital, especially in solo processing." Every person varies as to how much impingement is required. It even varies for a given person from moment to moment.

What basically occurs here is you do some meaningless process question like "Is water wet?" The student educator asks the coach, or whoever is holding the cans, "Is water wet?" The coach or whoever is holding the cans says "Yes"

or "No" or whatever he answers, and the student then acknowledges and completes the cycle.

In this drill, when the student acknowledges he should get a fall, a small or a large fall, it doesn't matter, but any kind of a fall, on that e-meter needle. If he doesn't, he keeps giving the acknowledgment in various ways, and getting practice in getting his intention across until that needle does fall. Ideally, it's a 3-person drill, in that somebody is sitting there holding the cans, and the coach stands behind the student, watching the meter. The coach is an objective viewer of whether the meter did read or not. So you've got the coach standing behind the student who's saying "Is water wet?" with the guy holding the cans over there. When that acknowledgment is received, it will fall on the meter. If nothing else, because it's been delivered with enough reality.

You will find, as you practice this, that it isn't a question of volume, it's a question of intention. You will find you need to practice this with more than one person, because with one person it will be very easy to get a nice clean fall, no problem, and with another person you can practically sit there and scream your head off and nothing happens. This person may be so impenetrable that you have to reach over with your hand and squeeze them on the knee, or on the arm, and say, "Thank you", to get that received. If you begin to do that, they can begin to receive the intention and the acknowledgment, and have it impinged on the body and the bank, and it will become progressively easier for it to arrive. If you're the person holding the cans, the idea is not to make your student lose, but to help him to be able to do this drill, so you don't sit there making yourself more and more resistive to keep the needle from reading.

Rise and fall

All right. Let me tell you something about the nature and function of a mind and a bank in terms of the meter. When you ask a question basically you're saying, "What is so and so?" The guy wonders what it is, and in the process of wondering he pulls up mass and energy. He recreates, revivifies, old data. This makes the needle rise. When he gets the answer, he'll usually think or say something like, "Oh." And the needle will fall, because he's saying, "It is ____." He identifies what it is out of that mass he has revived and drops the rest of the mass. So

therefore, when you ask, "What is it?" you should get a rise, and when he gets the answer, you get a fall. When you give an acknowledgment, you get a further fall, or at least a stop or a read on the meter.

If you want to work on this you can do "Is water wet?" and have the coach really wonder whether it is or not. If he really wonders about it, he'll start trying to find an answer about whether it really is, and in searching out all the waters, and mocking up water, he'll start to get a rising needle. When he finds an answer, "Oh, yeah," it will fall, or at least will stop rising. You want to make sure you complete the cycle, so then you give an acknowledgment.

Physical registry

It says on the bulletin, "We are not trying to achieve a fall or a read every time an acknowledgment is given in life or in all processes, but it is important to have the ability to impinge an acknowledgment with sufficient force that it acts on the bank as well as being received by the life source." Both. Because sometimes you can say, "Okay," and it gets right through to the person. They get it, but it doesn't always impinge. And impingement is an actual physical registry of energy in some form.

I do not recommend stomping on the eductee's foot as a form of impingement. But I'll tell you something, if you have a very high tone arm case, and you want to get the tone arm down in a hurry, you can say, "Break. Stand up and stomp your feet for a couple of minutes." Now, that won't do a lot of good, because you sit down and he picks up the cans and the needle proceeds to rise pretty rapidly back up to where it was in the first place. But you at least get him here enough, participating for a moment, to have that tone arm down. At least you've got some hope that there is a chance of getting it down on its own eventually.

We developed this drill because it was unreal to people to some extent that acknowledgments really did what they did. You do this drill, and you'll find out that they do. As far as I'm concerned acknowledgments never hurt anyone, neither the being nor the bank. So there's no particular danger in this case in the coach holding the cans and allowing the impingement to occur.

To be continued in Part 8

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The Second Kingdom Fairy Tale

by Todde Salén, Sweden

ALL THAT IS WRITTEN here is fantasy and has no connection to actual events in history. Use your own judgment to tell outright lies from truth.

Socrates told his pupils on his last day of life, that to become eternal beings they had to study the eternal truths, the unlimited and unchanging worlds of the gods. As modern philosophers, who think in gradient scales instead of black and white, we can realize that it is wise to look back over centuries and history to better understand our situation in the workaday world.

Ancient Effort in Egypt

Faraoh Echnaton did try to teach the members of the Egyptian civilization some 3,500 years ago that they were not just a slave population, but actually could rise up to a beingness that could look their only *god* in the eyes, if they so chose. The majority of the ancient Egyptian population of those days preferred to remain slaves. As soon as Faraoh Echnaton had passed away, a counter-revolution broke out and the old first kingdom slave civilization was restored. The majority of the people living then and there could go back to living their human lives as "happy slaves" in their benign first kingdom civilization¹. A small minority who had

tasted something they considered a better life decided to leave Egypt and wander away to a promised land. The Jewish people were born. The new "only one God" religion was born.

More efforts of gods

The gods were not totally happy with the human race in Egypt. How could they refuse to accept such a great gift to humanity? They had to present their gift wrapped in other ways. Pythagoras, Gautama Sakyamuni (the fourth great Buddha) and Socrates were new wrappings. The various schools of mathematics that had been used for eons to teach human minds to enter the worlds of pure thought were already slowly transforming an ever-growing number of human minds towards a higher level of thinking. A lot of minds got trapped into various forms of mysticism (like numerology). Some "mathematicians" failed as a result of abusing the subject for personal profit.

Success with philosophy

In spite of all the human mistakes and abuses the process kept working. More and more members of mankind learned to think like the Gods. The second Empire started in Athens when philosophers like Solon, Pythagoras, Socrates

- 1 Todde has written on the Three Kingdom (or Empire) theory in earlier IVys – you are particularly referred to 1000 Year Empire and KRC, IVy 33
 Beings from the 3rd Kingdom, IVy 10
 Buddhism & 2nd Empire, IVy 9
 Jesus Christ and the Christians, IVy 5
 Nostradamus Prophecies and the 2nd Empire, IVy 3
 Religion and the 1000 year empire, IVy 27
 Three empires, More on, IVy 37
 Three Kingdoms – Three Levels of Awareness, IVy 8
 Articles in IVys up to 20 are available free on the Internet, follow the links on IVy's Home Page to Homer's Archives
 He has provided this very brief description of the Three Kingdoms for new readers:
First Kingdom: Slave societies run by a dictator — COH triangle
Second Kingdom: Free enterprise and human rights society — ARC triangle
Third Kingdom: Future new civilisation, based on true friendship — KRC triangle Ed

and Plato managed to draw many of the best trained minds of humankind together in Greece. As the ancient second kingdom in Greece started downhill, the able beings turned to the budding civilization in Italy — the republic of Rome. There the second empire flourished and prospered. The philosophers of the Roman Empire failed to teach enough of their young the philosophical lessons. Eventually Rome went down as an Empire. The reason Rome went down is first of all that she did not teach her new generations to think the way Socrates had tried to make them think. As the Empire crumbled ignorance spread.

Success with free enterprise

While the Roman Empire lasted in its western part the merchants of Rome had built up profitable businesses. These businessmen were not at all interested in losing their capital or their profits. They simply refused to believe that their God had turned against them. Many of them were Jews and already used to disagreeing with the slave philosophy of other people.

The most able of these businessmen decided to create a network of the best people available to preserve their capital and profits as best they could. Their trust for their fellow business associate was their only safeguard for maintaining their wealth and their future profits, so they learned to trust each other. They learned to hunt down and eliminate every one who was included in their brotherhood and who betrayed their trust. Every time their trust was rewarded with profits and growth of capital, they became more responsible to safeguard their capital and future profits.

As their responsibility grew with increasing control of the resources of civilization, they had to concern themselves with caring for an ever-growing share of the culture. When the European culture spread across the world they chose to increase their influence, profits and responsibility in even greater areas.

Modern Second Empire

Eventually the combined efforts lead to establishing a second empire in the west. Socrates' prophecy (or wishful thinking) that "maybe one day a group of philosophers would write a constitution and establish a state, where a greater share of humanity would get a chance to be

taught the subject of philosophy and dialectics" had come true. The second empire in the form of our modern western civilization began.

Ever since the "founding fathers" (George Washington, Benjamin Franklin, Thomas Jefferson, Thomas Paine, Alexander Hamilton, James Madison and John Jay) assisted in creating this modern second empire, it has expanded its influence in the world. The spread of democracy, free enterprise, human rights, private ownership and individualism are clear symptoms of the success of the second empire.

God works in mysterious ways

I have read many books and studied a tremendous amount of information from various sources during this lifetime in our modern second kingdom civilization. To call this culture an information-society is very appropriate. The most obvious characteristic of this information society is that there is too much information. Even before Internet the amount of information available was overwhelming. Nobody could hope to digest even a hundredth of the available information. The inevitable conclusion is that I know extremely little of all the practical information available.

To be able to get at the essential parts of the information available you need guidance from superior awareness. It is necessary to be able to avoid the overwhelming amount of "unnecessary information". Most human beings are capable of avoiding the worst trash, but that is not enough to be able to get at the really valuable information.

Intuition

Our materialistic civilization does not acknowledge the value of "intuition". Yet we would never have reached the level of civilization we have if our pioneers and leaders were not gifted with a sharp sense of intuition. And if you as a member of our modern second empire wish to benefit from the information available, you need to learn to use your intuition to find your way to enlightenment (Buddha — enlightened about the laws of life and the meaning of life¹). *footnote next page*

The Socratic midwife method (which Hubbard refined into the art of auditing) is for some of us the best available way to strengthen intuition and improve judgement. If you wish to benefit from what this modern civilization has to offer

and if you wish to become a member of the budding third empire, you need to learn how to improve intuition and judgement.

How to be g(o)od

Do not ask if you are chosen to become a member of the great third kingdom empire. Do not wait for a sign from any omnipotent God or wealthy organization. Just accept responsibility for your own destiny and start walking on the road to enlightenment. Life is in you today and you create your own future. God helps those who help themselves.

Or like Socrates said (ref: Plato's dialog "Faidon"): If you want to become immortal like the gods, study those things that are unchanging, unlimited and eternal. If you study only that which is changing and limited, you will become just that. So you are free to choose.

Föreningen DUGA¹ is, for those who have a karmic disposition² to benefit from the modern Socratic method, a good way to walk on the road to enlightenment. It is an offer from the mysterious way to benefit from the civilization you live in. All you need to do is long for enlightenment and work to achieve it. May you never be the same! ☐

Small Advertisements

Small advertisements in this column are free so long as they are under (about) 20 words. It is necessary to send a separate application for each issue (unless we get an advertising manager!)

Anyone can read **IVy's Home Page** at: home8.inet.tele.dk/ivy/ There are extensive links to other "free Scientology" Home Pages.

Place your add here. email it to ivy@post8.tele.dk. (It is only free if you use email!! One entry per email.)

Seeking 22 brave souls to be the first ones through the **Kolinar Advanced Levels**. Volunteer

at www.kolinar.com/advanced/pre-view.

Mark V E-Meters Wanted -- (only British). (mipatan@tin.it)

Old Packs or Checksheets. I'm looking for any Pack or single Checksheet (and other "original" SCN material) from the 60's.

Write to:

Evedoguardo@yahoo.com



2 Buddha means "enlightenment", but buddhist "way of life" is based on three pillars:

1. **Dharma** — the teaching of the laws of life and the meaning of life,
2. **Buddha** — personal enlightenment about the laws of life and the meaning of life,
3. **Sangha** — the group of true friends needed to progress on the road to enlightenment. *Author's note.*

1 Internet address: duga@express.se. Postal address: Box 8008, 421 08 V. Frölunda, Sweden.

DUGA the Swedish word DUGA means "will do" or "able". Föreningen Society DUGA is an ideal organisation (Swedish, "non-profit" org) that is teaching our modern western philosophy of life based on Buddhism and the socratic midwife method (which Hubbard developed further). DUGA has refined the Socratic method further and also added a complete GPM technology as the "upper level". *Author's note.*

2 Karmic disposition; The present state you are in because of earlier cycles of action. The law of karma basically is: Whenever you run into something in life, the law of karma tells you that the reason you are running into things is to learn from the experience. As long as you have not learned your lesson, you will run into similar situations again and again (life after life). *Author's note.*

The C-meter Mk 4

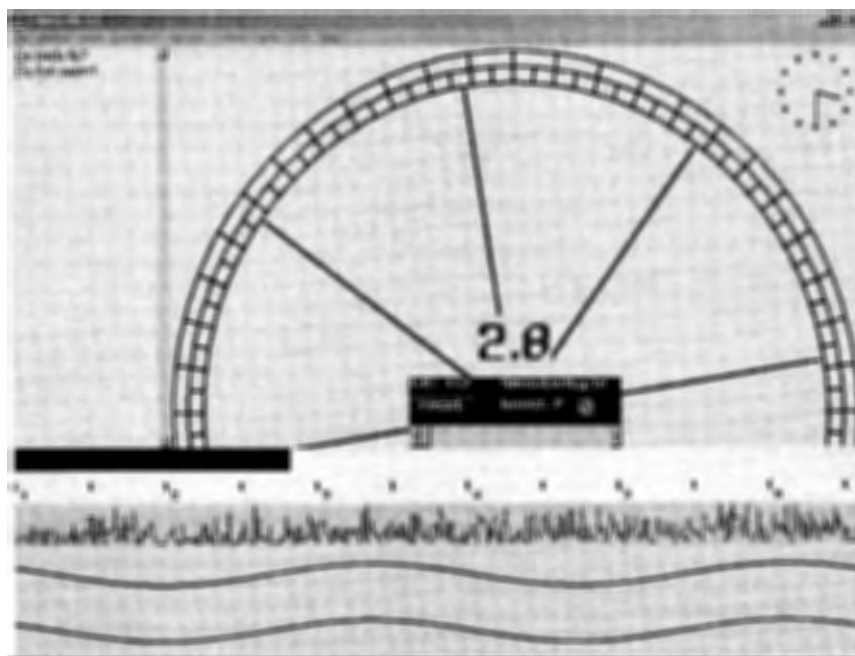
an evolution in auditing

by Ralph Hilton, Austria

SINCE THE BEGINNINGS of the Freezone twenty years ago there have been quite a few advances in meters which have made things easier for the auditor. The first was to use meter movements that would respond more precisely to the preclear and settle within a small fraction of a second rather than the average 3 seconds with earlier meters. Then automatic reset meters were introduced such as the Ability Meter Mk3 which dispensed with the TA knob and brought the needle to set automatically when the needle went off-scale or by pushing a button.

The first C-meter¹, introduced 3 years ago, made it possible to use a small box to send data to a computer which effectively converted a desktop or laptop computer into an E-meter. However the meter still needed an automatic reset.

Recent technological developments in integrated circuitry have now made possible the next step — a computerized meter with no reset required at all. The display is continuous, having more than one needle at the same time, so that whenever a needle goes out of range another is still visible.



1 C for Computer. Ed.

The user can choose the number of needles to display.

In technical terms the advance is made possible by using an extremely high resolution device to convert the resistance of the preclear to a signal which the computer can understand.

There are additional advantages which are possible using this approach. The signal can much more easily be processed by the computer making it possible to easily create different responses such as the way the sensitivity changes with TA. The C-meter software gives the user a choice of sensitivity: a standard Mk5 response, a response similar to the CofS Quantum, an intermediate scaling and an improvement on the "Quantum" response giving better low TA behaviour.

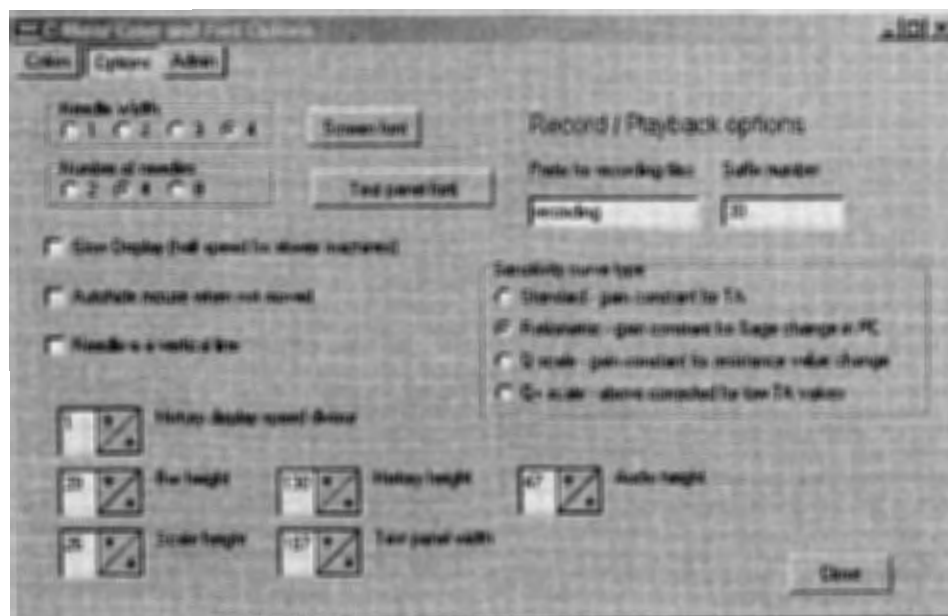
Another feature of the new C-meter is that sensitivity adjustments do not move the needle

display the auditor's voice. Thus it is easy to glance at the display and observe instant reads.

The sensitivity of the new C-meter has been adjusted to correspond to the original Mk5. The number scale for the sensitivity is designed in a way that increasing the sensitivity by a given figure will amplify the needle response by the same amount. For instance, adding 5 to the sensitivity makes a fall appear 50% larger whatever the original sensitivity. This makes setting up the sensitivity at the beginning of session much simpler once one is used to the meter response.

The meter is functional over the internet. With a separate program a remote C/S or supervisor can observe what is actually occurring in a session from the other side of the planet.

Many options are available on an easy to use options panel:



whatever its position on the dial. With earlier meters the needle would stay still only with the needle at set. If it were elsewhere then the needle could move off-scale.

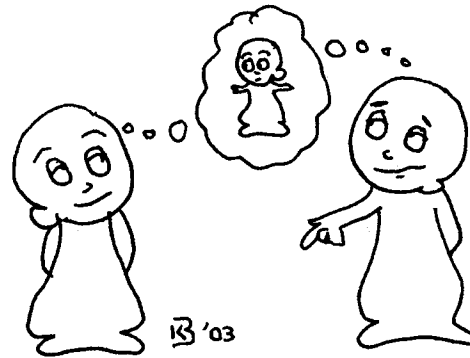
As with the earlier C-meter, the Mk4 shows a continuous display of the history of reads for an adjustable time period. A new display has been added above the history display which can

This also allows full control of the colors used for each part of the C-meter display.

The C-meter doesn't require a high specification computer. A 500MHz machine is more than adequate. Thus, with the purchase of a 2nd hand laptop one can now have a fully featured meter for 800 or 900 Euro.

The input circuitry for the C-meter is designed in a way that allows it to be connected to another meter giving a remote display for use in training or monitoring sessions in a co-audit. (The meter would require a suitable output socket).

Full specifications of the new C-meter are available on the website www.cmeter.org including sufficient technical details for others wishing to develop their own software interface. I can be contacted by email at ralph@cmeter.org ☐



Capital Punishment

by Britta Burtles, UK

SOME CALL THE DEATH penalty justice. In effect it is an example of 'an eye for an eye', also called revenge. And this is one of Man's most base and vile instincts. It is a detestable practice used by Christians in a Christian society which preaches love and forgiveness.

A person who commits a crime does not necessarily suffer from a mental or physical illness, but he, the *being*, is definitely spiritually ill. In prison, with the right kind of treatment and understanding, over time, such a person can recover and be rehabilitated. He can mature, come to his senses, reconsider, change his mind, regret the act and become a different person from the one he was when he did the deed. We have no moral right to take this chance away from any human being.

Capital punishment is society capitulating, choosing the easy way out and giving up on a sick being, instead of treating and showing him the way out of the hole into which he has fallen. It is society at its most ignorant, blind and morally backward.

The death penalty inflicts loss and pain. The resultant negative effects of this hurt are added to the distortions and aberrations already in the

criminal's mind. So, in his next life, his next incarnation, he will be even more insecure, more insane, more in fear and potentially a more dangerous offender.

Society punished

If killing a person is wrong, then killing a person is wrong. End of story. It is really as simple as that. We cannot have it both ways and say: "If he kills that is wrong, but if I kill it is right". The death penalty makes the administrator as guilty as the perpetrator.

If we do not help our sick bottom layer of Society, but instead push them further down into the mire of iniquity with the kind of angry retribution capital punishment is, then we, the society, are getting punished. We will always have exactly the extent of criminality that we, the society, deserve. And that is justice.

Fortunately, I can see light at the end of this particularly dark tunnel in Mankind's development towards greater awareness: One of the American states, Illinois, has recently revoked the death penalty for all its convicts on death row. Hurrah! I say, and hope that other states and countries will soon follow this example. ☐

War

by Britta Burtles, England

IN THE PROCESS of evolution, one day an animal lifted its fore legs to walk on its hind legs and take its first step in the development towards a human being. This human being adopted from the physical universe and his animal forebears the law of force and the law of cause and effect. Both urge that you hit me if I hit you.

Each human body is being picked up by a thetan whose laws are those of ethics, morality and consideration for fellow human beings. Right from the start there has been this clash in Man between obeying the laws of the physical or the laws of the theta universe. And right from the start the physical universe has won in most cases. Conflicts between tribes, states, countries and nations were settled according to the law of force by wars. This has been going on throughout Man's history until the present time.

Animals can't speak to one another but humans can. By the 21st century the art of communica-

tion has been highly developed and yet those in power are still reluctant to use this finely tuned instrument to resolve their discords. Instead they send our young men forth to slaughter each other and wait to see who can do it best. What a show of moral dearth!

Fortunately, recently we have been able to observe a change developing. Before the war with Iraq, and while it was going on, millions of people all over the world have been demonstrating and speaking against this war. I think people are becoming aware of the fact that wars are futile and are an expression of immaturity, immorality and blindness. They are waking up to the desire that a different method of handling conflicts be adopted to replace this crude and barbaric tool from the infancy and dark ages of Man's past. Soon, if we are lucky, Man will work out a sane and rational way to deal with contention and friction between countries and nations. □

Shock Moment Handling

by Robert Ducharme, USA

THE SHOCK MOMENT handling is simple. It's done with multiple viewpoint dianetics¹ as applied to the shock. It's done only after all the other handling on the incident, as outlined in the relevant portions of the R3XD procedure (see <http://users.ctinet.net/robertd/>), has been completed.

1. First the Pc is asked if there is a moment of shock. If there is one, then the next steps apply. If there's more than one, the initial

one is the most important and should be taken up first (unless unusual circumstances dictate otherwise). Multiple shocks in the same incident can often be taken as all part of the same one.

2. The Before/After process ("Spot a moment before the shock" "Spot a moment after the shock" done 1,2,1,2..) can be done on the shock in order to open it up and make it more accessible.

¹ incidents are run from the viewpoints of various people (etc.) in the incident. *Ed.*

3. The Over/Under¹ process can be run on it to lighten the charge.
4. Next the Pc² is given the command: "Move through that moment of shock from beginning to end" repetitively to flat point.
5. The Pc is then asked to name the relevant other viewpoints (persons involved) in the incident.
6. The Pc is then asked to assume the viewpoint of the first person and given the command "from the viewpoint of ...(person's name)...move thru that moment of shock from beginning to end" repetitively until flat.
7. The same is done with each of the other relevant viewpoints in the incident (perpetrators, helpers, onlookers, etc.). Some need to be taken singly while others can be grouped together. Sometimes all of the others can be taken together from the start.
8. The Pc is then asked to assume the viewpoint of the body (or whatever MEST the Pc had identified with, earlier on the track it may be something else). He is then given the command: "From the viewpoint of the body (or whatever creation the Pc had identified with), move through that moment of shock from beginning to end."
9. The Pc is then asked to take a pan-determined viewpoint and run the incident from that perspective.
10. Check if there are any later shocks around that incident that are relevant and run those too if necessary. Usually running the initial shock is sufficient.

That is normally enough to take care of any shock in an incident. Shocks persist because of

confusion of ownership. The above process is aimed at sorting that out.

Havingness as well as all the other auditing basics still apply. The end-of-session processes I always use can also be found on the R3XD web site.

So far this process has successfully cut through every moment of shock I've run on Pcs.

Other techniques like the alternate confront process³ and the Book-1 tools are also viable options to use in conjunction with this rundown if necessary.

Except in rare cases, I don't use this technique when going whole track, as running out pre-MEST basic incident shifts should flatten the whole chain of shocks. ☐

Robert can be reached at voltr@ctinet.net

Scientology Reformation CDs

There are already four CDs (a lecture and an interview concerning both the history of Scientology up to 1980, and the events leading up to the big exodus, from Australian, English and American viewpoints. If we were a professional magazine you would have a CD with this mag. We, however, are looking for ways of getting these CDs to those interested. ☐

Missing — in next issue

The obituary of **Virginia Downsborough** missed this issue and will be in the next. Also, too late for this issue, we have a report on a **PEAT** workshop in London in August. ☐

Our Eyes

You are our eyes — send us a report of local events. ☐

1 Over and Under process (not to be confused with Over and Under Solids which IRH sometimes refers to as Over and Under). This process is done to undercut Dianetics and lock scanning in handling long or highly charged incidents, series of incidents, or periods of time.

The process consists basically of having the Pt put the terminal (not an abstract idea) like a segment of track in each of the six directions. The commands are:

"Get that.... and put it above you", "Good" "Put it below you", "Good", "Put it to the right of you", "Good", "Put it to the left of you", "Good", "Put it in front of you", "Good", "Put it in back of you", "Good", "Put it above you"..... etc.

2 Pt: I use this form of abbreviation for processee.

3 Alternate confront process: "What part of that incident could you confront?" and "What part of that incident would you rather not confront?" done 1,2,1,2...etc. to EP. (Ref. 1st Melbourne ACC 1959) Robert Ducharme

Luther, Martin

from Britannica Elementary Library, 2003

The small group which met weekly at my flat in 1983 likened what was happening to the Church of Scientology to the Reformation in the Christian Church. Perhaps you would like to read a short account of the Christian Reformation, taken from the Encyclopædia's DVD version 2003 ©. IVy Ed.

THE GERMAN PRIEST and scholar Martin Luther is an important figure in the history of Christianity. Luther began the Protestant Reformation in Germany in 1517. This movement challenged the authority of the Roman Catholic church. It also led to permanent divisions in the church. Lutheranism, a religion named after Luther, grew out of the Reformation.

Early life

Martin Luther was born in Eisleben in the province of Saxony on November 10, 1483. The young Luther studied at Magdeburg and Eisenach, then he attended the University of Erfurt. He graduated in 1505, ranking second among 17 students, and began to study law.

Within a year after beginning his law studies, Luther decided to leave the study of law and enter religious life by becoming a monk. Later in life, Luther revealed that he made this sudden decision after he had been caught in a thunderstorm and thrown to the ground by a bolt of lightning. In his fear, he had vowed to give up all worldly comforts.

Luther entered the Augustinian monastery in Erfurt in July 1505. He became a monk in September 1506 and a priest in April 1507. He studied the Bible and soon became a teacher of the Bible. He eventually became a professor at the University of Wittenberg.

First efforts at reform

Meanwhile, Luther was experiencing religious doubts. He was bothered by some of the practices of the Roman Catholic church. One

particular problem for Luther was that the leader of the church, the pope, frequently accepted money as part of the penance that had to be done in order for sins to be forgiven. This practice was known as the selling of indulgences. Luther eventually came to believe that sins are forgiven through faith alone, not by other actions.

Luther compiled a list of 95 theses, or statements of his beliefs about the church and religion. In this list Luther criticized the pope's policy of receiving payment. He also criticized those who thought that forgiveness could be acquired by paying the pope. It is believed that Luther wrote to Roman Catholic bishops on October 31, 1517, and enclosed the 95 theses. (It is often reported instead that Luther nailed his theses to the door of the church in Wittenberg.) Receiving no reply, he began to show his theses to his friends and acquaintances. The theses were copied and circulated far and wide. Luther continued to write and teach on the subject of reforming the church, and his views began to gather support.

Excommunication

At the time, the church was very rich and powerful, and Roman Catholicism was the only religion of Western Europe. Luther's actions therefore caused quite a stir. The church leaders asked Luther to apologize for the statements he had made. He refused to do this unless the Bible proved he was wrong. Early in 1521, the pope excommunicated, or barred, Luther from the church. Following this, Luther was outlawed.

With the help of a friend, he hid in the castle of Wartburg, near Eisenach. There he remained in disguise and was known as Junker Georg, or Knight George.

Return to Wittenberg

By March 1522, the situation had become somewhat safer for Luther and he returned to

Wittenberg, explaining the reason for his statements against the church in a letter to the prince. During the time that Luther was in hiding, however, some of his followers had taken the reform movement further than he had wanted it to go. His religious ideas were having an influence on politics and society as well, and in some places, people were rebelling against their rulers. Luther now found that, in addition to opposing the church, he was opposed to some of his former followers. He delivered a series of powerful sermons criticizing the use of violence. He said that revolts would only lead to destruction and the killing of innocent people. His efforts, however, did not have much success.

In 1525, Luther married a former nun, Katharina von Bora. This showed that he rejected the life of a monk and the requirement that the clergy remain unmarried. Luther spent the rest of his life writing, preaching, and organizing the reformed church in Saxony. Luther also wrote many hymns that are still in use.

Death

Early in 1546, Luther was asked to go to Eisleben to settle a quarrel between two princes. Although old and ill, he set off in the snowy winter. He accomplished the mission. The effort, however, left Luther exhausted. He died on February 18, 1546, in Eisleben. His body was buried in the Church of All Saints, Wittenberg.

Inquisition

The group in Denmark who, in 1983, discussed and exchanged papers about the "split" from the "Mother Church", sometimes compared the situation with the Inquisition. Personally, I thought at the time that the Inquisition and the Reformation happened about the same time, and only when preparing these articles did I discover my ignorance! IVy Editor.

Established in the 13th century, the Inquisition was a judicial court of the Roman Catholic church. The church used the Inquisition to deal with people accused of heresy, or revolting against religious authority. The people who looked into the cases of heresy were called inquisitors.

The procedure

A person accused of heresy was brought before the inquisitor and questioned. They then had a

trial, with the testimony of witnesses. The use of physical torture to obtain confessions was rejected at first. However, Pope Innocent IV authorized it in 1252. The Inquisition then used several brutal methods of physical torture to force "confessions" from innocent people.

A person found guilty was sentenced in public. The punishments ranged from simple prayer and fasting to losing property, imprisonment, and life imprisonment. People who did not cooperate were turned over to the state. The state could carry out the death penalty.

The Spanish Inquisition

The Inquisition reached its height in Spain during the days of King Ferdinand and Queen Isabella, in the late 1400s. The royal rulers exercised almost complete control of the Inquisition and carried it to extremes. This was a period of terror, cruelty, and religious extremism. It is estimated that about 2,000 people were burned alive at the stake and more than 160,000 Jews were forced to leave Spain.

The Spanish Inquisition spread to the Spanish colonies in Latin America. The emperor Charles V in 1522 introduced it in the Netherlands. The Spanish Inquisition finally ended in 1834.

Famous victims

The Inquisition harmed many innocent and ordinary people, scientists, and philosophers. The French heroine Joan of Arc was tried and burned at the stake in 1442. The church later made her a saint in 1920.

Two other famous victims were Giordano Bruno and Galileo Galilei. Bruno's ideas were the beginnings of modern science. The Inquisition in Rome tried him for seven years. The church demanded that he take back all his theories. He refused to do this and was burned alive on February 17, 1600. The Inquisition accused Galileo Galilei of heresy because he supported the theory that the Earth and other planets revolved around the sun. The church condemned Galileo to life imprisonment in 1633. He was finally pardoned by the church more than 300 years later.

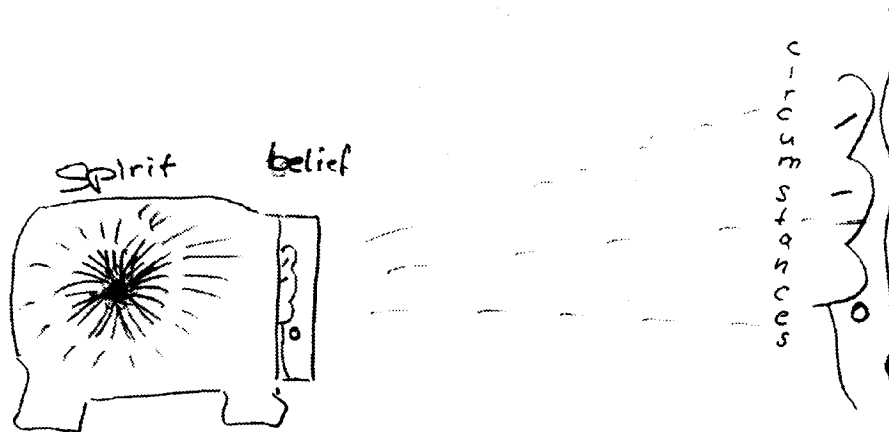
In evaluating something you need a datum or area of comparable magnitude. Perhaps the above, taken from the simplest of the three Encyclopædia's electronic (CD/DVD) editions will help. IVy's Editor. □

And There Are Universes...

by Mike Bull, UK

I THOUGHT I WOULD get a few thoughts down on paper. I find this a good way of clearing the mind.

There is a definition in the American Heritage Dictionary on universe that I quite like: *Def 3. Sphere or realm in which something exists or takes place.* Also interestingly enough space is defined in 1b as *the intuitive three dimensional field of everyday experience.* Which leads me to consider that perhaps we generate a three dimensional electromagnetic field (universe) containing our thoughts, emotions, beliefs, recorded experiences. To illustrate how this might operate, consider spirit as light in a film projector, thought or belief as a piece of film, and what shows up on the screen as life experiences or circumstances.



Now if we have conflicting thoughts, doubts, fears etc., spirit will project them into our lives as chaos, confusion, etc. It is no good complaining about the circumstances we find ourselves in for we are the creators of our own thoughts, beliefs, attitudes, emotions, etc. Also if you overlay several pieces of film (thoughts) when you shine the light through them you get blackness on the screen. In life you can see no way forward for your goals. Indeed you can't even see your goals. For blackness see the reality scale in LRH's book *Scientology 0-8*.

The good news is we have clearing technologies to handle all these uninspected thoughts, beliefs, etc.

When you uncreate all these pieces of film the spirit appears to shine brighter and you have a being who is en-"lightened".

So be careful what you accept as true, "and keep your heart with all the diligence, for out of it are the issues of life". (from Proverbs Chapter 4, verse 23)

□

Regular Columns

A World of /Vy

by A Pelican, Antartica

A Sense of Proportion and of Purpose

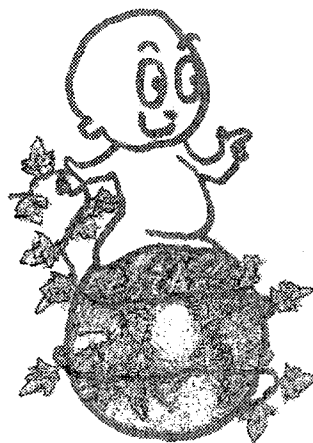
WE, HUMANKIND, have accomplished astonishing changes since our forefathers first walked upright. We have, though, much to learn: we tolerate crimes against fellow humans and against Earth, our home. Can we hope for loving-kindness amongst ourselves and for our lovely globe?

Hope springs from three realities: first, that a Power greater than all of us combined encompasses all our goings and comings; second, that so many outstanding men and women (both celebrated and unknown) have existed and have in their works affirmed such a Power. Lastly, we have the means to increase awareness universally.

Consider this: the fact of a prehistoric change on Planet Earth so comprehensive (yet gentle, loving, and joyful) that it alone opened the door to all the blessings we now enjoy and move forward into. We enjoy them in all our good and in all our evil; the change precedes us and all that we humans do and are.

The earliest forms of animal life on Earth (from whence our bodies descend) were cold-blooded. They shut down in the cold, as do their survivors today. Their metabolisms were sluggish, their brains small and slow. For many millions of years these were the inhabitants of Earth.

Through these years Earth consisted mostly of water and rock. Where they met grew green vegetation that propagated itself by means of



spores, air- and water-borne. But out of the blue, out of no (as yet) known source, a completely different kind of plant magically appeared. Within almost a flash (in Earth-development terms) a brilliant blanket of blossoms crept quietly over the crust of Earth. The new plants reproduced through the seeds they made. Each seed bore all the nutrition the new little plant needed to start its life.

The animals who ate the seeds benefited richly. The increase in fuel and fibre intake improved metabolism, warmed bodies and blood, enlarged and empowered brains, built muscle and bone. Without flowers, you and I would still be little cold-blooded critters clambering in trees, eating cockroaches, shutting down in the chilly weather.

A Power has blessed us: we have brought ourselves to the comforts of civilization. Out of these comforts has come the magnificent blessing of advancement in spiritual awareness.

Life now relies on the practitioner to help humankind restore or acquire, universally, the wisdom, courage, and command that are its proper response to all great blessings. □

Regular Column

IVy on the Wall

by Ken Urquhart, USA

In Whose Hands is the Destiny of God?

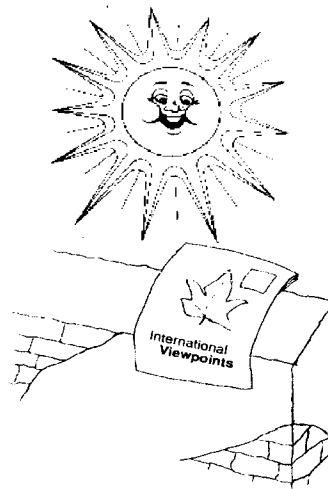
WE LIVE WITH WHAT to us is good and with what to us is bad. We have much of the former; our attention usually goes to the latter. While we enjoy the good, the bad holds for us always the threat of loss. Sometimes the loss can be catastrophic. For too many people on Planet Earth, the catastrophes are all too present, all too real, all too overwhelming.

Many of our catastrophes we create for ourselves — or at least we set ourselves up for them. In better-off communities people choose to have expectations of how Life is to be as though Life itself has no say in the matter; very often we view violations of these expectations as personal catastrophes. Throughout the world people put up with all sorts of abuses that force them into social conditions that are in themselves already catastrophic for individual and communal self-respect.

Why should it be this way? What is the context in which deep disarray and conflict exist? Do answers to these questions lead to resolutions? Can these questions be answered? I believe that answers exist, and that solution is possible — arising out of my beliefs.

My Beliefs

1. I believe that within each human being and within every thing that exists there is a **core of truth and sanity**.
2. I believe that **each core has a capacity for causation**; there is range in causation, as from the severely limited and inflexible (e.g., a rock) to the potentially unlimited (e.g., the spirit), or from the commonplace to the daemonically creative.
3. I believe that each **core holds the seeds of its own derangement**; in causation the



core can activate both its own sanity and its own derangement.

NB. Derangement is any manifestation of untruth; to exist at all it must contain a lie or lies. On the other hand, behavior such as personal expression, individuality, idiosyncrasy, and activity eccentric to the accepted norm, are not necessarily derangement. They can be the product of derangement; derangement can affect them. But, in themselves, they can arise out of the purest sanity.

NB. Error arising out of innocent ignorance is not necessarily derangement; what the individual does once he or she becomes aware of the ignorance certainly reflects either sanity or derangement. However, ignorance arising out of prior derangement (e.g., "I know it all") is a direct manifestation of derangement.

NB. A certain amount of structured derangement (that is, the maintenance of agreed-upon untruths) is necessary for the maintenance of community; life as we know it at present uncompromisingly demands community.

4. The activation of sanity brings into being: Love, solution, order, excellence, beauty, and suchlike. That of derangement brings about: selfishness, problems, confusion, incompetence, ugliness, and so on.

NB. Love, solution, order, excellence, beauty, problem, selfishness, confusion,

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incompetence, ugliness, etc., are not always what they seem. To cite one extreme, a great artist or scientist can possess a deranged body. The question is: What does this artist or scientist do, produce, and put forth with or despite his or her problematical body — a body which may be disorderly, partly incompetent, and possibly ugly? "By their products alone shall ye know them."

Again, a discoverer of Truth may expound an excellent solution to a very urgent and widespread problem; the majority in his profession chooses to adopt such derangements that it cannot accept the solution. And people continue to suffer, needlessly.

5. The activation of **either sanity or derangement tends to encourage the same in others**; actions or inactions are always interlinked.
6. **The core of sanity has the ability to differentiate** between sanity and derangement. It may choose not to use this ability. This choice is the individual's responsibility, as are its consequences in self and in others.
7. **The core of sanity can allow derangement to take control** of some or all of its output. This can occur momentarily, or in certain circumstances, or permanently. Once it occurs, it will repeat itself.
8. **The core of sanity is affected**, slightly, or completely, **by the sanity and the derangement of another or others** in close proximity, of those in the community, of those in government local and national, of those in media and entertainment — in general by the sanity or derangement in present and past cultures near and far throughout the material universe and in all universes.
9. The challenge to each core of sanity is firstly for it to **hold its position of sanity** and secondly, from that position of sanity, to so **address derangement**, within self and without, that the address transforms derangement back into sanity.
10. The individual core of sanity is in principle able to differentiate between own derangement and own sanity; therefore, in principle, it is able to discern any internal derangement that impedes sane operation. However, so great is the *general* indiscipline as to this differentiation, and so great is the resulting peer pressure on each individual that the challenge to discern — let alone hold — the position of sanity is often too great.
11. Even when the individual has or gains (or regains) the ability to hold the position of sanity firmly, he or she cannot always operate successfully out of that position. To others in the sway of derangement, sanity itself can be an overwhelming experience. Often, then, compromise is unavoidable.
12. Sanity and derangement express themselves in action, in thought, emotion, and in creativity. One's existence and presence alone speak volumes. Along with each expression comes a flow of a spiritual nature. Each flow has unique qualities and its own wavelength or set of wavelengths. **Each core of sanity has its unique qualities and set of wavelengths.** Amongst individuals, wavelengths and qualities can be similar, complementary, or opposing. This is the basis of association.
13. The individual core of sanity comes to believe or to accept, out of the inherent goodness of its nature, that he/she (and others) must adhere to certain standards of ethical behaviour and personal integrity. These standards can be personal or communal or both. Having accepted these standards, the individual feels bound by them and may actively resist violations in self and in others. Now, the maintenance of some standards is necessary for social structures to persist, and some social structure is necessary for the maintenance of standards. The paradox is that the only way for the individual to fully hold a position of sanity is for the individual to be *completely* willing to violate any and all standards and to allow others the same willingness. **Only by abandoning unthinking adherence to standards can the individual move**

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into a position of sanity so strong he or she has a chance of consistently holding it.¹

14. **Once able to hold a strong position of sanity, the individual will very soon seek to challenge it.**

A purpose for the existence of the core of sanity is for the core to strengthen itself. It does so by watchfully allowing its own seeds of derangement to lead it into error. Addressing the consequences and the source of error gives the core of sanity valuable learning experience. Experience and its lessons are the basis of strength of sanity. Sanity is not sanity if it is passive or dormant. The individual capable of deliberately and responsibly putting self into situations of challenge does it with due regard to the possible consequences to others.

NB. Sanity does not fear the making of mistakes. We're supposed to make some mistakes. And to take full responsibility for them. More often than not, our mistakes affect others, and often negatively. However, we in our own turn experience the consequences of others' mistakes. We simply have to embrace these experiences and learn from them. Everyone learns at the expense of someone else but in the end experience enriches everyone. An evil act is a mistake arising from extreme stupidity; every individual has the right to call for the perpetrator to make amends and to change his or her ways. Every individual is obliged to put right to the fullest extent possible any actual harm he or she does to another, no matter how innocently. We must be willing to experience the experiencing of error (our own, and others) because we know that we, and others, can put anything right if we want to.

15. **As regards the human being, the core of sanity is separable from the body, its**

brain, and all other body systems. The body has its own core of sanity, and its own potential for derangements.

The close proximity of the independent (or potentially so) core of sanity and the body can cause problems for each. Derangements put out by the core of sanity in the independent individual can bring about derangements in the body. Derangements in the body can create moods, outlooks, attitudes, sensations, etc. in the body, which the core of sanity can consider to be its own. The wrong assignment of source, or ownership, and responsibility prevents resolution and can make the situation worse.

Successful resolution of derangement demands careful consideration of the possibility of wrong assignment between body and spirit as well as from other individuals and from general influences also.

16. In seeking to lessen his or her own derangement and to strengthen his or her own sanity, **the individual can face other challenges** as well as misassignment:

a. The discipline necessary to resolve own internal derangement may be native but is not necessarily instinctive to the individual until awakened by application.

b. Resolution requires time and commitment; if the individual seeks help, support, facilitation, etc., it can be expensive.

c. The nature of derangement and its causes can make resolution a daunting task without skilled help.

d. In his or her approach to own derangement, the individual can, and will, be influenced to fail by unseen aspects of own derangement. Not all will be able to overcome this negative influence on their own.

e. External derangements (as in #8 above) will discourage the individual who seeks to clear and transform his or her own derange-

¹ Sanity is always in present time. Sanity always has excellent TRs. Sanity applies previously-formulated standards as an accepted guide but not as a substitute for TR0 or TR 4. Sanity's end-product is sanity. Adherence to a code, no matter how sane the code, is not inherently sane; sanely adhering to and sanely relaxing or ignoring the code is sane conduct. Fundamentally, the only sane code is: Be, do, and have, according to your sanity.

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ments.

- f. Therefore, those who offer help, support, facilitation, etc., to others must have high and consistent integrity, and must associate in such a way as to maintain it.
- g. Likewise, those who seek help, support, facilitation, etc., from specialists should associate in such a way as to uphold standards in the profession and to support each other on their paths.
17. The sanity in one individual can work with the sanity in another to help the latter clear and transform his or her derangement, gradually. Hubbard's materials, and those of followers, cover much of this activity.
18. Resolution within one or a number of individuals can lead to their resolving wide-ranging general derangements in areas of life. These wider resolutions can lift deranging pressure off numbers of individuals thus facilitating their individual resolutions.
19.
 - a. The individual can experience derangement in body, in mind, in integrity, and in outflow to others (the individual's product).
 - b. in the same way all groupings and associations of beings experience derangements in the body of the group or type, in members' mind-associating, in integrity as a group, and in outflow.
 - c. Using the system of eight dynamics that Hubbard formulated one can say that each dynamic consists of groupings or classifications or similarities (large and small). Each individual or single piece in each grouping has a core of sanity and a bundle of derangements. Each group or class has, therefore, its own core of sanity and its derangements. **Each Dynamic has its core of sanity and its derangements.**
 - d. **The whole of Life in the physical universe** has its core of sanity and its package of derangements.
 - e. **The whole of Life as it exists in all universes** has its core of sanity and its package of derangements.
 - f. **The entirety of Existence including and above and beyond Universes** has its core of sanity and its package of de-

rangements.

- g. As individuals clear their derangements and strengthen their sanity, so will all other areas of Life.
- h. When Existence clears and transforms its derangements into sanity, then the entirety of Existence manifests only as Truth-with total absence of falsehood. **All that is not Truth vanishes.**
- NB. Truth and Sanity are not in a battle with derangement. Truth and Sanity are experiencing their created derangement in order to gain further and clearly demonstrated certainty of their own power. While it is theoretically possible for derangement to overcome Truth and Sanity altogether, and demonstrably possible in many parts of Planet Earth, Truth and Sanity will end the game just as soon as it is true and sane to end it, regardless of how much sway derangement might think it has gained
- i. **Truth will then seek to extend itself** through new experiences by establishing a new pattern of derangement. Out of this derangement will come new and different kinds of living arrangements with different manifestations of sanity creating different derangements — different from those we have now.
20. The resolution of derangement outside of the individual human being depends utterly on the resolution of derangement within enough individuals to create a **critical mass of sanity throughout life and Existence**. When the critical mass becomes volatile, the remaining derangement will start to unravel by contagion and will transform, willy-nilly. The general transformation will become a general and unstoppable rush.
- When all derangement transforms to sanity to the extent that there is only Truth with no falsehood, true and full Godness will again manifest.
21. Therefore, we can say that **God's fate is in our hands** and awaits our action; **the practitioner is the vital catalyst.**

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Regular Column

IVy Tower

by Rolf K. USA

OT and Beingness

TO BECOME OT'S we have to backtrack the Dwindling Spiral. The timetrack can be seen as a slippery slope. It is not a straight, vertical line. It's a downhill slope and the pc seems to slide and slide. This article contains a theory of how to battle our way back up and achieve full OT powers.

"To be or not to be, that is the question" according to Hamlet and Shakespeare. I often thought about this as a kid, when I visited Hamlet's old castle, Kronborg, in Helisingør [Elsinore], Denmark. This happened regularly, as I was from that part of the world.

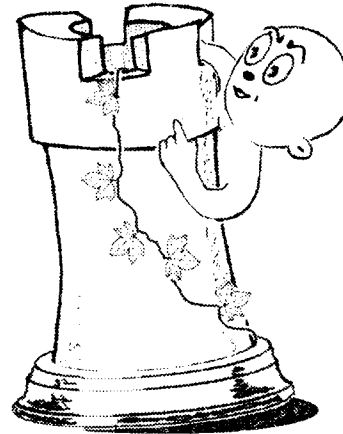
Kronborg is a beautiful renaissance castle, by the way. It has slanted green copper roofs and solid lime stone walls. From its barricades one could control the narrow strait between Denmark and Sweden. The old cast iron guns are still pointing at passing ships.

But Hamlet's classical question has lately given me a new meaning and significance. Let me explain what I mean as it could be relevant in achieving a permanent OT state.

Operating Thetan is obviously a high state of beingness. It's the "pie in the sky" that makes you and me hang in there year after year and also impatiently await the next issue of IVy.

The Dwindling Spiral

To become OT is to regain a lost beingness. It is to backtrack the dwindling spiral that we have gone through over the millennia and trillions of years. Or so the theory goes. In the distant past we were all full OT's, all powerful but also somewhat naive and stupid. Let us look at one of these individuals. Let us call him James for convenience. James got himself into all kinds of games and stupid situations. He abused the tremendous power he possessed. After having



done that for millions or trillions of years he finally realized that something wasn't working right here. Something was less than optimum.

Finally the collateral damage was so great that something had to give. "Oh, oh", James thought to himself. "Maybe it is time to abdicate from the throne of total power and take up something else. Something less harmful and more humble."

So he started to build harmless solar systems with planets and moons around the planets. He got so interested in all this so he finally decided to take a body on one of those planets and become a big whiz being planet-wide, which was a very local affair in comparison to what he was used to fooling around with. He actually needed an OT microscope to see where he was going to live and how life in general was on that speck of a planet he had chosen in the wide and vast universe.

And so the story went. First James was this one individual on this planet, who was an almighty ruler in human terms. He started to solve things in a rough and harmful way. He zapped unruly populations to extinction. This was as easy as losing one's temper over an unfaithful woman. At some point he realized, "I have done it again!" He was devastated, impossible to console and eventually decided to step down from the throne and position of the almighty king and ruler of that planet. The overts of zapping

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out of existence whole populations was too much to bear in sober moments. It obviously was an act of tremendous power and ability. It was the ultimate weapon. Since he was the only one who could do it on that planet he had a unique position of power and coerced cooperation. It was mental abilities and powers nobody could match, duplicate or come near. The amount of energy created was almost incomprehensible, even to himself in sober moments. The energy would materialize as physical objects when it cooled off.

James: council member

Now ruler James became Council Member James in the government of the same planet. After he had done all that devastating harm to the planet and its populations it was no longer a kingdom. It was run by a council of 12 men who had to come to some sort of agreement before something political could be done. One of the problems on the agenda was all the huge stones lying around, burnt down buildings and sick and crippled people that had managed to survive his outbursts of energy and rage as an almighty ruler.

James wanted to make up for some or all the damage he had caused so he went on a campaign of passing all kinds of restrictive laws and regulations. He would come to regret that later, a long time after he was no longer a council man.

Life goes on for our OT. Incarnation after incarnation. Each time he leaves creations behind and forgets all about them.

One beautiful spring day he is on Times Square in New York. He is just coming off his job as a hotel clerk. He was lucky to get that job as times were tough, but he spoke three languages and was thus well qualified.

Suddenly a guy comes up to him and hands him a flyer. It says "FREE PERSONALITY TEST" with big letters across the top. "Mmm" James says, "where can I do the test?" It is over there the guy says and points at a building in little side road.

Our friend goes in and takes the test. He waits a few minutes while the test is tabulated and gets

called into a registrar's office. There is a pretty girl sitting behind a desk. She says "hello, James" and asks him to sit down. She looks at him with some sympathy and starts to explain. Our friend starts to hem and haw. He didn't realize he was that badly off. It is a long time since he was the almighty ruler Emperor James on the planet far away.

James' Time Track

This is just an illustration of how we go down the time track. The reason James feels so much less than OT in present time is to a large extent all the rules and regulations he had imposed upon himself. He realized that as an almighty ruler of a planet he would create hell and brimstone, smoking ruins and crippled and dead individuals. His choice had been to suppress that ability and beingness. He not-ised the fact that he has that much power and is capable of all that he had done.

As a council man on that planet he started to pass rules, laws and regulations. To use matches carelessly carries a long prison sentence, to rise above the average and show some real power would get a dozen government agencies to start to investigate the perpetrator. He campaigned for all this and helped put it in place. Now, a few lifetimes later, when no longer a council man, he has no power to change that, and is suddenly at the receiving end and the victim. The only way he could truly change these rules, is to be reelected as a council man and then campaign for a change.

Out of Valence

To be able to as-is your bank you have to be in valence. You have to 'create a perfect duplicate' to use the language of the axioms. When you are capable of creating a perfect duplicate of that piece of bank it will as-is. This very much includes the viewpoint from which it was created. You have to occupy that exact viewpoint from which it was created and as-is-ing becomes an effortless task. It goes 'poof' and it is gone. Axiom 20 talks most directly about this:

Axiom 20 — Bringing the static to create a perfect duplicate causes the vanishment of any existence or part thereof.

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A perfect duplicate is an additional creation of the object, its energy and space, in its own space, in its own time, using its own energy. This violates the condition that two objects must not occupy the same space, and causes a vanishment of the object.

Also it is a well known technical datum that a pc 'out-of-valence' is a type of resistive case. He does not get any tone arm action because there is no as-is-ing going on.

To as-is any part of the bank you have to, once again, occupy the viewpoint from where it was created.

This is well illustrated with the example of James being a councilman. To change the law and lift all the rules and regulations he so diligently got passed he has to again assume the valence or beingness of a politician and campaigner. If he "changes the law" all by himself and out of valence, he is simply viewed as a lawbreaker and criminal and put behind bars.

Backtracking Valences

Thus going OT and as-ising bigger and bigger chunks of the bank can be done as an exercise in:

1. Contacting past valences.
2. Clean up any back-off from occupying that viewpoint.
3. Be able to view any 'permanent creations' (parts of the bank) made from that viewpoint.
4. By viewing them thoroughly they will as-is.

Valences, all by themselves, are thus a type of "entity" to which it is important to pay attention. They can probably be contacted on a gradient scale, do get cleaned up and one's viewpoint of the world in relation to that valence could then be readjusted.

If you wonder what all those persistent masses in your bank are that seem totally irresponsible to any approach, the simple fact is that you are just not looking at them from an in-valence viewpoint.

If the law seems unfair and you get arrested and prosecuted all the time and severely

punished, the way to as-is this is ultimately to occupy the viewpoint of a lawmaker and see it from the inside. Suddenly all the controls that put it in place, and have to be used to change it, are right under your nose.

...Not to be

"To be or not to be" was Hamlet's question. The 'Not to be' seems to apply to NOTS auditing.

I am not here trying to rewrite NOTS or really contest its validity. But seeing it as an end-all level on the other hand, seems ludicrous to me. The quest of NOTS is to find out who you are not. At some point it may dawn upon you, that you have to ask the question who you are and who you were to get all this way. The valences of the track are the beingnesses closer to home.

I understand this was what was audited on Actual GPMs. There was an awful lot of listing and nulling done incorrectly back then. At one point a special auditor was appointed in each org. His title was 'Goal finder'. As a goals list (as used in running GPMs) could go thousands of items somebody had to sweat it out. There was an HCOPL issued to this end, so I am talking about official LRH tech from the early 1960ies. Apparently the laws of Listing and Nulling weren't known at the time and the whole line of research and approach was abandoned as unworkable — even dangerous.

I am aware that a considerable amount of research has been done in the Freezone since then along these lines. What I am proposing may not be new at all. But it is a fact there is very little out there in plain view along these lines.

You should simply be able to contact these valences and audit them as you would audit a pc or an entity. Contact such a valence, put your rudiments in to a point where you can occupy that valence and ask if that valence has any bypassed charge. You should be able to audit such a valence with all the known and tested tools of rudiments, prepared lists and other processes. Doing that you will suddenly see all these incomprehensible creations you are a victim of crumble and disappear. You are one step closer. You have taken one step in the direction of, once again, being full OT. □

The Saga of 1983

by Pat Krenik, USA

OF COURSE, 1983 is near the end of the incident. A mass exodus from the Church of Scientology started probably in 1981, definitely in 1982.

It is never one thing that brings about the self-determined decision to leave the COS, and it isn't a decision one arrives at lightly. Had I wanted to motivate¹, then leave, I had had ample reasons after 1966 when Ethics appeared and was promptly misapplied. Back then, I was declared PTS (correctly) but given wrong items to disconnect from.

I struggled through all that; through being wrongly declared an SP² in 1968, through receiving seventeen nasty letters of disconnection³. I travelled to Los Angeles, got reinstated (thanks to Julia Salmon) and continued my training to Level VI and OT VII. I hung in there after my Certs were cancelled in 1975 and it was seven years later that I found out that the Review Comm Ev had reinstated my Certs. Seems no one had bothered to notify me.

I was still in for the "duration" in my own mind in 1982 when I left Washington State for Los

Angeles CA and joined the Sea Org. I was prepared. I knew enough of how the game was played to come with money for uniforms.

The first thing that went wrong

In Jan. 1983 I heard LRH's new tape. This was rather shocking to me, because it wasn't the LRH I had known speaking on that tape. I'd also heard hundreds of tapes by LRH. I knew at that point that someone was lying to me; that LRH was no longer in control of the organization.

Not only was I personally affronted by this, the idea that someone (unknown) would try to pull the wool over my eyes, but it was a terrible out-point that those in power (Miscavige and/or crew) would lie to their own team.

Still, the show had to go on. I purchased an intensive, and was sent to receive a D of P interview. In that interview I mentioned that I had heard a tape by David Mayo, former Senior C/S at Flag, and that George Teitelman had asked me to listen to it.

I was sent to Ethics. Ethics totally botched the scene. I wasn't concerned about the tape. I was concerned about being asked to disconnect from

- 1 Motivate, by Scn theory, a motivator is a harmful act done to oneself, associated with one previously having done somewhat similar harmful acts to others, and the slang verb "to motivate" was used to describe a person complaining (usually bitterly) of the wrongs done to him/her. *IVy Ed.*
- 2 SP, Suppressive Person. The Ethics Officer of a Scientology organisation (or a Committee of Evidence, Comm Ev) assigned this condition to a person who supposedly had done extremely harmful actions (disagreeing with something "official" was regarded as a harmful action, just like in a suppressive dictatorship, such as Zimbabwe, or former Irak, both, my opinion, examples of other suppressive cults). *Ed.*
- 3 Letters of disconnection. People who had some connection with a person declared a Suppressive Person were required to "disconnect" from the SP. The major part of disconnection was the writing of (and sending) a letter of disconnection to the person. They were (certainly in the areas I was connected to) encouraged to be rude and abusive in writing these letters. Part of disconnection would also be the breaking of all other bonds, and I recall receiving in the post, with no covering letter, and no sender address, a book and a tape that I had lent to two people. It caused quite some difficulty too in a business partnership, where one partner was declared suppressive and the other stayed in the Church. If you want some actions of comparable magnitude, you might like to compare the way Jehovah's Witnesses treat family members who have left "the only true group". *Ed.*

my friend. I pointed out that George was still in Good Standing with the CoS. I said I wouldn't do it.

I was told to "think it over", and meanwhile I would be off training and off auditing and could mop floors. I hadn't come there to mop floors; I had come there to audit. This was going to go no place if I stayed in Sea Org except possibly the RPF¹, because I was not going to disconnect. So quietly, in the middle of the night, I made several trips to my car with my belongings without being discovered. I was out of there!

I still had not formally left the CoS — that came in 1984 after I had an opportunity to find out many things that had been going on within the CoS that I had not been privy to. In May 1984 I wrote the Guardian's Office and told them I was resigning.

Years later my daughter, Lorelei Stevens, decides to join the CoS. Somehow she lets them know that her mother is out of the CoS so after some investigation by Ethics in the Seattle Org, it turns out that I'm a declared SP. She tried disconnecting from me, but that apparently isn't good enough for the CoS. Last I heard ASHO wanted her to disconnect from any of her family

members who won't disconnect from me. Of course, that isn't going to happen. She won't disconnect from her sisters and brothers, and they aren't going to disconnect from me. I suspect she is waiting for me to die as a solution to this problem — or has gone into apathy about it.

Summary:

Misapplied Ethics has been the underlying theme from 1965 to present time re: the CoS. Still that wasn't the straw that caused me to write a letter of resignation to the Guardian's Office in 1984. It was the report that four people had ganged up on someone (I forget who made that report) while doing a "Sec Check". There was physical abuse. Miscavige was named as one of the four. I could put up with anything except the misuse of tech for control purposes. I considered the CoS an SP group at that point.

In spite of that, about three years ago I Petitioned the International Justice Chief, (my only terminal) asking to be reinstated. I wanted my daughter to be able to continue her bridge. I discovered that while the right of Petition "cannot be denied" it can certainly be ignored.

There is no justice within the Churches of Scientology. ☐

Scientology Reformation Series 4

20 Years On

by Terry Scott, England

THERE IS AN OLD school song around here that goes something like: "Forty years on, when afar and asunder, parted are those who are with us today, when we look back and forgetfully wonder, what we were like in our work and our play." Nostalgia.

Well, *twenty* years ago, I received a letter out of the blue from David Mayo. I thought I had it

around but it must have disappeared during one of our several moves during the past decade and more. Anyway, David introduced himself and more or less invited recipients of the letter (I was, of course, one of many) to cast off the old, take up the new.

The old, in this case, was the Church of Scientology, and the new was his banner — trading

¹ RPF. Redemption Project Force (ED 965 Flag), Rehabilitation Project Force (FO 3434) *Modern Management Technology Defined* 1976.

It takes more than a footnote to fully describe this, but the intention was to rehabilitate people who had "low statistics" (etc.) and the result more often than not was degradation, somewhat comparable to the worst modern and earlier dictatorships. *Editor's off-the-cuff opinion.*

as the Advanced Ability Center, based in Santa Barbara, California.

Not being an entirely trusting and innocent character, next day I wandered in to the London Org in Tottenham Court Road, and had a chat with a not-unfriendly fellow whose name, at this stage, I forget. However, I showed him the letter and said: "How about this?" He was puzzled and I suspect that it was the first time he had seen a copy. Five minutes into our discussion, he asked if it would be okay to show the letter to someone. I agreed, he went off stage right.

I did get the letter back. Obviously, his puzzlement had deepened, tinged with quite a bit of concern, and he recommended that I leave it alone. I pocketed the letter, thanked him for his advice and went on my way.

At home, I read the letter again then decided to reply to it. So it was that, on my wife's birthday, November 5, I wrote and sent a letter to the "new church" (according to my records — I still have those), and awaited results.

Magazines

Well, some more, highly interesting, documents, soon came through my letterbox. Among them was a newsletter called *Reconnection*, which I believe was at that time edited by Jon Attack (of *A Piece of Blue Sky* fame). Shortly afterwards, I visited Jon in his home in East Grinstead, and met him and several of his associates. These included Ron Biggs — with whom I had worked when on *The Auditor* magazine in 1968, during the mixed-blessing days on Publications Org at Saint Hill.

David Mayo, meanwhile, was keeping in comm, and he had started a very professional-looking magazine called *The Journal of the Advanced Ability Center*. I still have three of these magazines around — including Volume 1, Number 1, dated February 1984. I subscribed to this and, at one time, got quite enthusiastic about joining its staff. The Editor, then, was Harvey Haber.

A few paragraphs ago, I referred to what, in my notes of those days, I called the "new church". On page 7 of that first issue of *The Journal*, I see references to "The New Civilization".

If anyone today is interested, the Advanced Ability Center was located at 1280 Coast Vil-

lage Circle, Santa Barbara. Maybe those of you who happen to be in the neighborhood sometime may care to drop by and see the place, twenty years on. David and his crew have long gone, however, after a drawn-out court battle with the Church. I am not sure where he is or what he is doing these days.

English conferences

But back to two decades ago. Stirring times! People were coming out of the woodwork, keen to communicate and willing to *do* something. Why, I remember a fellow who was going to set up conferences in England, who had done that kind of thing before ... and so I let him go ahead and do it. And eventually did it myself, 'cos he didn't. There was a certain amount of that kind of thing around, I suppose, but generally there was real enthusiasm.

Soon, the Church struck back with some propaganda that used to come through the letter box about every week. It was crudely done and included sketches of squirrels and suchlike. Eventually, it stopped.

Independents

But the independents, the "Free Zone", had begun, and kept going. Unfortunately, it went in several different directions quite soon, which reminded me of the old saying "Divide and Conquer". To my mind, there has never been one, strong, focused, high-affinity group that has the affection of a great majority of ex-Church people. That is a great shame, but it's the fact. To this very day, we have this person and that group offering their own brand of a corner of the tech. Something of the kind. One or two groups do deserve special respect, but largely, it seems to me (yes, I'm anticipating getting flak over this!), we have individuals promoting their best efforts.

And few, if any of them, are co-operating, combining, lending themselves to real research, apart, possibly, from those participating in one way or another in this open forum called IVy. This magazine has somehow managed to survive, well, not 20 years yet but for a good 12 years. The first issue came out dated May 1991, so that is quite a good effort. *Reconnection* folded some time ago, as far as I remember.

Yet, we are relatively few, we readers of and contributors to IVy. Out there, somewhere, are

all those hundreds, possibly thousands, who joyously jumped on the bandwagon back at the end of 1983. Where are they today? Some will have gone into apathy, discouraged perhaps by the destruction of David Mayo's A.A.C.

And yet, and yet ... We have survived twenty years. *IVy* magazine has survived its own 12 years. So on to "forty years on"? Maybe. But what do we want to have accomplished in those years? Where do we want to be and who do we wish to be? □

Scientology Reformation Series 5

Celebrity Centre — DK

by Lars Peter Schultz, Denmark

IN THE EARLY EIGHTIES there was a celebrity centre growing in Copenhagen. It was Copenhagen org that was changing into a Celebrity Centre. There were many artists connected, all scientologists. We made events in the org. Musical events, paintings on the walls and poetry recitals were happening. The public room in division VI was changed in order to fit those kind of activities.

Fading out

So we had a great time. At a certain point in time things starting faded out. The org was not yet called a celebrity centre, it was still an ordinary class IV org, but the intention was to make it a celebrity centre. But as I said, things started fading out, it was as if the flows didn't really fit those kind of activities anymore. Eventually the artistic activities didn't happen anymore.

The Dane Tops letter

A group of us lived in the same house and one day some time after these activities the "Dane Tops letter" arrived. We were a little group sitting in a room and one person read the letter out¹. The letter contained a very good evaluation of the flows and ridges happening between the public and the orgs in the Scientology world.

It gave a lot of relief because it was pointing out things like ridges, that we could recognize. So it was like a right indication. The letter said that it was possible to get the Scientology bridge outside the orgs, even the NOTS levels, and that really was surprising news.

Splintering

And that is how our splinter history started. Our artistic activities in the org had already faded out, but we were also public [clients] in the orgs. Some years earlier on, many of us had also been staff members in an org. But at this point in time none of us were staff, instead we worked actively as artists in the Celebrity Centre as told above. But that was already finished and after the Dane Tops letter we also dropped away as public (clients, customers).

So that is how our splinter history started. We continued our own activities and took part in many exciting things in the coming years. But that is another story or other stories as this article is about how it started. □

We need more contributions to this series. There are so many different experiences and reactions to the marvellous survival work of the church. Will you write in your experience, or interview someone?

¹ *Editor's Note.* This I find interesting. The house must have been at Børglumvej in Copenhagen, and the Dane Tops Letter must have been a copy of the one I received in July 1983, from John Hansen in the USA, so far as I know the first "splinter letter" to be received in Denmark. I first took it up to Bill Remak (who had been declared, like me) who read it hastily and said that if I sent it on, I should keep my identity secret. I sent copies to five or six people, without a sender's address, and the next day Maiken Borre (Børglumvej) rang me up to ask if it was me. *Ant Ed.*

Scientology Reformation Series 6

A Danish Escapee

by Antony A Phillips, Denmark

THIS IS THE SHORT STORY OF Janne Krause. Janne was introduced to Scientology in 1968 by her brother and mother. Her sister, and other brother were not interested and her father was definitely against the idea. In the 70s she got training, and eventually took some of the Saint Hill Briefing Course at the AOSH EU and SA which was placed in the centre of Copenhagen.

Eventually, in 1980 she progressed up the processing side of the Scientology bridge to audited NOTS (NED for OTs) completed this and (on borrowed money) went to the Flag Land base for Solo NOTs in 1982. She was on leave from work for a fixed time, and when she arrived she landed in an ethics cycle which was unpleasant and which she had not expected. This, however came to an end, and she found the actual Solo NOTS course good, with upstat and uptone staff. There was a problem with time and money, however. Her brother helped her with this, including getting extra time off work without letting it be known that she studied Scientology. Later Scientology found out about this withhold, insisted that she tell her workplace, an action which was not over successful.

She did complete the course, and went back to Denmark with her emeter and folder, and diligently audited Solo NOTS, sending her reports into flag. This became somewhat unpleasant after a while, for she knew that if she asked too many questions, or exhibited behaviour which was not to the liking of the Church, she would get ordered back across the Atlantic for further training. She also began to get the feeling that Solo NOTS auditing was unending, in her own words that she was becoming an "eternal auditing robot", and she wanted to explore areas beyond the mind, which she knew would be definitely frowned upon by the Church. She began to feel dominated by the Church

In 1984 Janne wrote a polite resignation letter, packed it together with all her auditing records

and materials, posted it off to Flag, sending a similar note to AOSH EU and SA, and thus severed all connections with the Church. Fortunately she did not owe them any money, so the severance was painless, apart from the fact that on the few occasions she met her brother at family meetings communication was limited and formal.

She says the first year after having stopped was a marvellous keyout, and after that, she likened her attitude a little to that of a teenager who had broken free of parents.

Grand daughter must not talk to her

I came across another story in the early 90s, a sadder case. It was a lady, who, many years earlier, had been introduced to Scientology by her son. She went on courses, and was very pleased with the results she achieved. The son joined the Sea Org, married, and in due course had a daughter, the granddaughter of the good lady mentioned.

When I met her she was very unhappy with the fact that she could not communicate to the granddaughter. The son, still in the Church forbade his daughter talking to her paternal grandmother. The grandmother knew the granddaughter's maternal grandparents, who had no connection with Scientology, and in fact the only way she could get any news of her own granddaughter was to ask the other grandparents, for, not being Scientologists (or ex-Scientologists) they had normal access and communication with the granddaughter.

The good lady was quite distressed about this cut communication, and I, unsuccessfully, I think, tried to handle it by auditing her on the subject. Thus, what was deemed a Modern - Science of Mental Health seemed to have degenerated into one more cult of mental torture.

It would be interesting to have more views and experiences from people who left and are not interested in subscribing to IVy. Would you like to have a chat with a friend on the subject? AntEd.

Why Five Issues?

by Antony A Phillips, Denmark

READERS MAY HAVE wondered why IVy has five issues a year. An odd number!

We started off with a free issue (IVy 1), and the intention of four issues a year. Communication was bad, and one distributor promised four issues plus the free issue (five), and although the free issue was never repeated (we do offer a free sample to those who ask), we have stuck with five issues a year.

Due to an admin difficulty (our beloved printer takes a months holiday in July) we have most

issues in the first half of the year, which places rather a heavy burden on our editor. And we do not want to get too stiff and narrowminded.

So next year we are going to make an experiment. The March issue will be edited and type set outside Denmark. New blood will be at work. Rejuvenation of an old, perhaps over-conservative magazine.

That sounds exciting. If you want to contribute, let us know. ☐

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Your Inner Computer Series No. 4

Settings¹

by Heidrun Beer, Austria

BY NOW, PERHAPS, WE HAVE already learned to look upon our mind as a computer operating system, which can be installed in a systematic way and — in a positive sense — can be programmed.

As soon as it runs stably and we have started the programs for various parts of life, we come across another interesting chapter, which nevertheless has a great potential for negative energy ("charge"), which makes it an important matter to address with processing. It is the chapter "settings", which we find in the "options" menu in most computer programs.

In the computer, these settings are used to define how a program works. We use them to do a fine tuning: whether the music plays more or less loud, whether the video is bright or dark, we tell the computer whether we want a high, medium or low level of security while we are browsing the internet, what screen saver we want to activate after how many minutes of inactivity, and what sound scheme the system is supposed to apply when it opens or closes a window.

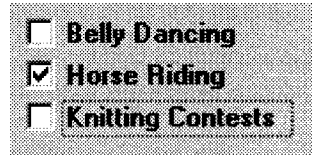
The concept of settings is quite similar in the mind, although it is used there less technically and is more directed by feelings. But maybe a more technical approach would be useful?

Simple: data type "yes/no"

Most of the settings in our inner computer, the mind, we make instinctively and we don't really have any difficulties with that. They are the set-

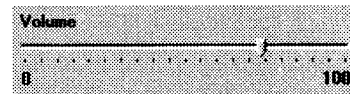
tings of the data type "boolean" (logical yes or no). For many areas of interest we simply click or unclick a checkbox, and with that the setting is done forever.

The interest for belly dancing, horse riding or knitting contests, to name only a few examples, is either there or it is not. We define these settings and act accordingly from there on. Our "operating system" activates quite a lot of activities based upon only one single "yes" in our inner table of settings. We watch TV productions, go to courses and participate in events. We subscribe to mailing lists, and according to these settings we select our friends, maybe even our partners. We get along with people better, the more their basic settings are "compatible" with our own.



Scales

Hardly more complicated are settings which use a scale between 0 and 100, like volume.



For any given attribute or ability we define what value on that scale we consider ideal, and then need more or less time to accomplish that value. Often this is quite a piece of work, because the beauty which allows us to participate in a beauty contest, or the fitness to run a marathon, cannot be bought in a super-

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 usable training patterns for our inner computer, the mind? Play with the suggestions in this article series, maybe it benefits exactly you!

market — they are the result of hard work. Again we notice that a great amount of used-up time and many individual activities come from the single move of a pointer on a scale.

Professional competence is another thing which does not happen

overnight. Nevertheless we can define a setting in our inner computer, which from there on works as a guideline in our life. It makes a big difference in life planning, whether we want to dig ditches for 8 hours a day and otherwise just enjoy life, or work in a profession which requires extensive training and continuous further development.

Complex settings

Settings where several values are combined, don't need to cause difficulties, and therefore have the potential to produce negative energy (charge), either. On

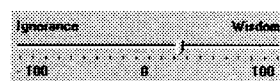
the computer we often see such a combination of scales in image editing programs. The scales belong together because they steer related properties, but they work independently from each other and don't influence the outcome of the other related scales.

In the mind, such related values are mostly abilities which are needed in combination in order to conduct an activity or perform in a profession. Typing and language handling would be a typical pairing for a secretary, cooking and child-care for a full-time mother, organization talent and the ability to communicate for a manager.

These things complement each other. They are trained separately, but in the end they are used together, and so they merge into a packet of values which on the computer would have a common heading, like for instance "color settings" for the combination of brightness, contrast and saturation for the color settings of an image.

Negative values

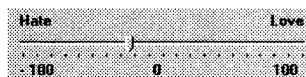
It is remarkable that on the computer no setting will have a negative value. If



that is the case — like in the definition of text and background-colors in the RGB system (red/green/blue), the negative numbers come only from the fact that a hexadecimal notation, which has no positive or negative sign, is being converted into a decimal value for editing in the property window, where a certain combination of numbers means a negative sign. In reality these values don't reach below zero, the smallest value is 0/0/0 (black), below that there are no values.

In the human mind however, many negative values exist — and at least spiritually ambitious people spend a great amount of their time at working themselves out of one or the other negative area and up into the related positive area.

L. Ron Hubbard's tone scale for instance reaches from -40 to +40, with a prominent zero point in the middle. Alan C. Walter has contributed something important to the world of process-



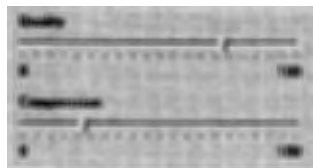
ing with his work around the "codes" (positive/negative basic polarities), also Zivorad M. Slavinski with his PEAT technology, which is based on positive/negative polarities as well.

It is an interesting detail in these mental "settings" that one name is no longer sufficient in most cases. A "negative love" doesn't exist, the correct word for that would be "hate". And yet everybody seems to know which pairs of opposites belong together. With a little extra thinking it becomes obvious, that it is the same energy which creates hate in the negative band and love in the positive band. Many other pairs of opposites behave in the same way.

Paradox settings

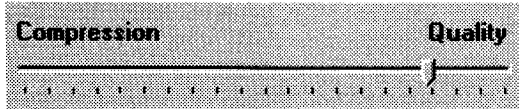
Where it becomes difficult is when we have two settings which influence each other in the opposite direction. On the computer there is a classic example for this, which is the compression of foto images in JPEG format.

Most of us know this pair of scales in the options for file saving: as soon as we select a higher rate of



compression in order to decrease the file's size and save storage space (important for a speedy download from the internet), the image quality automatically decreases too. On the other hand, as soon as we move the pointer for quality upwards in order to get a sharper picture, the compression rate becomes smaller, which means that the file size becomes bigger.

The image of the two scales above, where both scales begin with 0 at the left side and end with 100 at the right side, is therefore not very logical. The two values depend on each other so closely that we could display them on one mutual scale and change their settings with only one pointer, which moves both values at the same time, always into the opposite direction.



Example: Image compression

Here at last it becomes difficult for our inner computer, the mind, if not outright painful. We simply have not learned enough about these connections!

About a child who insists on getting both from his imaging software, a perfect picture and a very small file for his personal homepage, we might smile a little and then explain to him patiently, how it comes that it is not possible to move both of these settings to ideal numbers at the same time, even if there is a real wizard at work.

They are paradox values, values which contradict and oppose each other — but nevertheless they are both highly desirable! The (life) artist should not try to reach a maximum in both of them, but has to weigh them against each other in order to find the ideal compromise.

In the case of the foto which gets prepared for an Internet homepage, it can be compressed as long as it has extra pixels which would not be displayed anyway because of the downsizing on the homepage. If after that it is still too big a

file, so that the viewer would get impatient while waiting for the download, it will be necessary to accept a certain loss in clarity.

Really ingenious web designers show a quickly loaded mini-image in such a case, and offer the possibility to download a bigger version with another mouse click. With that, both wishes are fulfilled — the wish to have a fast download and the wish to have a high quality image. The viewer has the choice: fast overview or high quality (allowing for some more download time). Unfortunately, such an elegant solution is not always available for situations in life!

Missing spiritual literacy

The example above is so logical and happens so often in the life of a computer owner, that we have no difficulties in visualizing it. But with other conflicts, which fit exactly the same pattern, we have real trouble. For conflicting life settings we don't have a visual display on a monitor or a logical explanation like that offered by every item of software in its online help. We must visualize them — but for that we first need to be aware of them! First becoming aware of a pair of paradox settings, then visualizing it — maybe with the help of a drawing or a clay model — and finally practicing its management in many repetitions, will result in an easily available thinking pattern.

In one word: we don't have the necessary education and training to manage such settings in our inner computer, or to even localize and completely define them — the first and most important prerequisite for the reliable operation of every component in our inner "operating system".

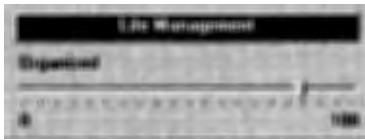
Example: Life management

In life there are many cases of paradox settings, and all of them are worth the time and effort to have a closer look at them! After all, it is not very difficult to choose the more constructive side in a positive/negative polarity like love/hate, but how do we deal with a positive/positive polarity, where every win on one side means a loss on the other?

The following example shows a possible scale construction for the area "life management". But the derivation can also be used for every other combination of paradox settings in life. If

your inner peace means something to you, then duplicate the derivation for other life areas!

The first scale which we can imagine for the settings in



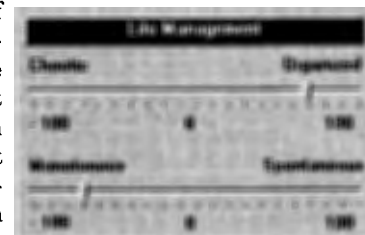
life management would be a scale for the degree of organization which we have reached or want to reach one day. An organization degree of 100% will perhaps remain a dream forever, but to get from 50% to 80% or 90% — wouldn't that be great?

However, the degree of organization is only at the beginning of a



life — that would be at birth, or maybe when we leave our parents' house, where we have been managed by others — at a genuine zero. After that it can drop into the negative zone, by omissions, mistakes, opposition or blows of fate. For that reason, we had better draw a more accurate scale right at the beginning, because we only have a chance to really get oriented in our inner operating system if the possible range of values is correctly defined.

Now most of us will already have discovered, at the latest in puberty, that even if "organized" is a great and im-



portant virtue (especially for our parents), it is also one in a pair of opposites, whose other side has its attractions, too. Because the less organized we are, the more spontaneously we can live our lives, or from the opposite side, the better our organization, the more monotonous (boring) is life! At least this is how it appears at first sight, especially to the untrained eye (of a teenager).

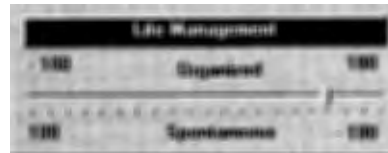
A person who perceives all sides of existence with the same attention, will feel a touch of discomfort in the middle of the joy about the spontaneous bicycle trip, because at home the dirty dishes are still standing around and the

"organized"-setting has moved a click into the direction of "chaos" without a doubt. On the other hand, later when he does the dishes he will still remember the pleasant ride and therefore, without any anger, will do the work later which he has left behind in the morning.

But how many people really look at all aspects of their life in a balanced way? How many have a tendency to look more at the negative? How many are ready to pay the price for a win on one side of a pair of opposites, if the win is in the past and the price is found to be expensive, maybe too expensive? Only somebody who thoroughly understands these opposites has a really good chance to keep their balance in the great multitude of such pairs of opposites.

The processor must know that with any win on one side of this pair of opposites, there can (if not must) correspond a loss on the other side, which needs to get attention during processing, and vice versa!!! The "price" of a win and the "set-off" for a loss are both essential concepts in processing, even if they are totally new and unusual!

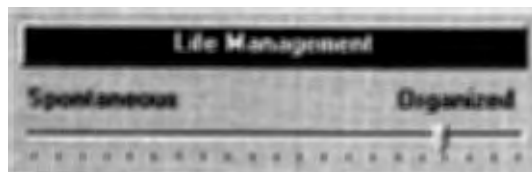
For this reason, we will first optimize our scales some more, so that we can visualize the settings of such pairs of opposites even better. After we have understood that an improvement on one side always means a deterioration on the other side — and vice versa — we actually can put both values onto the same scale. Because without fail one



single movement of the pointer means a change in both values, and without fail they are counter-rotating.

Mind you, we are talking about a positive/positive pair of values, and both values are desirable! Don't let some genius talk you into believing that a positive can be opposed only by a negative — the real conflicts in life are happening between positive and positive!

The final form of our scale is actually the same as the scale for file compression — after all, we are dealing with the same principle of a positive/positive pairing.

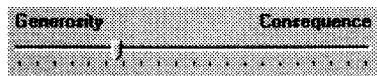


Children and parents

The example above is only one of several important positive/positive pairings which we have to master in life, if we don't want to accumulate serious deficits. We must install them in our "operating system" and practice their use over and over, so that our mind gets familiar with them. But in the first place, we need to understand the underlying principle!

In most cases of tensions in partnerships or families the actual problem is the fact that the involved people do not recognize the positive/positive pair which constitutes the core of the conflict. They concentrate on the two corresponding positive/negative pairs. The conflict between "spontaneous" and "organized" among children and parents is more or less classic (it also occurs between partners). But for the parents, the positive/negative pair "organized/chaotic" is in the foreground, while the children focus on the positive/negative pair "spontaneous/monotonous". Neither of the two opposing sides recognizes the positive value which means so much to the "opponent". Could they recognize this value, it would be possible to begin a dialogue and finally formulate a compromise.

Another important pair of opposites in the life of children and parents is generosity



versus consequence. Of course it would be wonderful, and we would feel enormously noble, if we could forgive the kids every prank, buy them everything they dream of, and always allow them to do what they want. But then, who teaches them that everything in life has its price, that we pay for our stupidity, and that a wallet has limits?

The positive opposite of generosity is not greed (that would be the negative), but consequence. If a child at school start does not know that he will receive a kick (or even two) for every kick he is dealing out, he has a disadvantage compared with others, and we as parents have

brought him this disadvantage. If he cannot manage his pocket money or if he looks like a purse-proud snob, he again has a disadvantage, and again we are the reason for it. Our generosity has harmed him instead of doing him good!

On the other hand, we also don't want to raise a pedant. We want our children to be able to forgive, *although* they have understood the principle of justice. We want them to be able to spontaneously give away some of their pocket money. We must *bring across both values*, must weigh them against each other from one case to the next, and we must understand that we will have to pay a bitter price on one side every now and then, if there has been a spectacular win on the other side.

Profession

There is a similar positive/positive pair of opposites in our professional life, which is the pairing "tolerance" and "precision".



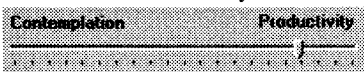
Generally, tolerance is a great virtue in professional life, because here many different types of people come together and have to live with each other, whether they want it or not. The person who has the most tolerance will, in the long run, be most successful here. He will not exhaust himself every hour and every day with silent or even noisy protest against open windows, food smells, juicy jokes or weird clothes. On the other hand he also will be able to defend himself against lack of tolerance in others, because he has been thinking about the principle as such and will recognize its violations, whether they are directed against himself or somebody else.

But where the work is concerned, tolerance can be deadly. Tolerance in the training of an astronaut or brain surgeon is treason in the subject and can cost lives in the worst case — in these professions there is no place for tolerance, at least as far as work is concerned. Not all professions require the same amount of precision as the two mentioned here, but it remains a fact: in our professional life we must be able to demonstrate tolerance toward our co-workers as well as asking for the utmost precision from them (and ourselves!). Tolerance in the lunch break, precision at the operating table!

The ability to move the pointer from one end of the scale to the opposite end at will, as the situation requires — even the insight that both values are located on the same scale and that they are counter-rotating — may require a lot of meditation and also a lot of real life training, but for a successful professional life it is indispensable.

Partnership

Partnership is especially difficult, because two important and quite opposed areas are overlapping here. These are the area of (private) productivity and the area of recovery from both private and professional productivity.

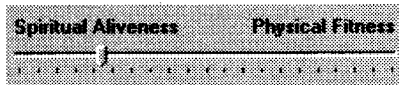


Male and female partners must learn to see a value in the activity of the other one as well as in his/her idleness, because during the times of idleness s/he recovers and regenerates. Yes, the two things contradict each other, but at the same time they are both desirable and need to find their place in the life the two partners are living. A partner who gets angry about "laziness" if the other one is having a nap, will get difficulties as well as somebody who never moves a finger and lets the other one take care of all their private duties.

Spiritual and physical existence

If we look at the last few positive/positive pairs of opposites again, we notice with some surprise that the pendulum between them swings into the spiritual and physical existence at the same time. Tolerance is a spiritual quality; precision is required on the physical plane, so that the rocket launch or the tumor operation ends with a success. Generosity is a spiritual quality; consequence is needed by parents to protect their children from physical damage. And contemplation/productivity are a similar pair.

Although not every positive/



positive pair of opposites necessarily has to fit into that pattern, it always makes sense to look for the pairing "spiritual/physical" quasi as an overtone, because we need to keep a balance there too. If we consider the amount of spent time, we could even find a positive/positive pair of opposites in "spiritual aliveness" and

"physical fitness", because every hour on the bicycle we don't spend in a session for spiritual progress, and vice versa!

Managing positive/positive pairs

When we save image files, it is a good idea to choose a setting in the middle between file quality and compression rate. However, when we want to manage the positive/positive pairs of values in our "inner computer", this is not a good solution, because if we try that, both values remain in a low setting and we will see no substantial result on either side.

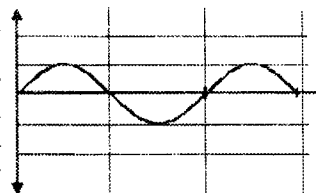
Saving a file is of course done in a single moment, it does not have a dimension of time and therefore cannot consider any movement or change.

The setting of a pointer for our "inner operating system" is always the snapshot of one moment, it can only rule one individual decision. Do I go for a spontaneous trip now or do I wash the breakfast dishes? Do I iron some laundry or put my head on a pillow? Do I repair the water tap or watch a soccer game? Each of these decisions moves the pointer for two positive values. Always one value will improve, while the other one will get worse.

We need to learn to live with this tension. More: we need to train ourselves to keep this tension in a continuous flow, because if the pendulum between the two positive values does not swing continuously, one of them will suffer, and this will make our whole life suffer. The real art consists of not setting the pointer to a fixed position, where it will get rusted up, but to keep it moving "well oiled" and balance it harmonically with all other pointers — a question of masterful time management.

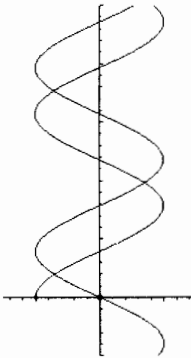
The sine-curve

A scale which displays a positive/positive pair that moves in an optimum way in our inner computer, swings in



a sine curve. It reaches a maximum for one value while the opposing value reaches a minimum; then it allows the opposing value to reach its maximum and swings back to its own maximum afterwards. A graphic and less technical

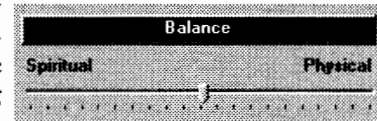
example is the human walking on two legs. We keep our balance by having our legs making alternating steps forward in a harmonic rhythm. Bicycle riding works in a similar way. In order to take away any negative smell from the minus-position ("below zero" nearly never means something desirable for us), we better rotate the image 90 degrees and imagine that we walk along the stream of time, always one step left and one step right. And of course we must balance all the pairs of opposites in our life — that means we have not only two "nested" curves like in the image to the right, but dozens or maybe even hundreds of them!



Buddha's middle path

If we now fold the time track back into itself, meaning that we look at a whole life — or a section of it — from the outside ("exterior viewpoint"), all the many pointers with which we

need to play this sine-curve music are melting together into one.

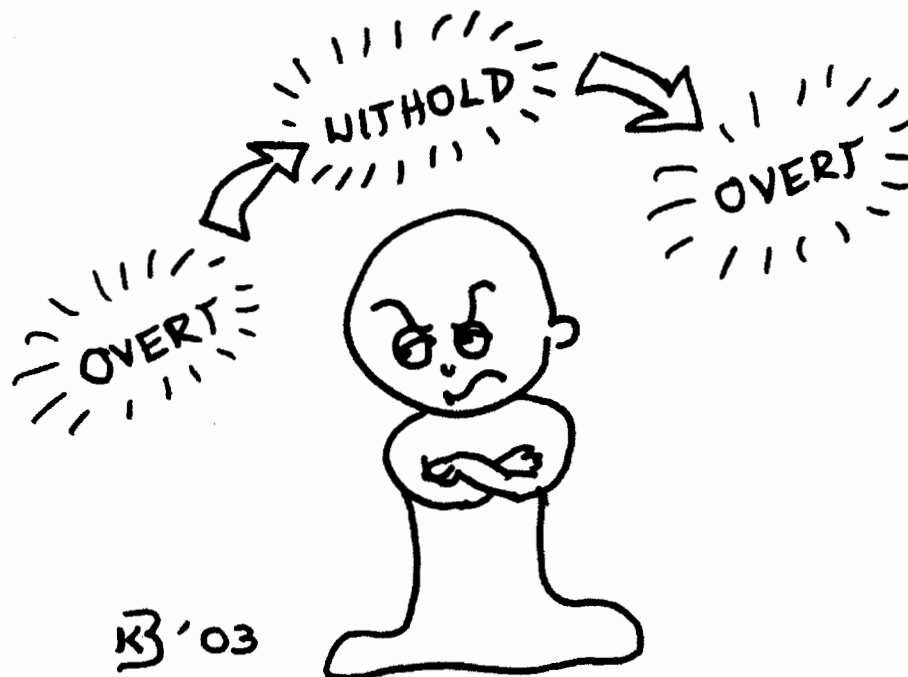


Viewed across a distance, we develop from a centipede with countless legs back into a human being, who basically moves forward on two legs: the spiritual and the physical — even if they consist of thousands of individual fibres.

If we learn to coordinate these many fibres smoothly; if we use these two legs alternately in a harmonic rhythm; if we consider both sides in all that we are doing; if we neither prefer nor neglect either one of them; and if we take good care of the negative energy ("charge") which results from this entire subject; then we are walking Buddha's celebrated "middle path"; we live the perfect symbiosis of body and spirit.

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

Heidrun Beer © 2003



Which Way Freedom?

by Martin Foster, South Africa

Please, oh please, show me the way to freedom,
Is there a navigator I can depend on?
Show me the truly, true, truths to believe,
Mapped in a route for all to achieve.

Those who Dianetics had read,
excitedly to their fellows said,
Come and follow
a red headed fellow
who will change our destiny.
He knows a way
which can allay
the world's misery.

A kindly, tolerant man was he,
until he went to sea
and became a tyrant
Quite intolerant
Of any, who did not,
Obey him perfectly.

Some were censured,
By being overboarded
If they did not conform,
To his exacting norm,
They were tossed overboard
Into the deep blue yonder
Did this reproof – I wonder,
of being tossed off a deck,
replace — the study tech?

For some it was an exciting memory.
For others, a cruel agony.
The freedom they sought,
became a new slavery fraught
with ethics misapplied
and enhancement denied.

Those more aware
and able to compare
Saw Source,
Becoming Force.
Freedom had become,
once again,
a money making game.

Some saw rats abandoning
a ship that was sinking.
So they too, dived over board
and swam to the shore.
To try and put their lives
together once more.



They formed new groups
to re-examine their thoughts,
and salvage those dreams
which would stop the screams,
of women and children crying,
suffering and dying.
Because man's plight
Is to never be wrong
but always be right.

Those who the truth circumvent,
And with copyright and legal ploys
prevent,
The alleviation of man's suffering,
Need, now, petition an amnesty.
Not from those who the truth know,
But from those who continue in woe.

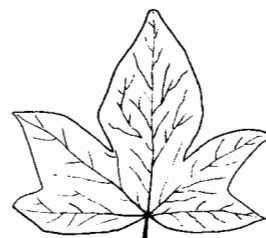
The taste of freedom varies,
And knowing the truth carries
a responsibility to impart knowledge,
to those still occupied in carnage.

Freedom is there
For all to compare
It counts not what you have read
Just step out of your head. □

B

International Viewpoints

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



We are also very interested in receiving your articles and letters. On editorial matters, write direct to the Editor at Box 78, DK-2800 Lyngby, Denmark
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