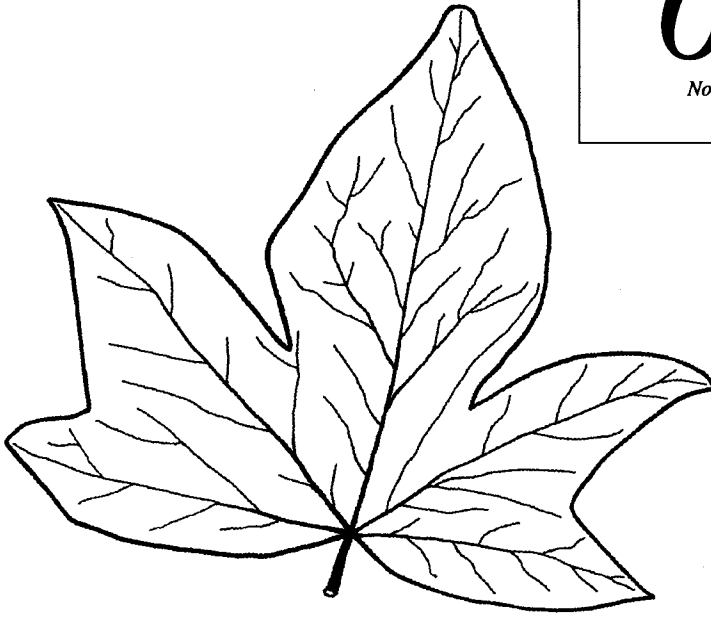
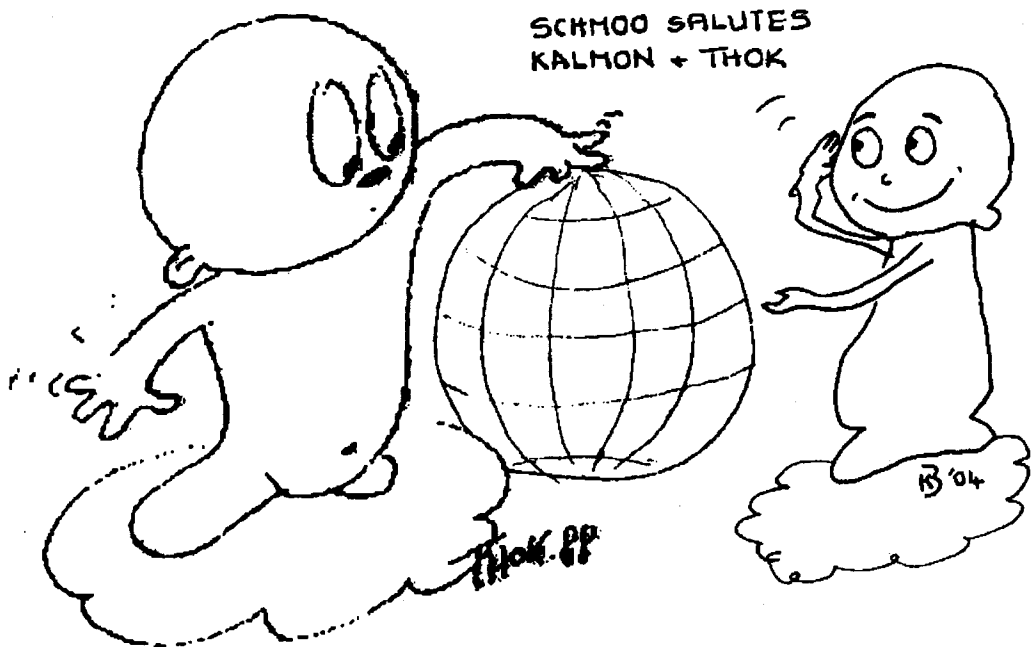


69

Nov. 2004



# *International Viewpoints* [Lyngby]

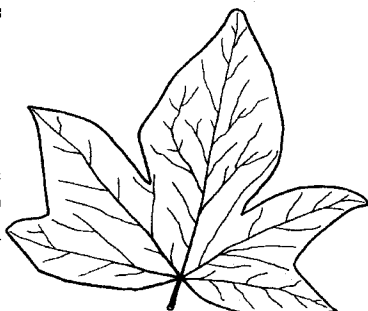


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International Viewpoints is independent of  
any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A. Nordenholz  
was published. In the middle of the twentieth century  
the subject of Scientology was greatly expanded as a  
philosophy and technology by L. Ron Hubbard  
and a big band of helpers. This band coalesced  
into the Church of Scientology, which eventually be-  
came 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.

International Viewpoints deals with this  
large area, and we aim to promote communi-  
cation within this field. We relay many view-  
points, sometimes opposing! ☐

## Contents

Addressing Autism with Scientology . . .	3
Is This Our Task – Our Mission? . . .	6
Post-clearing 1973 . . . . .	7
■ Letters to the Editor:	
Re: 'God and Man' . . . . .	12
Re: Lisa McPherson article in IVy 68	13
Criminal Minds . . . . .	15
From ivy-subscribers . . . . .	17
■ Scientology Reformation Series 15:	
The New Regime Take-over —1 . .	19
■ Regular Columns:	
A World of IVy:	
Clients . . . . .	22
IVy on the Wall:	
Granting Beingness to God . . . .	23
IVy Tower :	
Olympic Heroes . . . . .	30
The SO #1 Line . . . . .	29
Small Advertisements . . . . .	36
Going Down . . . . .	36
Administration Scale . . . . .	37
The Story of a Scientology-Spy – 1 . .	38
Communication Tip . . . . .	42
G.O. . . . .	43
Sales Data . . . . .	44

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year ..... by paying your subscription  
if you have not already done so

The front page drawing, by Kim Baker, one of  
our regular artists, refers to the passing of Thok  
(Obituary in IVy 67).

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# Addressing Autism with Scientology

by Pierre Ethier, Canada

WHEN MY SON WAS first diagnosed with autism nearly 6 years ago, my wife and I, originally accepted it as a curse, until, disregarding "official scientific" allegations about its incurability, we worked together to come up with a solution.

By the time my son was 3 years of age, it had become all too obvious that he was not normal. His complete lack of any perceivable social skills, his fixations on the same toys, his propensity for launching ferocious and unending tantrums for the slightest failure in complying with his desires, all pointed directly to an abnormal condition, especially when he was sharing the same room as other children.

*Mercury Rising* and *The Rain Man* are two movies depicting autistic behaviour, the former in a child, the latter in a grown man.

The diagnosis and especially the prognosis did not sound at all promising. Second and third opinions, one of them from one of the leading Paediatricians in the country, only confirmed the original one. The prognosis was in all cases that my son would most certainly not be capable of attending a regular school and would never be able to lead a normal life.

My wife and I set out to change all that.

## Becoming theta the solver

Both armed with an intention without reservations or limitations, we set to use all the tools at disposal to prove "Science" wrong: my wife used her skills, knowledge and connections to enlist every scrap of support group, therapist and available programs. I endeavored to use the vast array of knowledge and practical skills I had acquired in over two decades dealing with some of the most difficult cases known to Scientology and with the application of communication, and of the most advanced mental and spiritual healing techniques ever developed on this planet.

Now, six years later my son appears to all but individuals specializing in dealing with special need children, as just another kid. Even the specialists tell us that our son is currently at least 80% as developed as his classmates in the normal school he attends. By continuing on the same path as he is currently, he should reach 100% and hopefully even go beyond it by the age he is ready for High School. All people who have been involved with his diagnosis, prognosis and his care now range from the utterly speechless to the greatly impressed, with the progress my son has made in the last 6 years.

Both my wife and I agree that the most significant advances and landmarks were achieved by our application of the communication formula, the entire array of TRs from TR0 to TR9, the ARC Triangle, *Dianetics 55* and Grade I Technology.

For me, my 20 years of slave labor as a Scientology and Sea Org staff, with its countless 85 hour work weeks and 16 hours days, all done for little or no pay, except for the exchange of training, processing and knowledge and also the tooth and nail struggle to complete dozens of brutal technical programs that seemed designed to make all but the toughest 1% fail. On that count alone it has paid off.

## Correct approach

My approach to addressing autism has been based on the technology developed by L.Ron Hubbard, the axioms of Scientology and the experience acquired through 25,000 hours as a counsellor (auditor).

At the bottom layer is the skill of mastering obnosis<sup>1</sup>. This is harder than it sounds. It is so easy to make assumptions or to take something for granted. Even natural reflexes or even sometimes what is called "common sense" can be misleading or based on false technologies, which abound on this planet.

After having spent a lot of time talking to parents of autistic children, therapists, and other "experts", it became quite evident that False Data Stripping on the therapist/parent should come next. False ideas to be gotten rid of are concepts that the unresponsive autistic child is "unaware" and that enforced control (or any other form of violence) is ever going to prove beneficial. Also false concepts about communication, life and control may require addressing as well. In Scientology organizations autism is often erroneously confused with PTS Type III<sup>1</sup>.

The next layer consists of having a complete ability and desire to communicate with the individual without any bias of any kind and without any evaluation (even those made privately in one's own mind). This is a true test of pure "OT communication" without any bias. It is almost completely absent, even from many parents.

### More aware

Contrary to what is widely assumed, the autistic child is generally more aware of people's attitudes and feelings toward him than "normal children". I have even found this to be true in the psychotic, which is one of the reasons that make them particularly hard to audit. There is however no link that I can establish between psychosis and autism, a fact that flies in the face of many traditional theories concerning the cause of autism.

Perhaps it is a telepathic skill, perhaps it is an uncanny ability at perceiving others, I haven't clearly established at this point, but the slightest impatient or angry thought from the therapist or parent, even when duly "suppressed" is prone to be perceived by the autistic child. This is true, even if there is not any seemingly perceptible sign of an ARC break

or impact of that thought, or even if the child appears "unaware". The fact is that the child is aware.

The numerous Introspection Run-downs I delivered, many on high profile cases, have taught me the ability to grant complete beingness even to a raving lunatic and to the most ferocious and spiteful critic without forming even inner criticism or private dismay toward the other person. The presence of those thoughts is actually out OT-TR0 and out TR0 and will to a degree betray the therapist and reduce his effectiveness.

Further on, the therapist or parent dealing with the autistic child must achieve great skills at TR-2. This goes well beyond the routine acknowledgement.

The hallmark of an auditor with truly great TRs is the acknowledgement the pc at the exact right time: not a moment too soon, not a moment too late.

In the case of the autistic child, this is a particularly difficult challenge, because it is extremely difficult to establish the correct time. The tendency of over 90% of parents and many therapists is to acknowledge too soon or to do TR-4 prematurely. In many cases the response of the Autistic is non-verbal. It can be, at times, almost as hard to perceive an answer as it is while doing a comatose person assist. It requires the patience of Job.

Another key point that must be recognized from the Scientology Axioms or the Basic Communication formula is that the response to a verbal command does not necessarily come verbally. This is particularly true for people suffering from autism.

1 **OBNOSIS 2.** this is a coined (invented) word meaning **observing the obvious**. There is no English or any other language precise equivalent for it (HCO PL 26 Jun 72) *Technical Dictionary*  
*editor's additional note:* it is easy to assume that a person has two ears, when in fact you have only observed one. Many are liable to assume things which they have not observed. For example assume that some one is rude in not answering, when in fact they did not hear a question.

1 **PTS type III.** A PTS (stands for potential trouble source), is a person who is connected to a person who is suppressive (and thus restimulative) to him, and therefore both causes and has many problems. Type one is connected to a person in present time. Type II is connected to a person who, though not suppressive, restimulates (reminds the subconscious) of a person who was suppressive. Type III is in a condition where many people (and even things) in the present time environment restimulate many earlier suppressives.  
*Editor's fast off the cuff explanation*

### Basic misconception about autism

Show the list of the lower 5 grades to someone and ask him which one would parallel Autism the best. You are likely to get a consensus about Grade Zero.

While it is true enough that autism can be defined as an inability of the person to communicate with his environment, the truth of the matter is that in the case of autism it is not the thetan (or being) who has trouble communicating, it is the thetan + body that has trouble. This difficulty is perceived soon enough by the Being and *that* becomes a *problem*. Beings (thetans) are not natively autistic, but some children are definitely born that way.

This is a common problem with most therapies on this planet. They seek to address what the practitioner thinks is wrong with the person, not what the person truly sees as wrong with himself. Out of communication-ness is what bothers parents and therapists about autistic children.

To the child, he knows damn well he has a problem with communication. Only a complete boob would be unaware of that fact. He wants to communicate using the "via" of his body and he can't. That becomes a *problem*.

The expert application of CCHs (which stand for COMMUNICATION, CONTROL and HAVINGNESS processes) and similar processes based on positive control will also go a long way toward helping the child.

In the case of the autistic child there will be a definite tendency to do things on automatic. As long as the child is doing the process on automatic, no benefit is to be expected. The ideal auditor will have the ability to project intention (the original OT VII dealt with that), be a master at TR-8 and be able to get the child to execute each command in a new unit of time.

### Key to success

To succeed, in addition to applying the rules set above, the following must be done:

1. Work intensively with the child. Except at the very beginning, anything under two hours a day will produce negligible results. The most lasting results are accomplished when a minimum of 15 hours a week are spent personally

with the child. Weeks of 25-35 hours produced the improvements. As the child reaches a new plateau, he may stall, or even begin to regress. When this occurs, it is best to take a break for several weeks and let the child adjust to his new level of awareness until he is comfortable. After several years, as the child improves and matures, the amount of work done can gradually drop, as long as the child is continuing to make good progress.

2. Alternate objective type auditing with learning and duplication drills. For each hour of objectives type auditing, dedicate at least two to learning, duplication drills and therapies. Depending on the child's condition, it may prove difficult to run more than 15-20 minutes of objective processing in one stretch. In the case of my child, in 6 years he has received over 200 hours of Objectives and probably four times as much of therapy and learning and duplication drills.

3. While it is best to limit the number of therapists as much as possible, a certain degree of change is inevitable, due to therapists and programs change and uncontrollable factors. In my case, I was able to limit the number of therapists (including myself and my wife) to less than 5 per year.

### The program

There are literally hundreds of objective type processes. They are described in the CCH issues, the ones on havingness and those on assists.

Some simple processes (havingness, locationals, orientation processes) can be run hundreds of times. After the child has completed the standard battery of objectives, light straight-wire (recall) can be attempted and will produce good results.

### Epilogue

My son is now 8 years old. He can recall incidents up to the time he was three years old.

As far as the cause of autism, I cannot say at this point. What little research I did has established firmly that my son was never exposed to any of the substances or physical factors that have been associated with autism, from mercury to vaccines.

A non-Scientologese version of this article is being published in a number of specialized publications dealing with Autism. □

# Is This Our Task – Our Mission?

by Todde Salén, Sweden

I RECENTLY REREAD the CofS pamphlet: "Ron, the philosopher" (Published 1996). It inspired me to comment:

The ancient Greek philosophers had the idea that if you could "only" understand the language of the Gods — mathematics — you would be able to understand life, the world and the universe. Today we have fulfilled a lot of that prophesy as long as we are talking about the objective realities of the physical universe.

However it is also becoming more and more obvious that questions like "Where do we come from?", "Where are we going?", "What is the meaning of life?" are not possible to answer by understanding mathematics or studying "objective realities". Instead we need to study and create subjective realities. Ron has taught us to do so by auditing each other, i.e. using the Socratic "midwife" method.

## Combining own answers

The systemized questions of the lower grades as well as newly developed questions in the free zone make it possible for individuals to find their own answers to these questions. By sharing each others subjective realities we should be able to come up with answers to the eternal questions. At the same time each individual who answers the various questions given him/her in session will find out that he/she is an immortal spiritual being participating in the game of living life.

Thus Scientology will assist the individual in delivering the answers to the eternal questions. Scientology can fulfil thousands of years of philosophical yearnings by combining age-old religious and philosophical wisdom with 20th century technical and scientific results.

As Hubbard puts it at the end of the pamphlet (freely edited): "With the realisation that we are immortal beings, who are basically good came a realization that it must be the duty of Scientology to assist individuals in finding their own

truths and spiritual freedom by learning to know their own true nature."

## The trap

Man has for thousands of years reached for spiritual freedom from the trap. The trap consists of endless rebirths in the samsara wheel (the treadmill), where you slowly but surely lose more and more of your true beingness.

Because man never before realized that he was under the influence of a reactive mind, that has a negative influence on both the body and the spirit, he has failed to liberate himself from the treadmill. Many of those who temporarily managed to break loose from the trap, later discovered as they were pulled back in, that they were only "keyed out".

With the auditing technology invented by Ron Hubbard it is now more than ever possible to break out of the trap and be reborn as a free spiritual being. This state is called OT and is defined as being knowing and willing cause over thoughts, life, time, space, energy and matter.

The dream of buddhists for more than 2,500 years can now finally be achieved. That is no small piece of news. It is very good news. It is hardly possible to overestimate the importance of this breakthrough. It is a both necessary and meaningful task to announce this accomplishment to our fellow men and women.

Todde (with respect to LRH) — June 2004

□

**Warning.** We have heard (privately) of two people who have travelled many hundreds of miles for auditing, which ended in disappointment. Outside the "Church" there is no central approving body, and articles appearing in IVy, and messages on email should be looked at a little critically.

# Post-clearing 1973

by Jack Horner

*[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on July 21, 1973, in Los Angeles, California.]*

"Post-clearing" is not how to clear posts. It's our term for those processes and those actions taken after a person is clear. We had to learn a lot about that. So today I'm going to tell you about what happens, although not necessarily what the processes are. It involves a complete and sweeping change of everything we've been doing after clearing, with the one exception of what's now called Eductivism Class 8½. That stays. But there's going to be a complete change, there are going to be very specific checksheets, and it's going to be kind of a one-to-one taught thing. That means that I'm going to take one or two or three course instructors and do it to them. And then they're going to work with the others. And everybody's going to be sworn to secrecy.

We suffer, here, from people giving out data to people who don't understand it and therefore end up invalidating it and being invalidated by it. You can hand our clearing procedure to somebody and tell them about it; you just intellectually explain it to them, and they say, "Oh, gee, that's fantastic", and that's the end of that. Because they know all about it. And they know *about* it; that's all they know. It's like reading a brochure about a new Lincoln Continental. You've read this marvelous brochure, and you've admired it, and you can see how wonderful it is! And that's the end of that. That's about the closest contact you've had with an actual experience of driving this new Lincoln Continental.

The existing clearing procedure we use requires know-how, requires supervision, and requires doing it well and correctly. And it requires discipline, also, because a person in the process of becoming clear loses the reactive motivation that he's had for centuries to tell him what to be, do and have, and what to not be, do and have,

and what he should be, do and have, and what he shouldn't be, do and have. He's lost all of these mechanisms which think for him, and he's lost all of his memory machines that give him pictures of what to think about; he suffers a little bit from a sense of lacking direction. Many of the clears kind of go on a psychic vacation when they first become clear, because there's nothing to tell them what to be, do or have. They're just happy. There's nothing wrong with being happy, but sometimes it can actually prevent the guy from going further, or slow him down. And he's going to run into those problems of what happens when you go further anyway. That's the interesting point.

## Clearing

This lecture is supposed to be on post-clearing, but I have to tell you a little about clearing before I can go heavily into post-clearing. Now, our clearing procedure as it exists today is rather tough, it's rather long, and it's rather complex. It's not complex once you understand it; it's extremely simple, so simple that those who understand it have a little trouble understanding why anybody thinks it's complex. It's composed of three essential parts, one of which is the "Goals Problem Masses", or "GPMs", the second of which is called the "Rock", which has to do with prime standards, and the third of which is what we call the "Infinity Step", which has far more effective OT processes in it than another subject I could name. This is quite a lengthy and effective procedure, and leaves a person a lot better able to handle the problems of existence than most people on this planet at this time.

One of the problems of something like the achievement of a state of being or a goal that has to do with human behavior or human existence is this: It's like the kid who is in junior high who looks at all the work that's got to be done to be a college graduate, and then on the day he's supposed to be up there getting his diploma, he says, "That's ridiculous, I don't need to go get my diploma. Go to graduation

ceremony — ridiculous”. Now that he’s done all the work, it seems so simple that it was, you know, like, “What was all that about?”

Sometimes one loses one’s perspective on how far one has come, after one has achieved it. It’s because you so take for granted what you are now being, or what you’re doing. Until you run into some old friend of yours and he says, “How come you don’t limp anymore?” Or, “Gee, my gosh, every time I used to say hello to you, you’d burst into tears”. You think, “Huh?” And so on. So sometimes people around here who have gone through this gradient of processing don’t realize, or haven’t looked at, just how far they’ve come, because they’re so busy doing what they’re doing.

### Standards on clear

Also there is, forever and forevermore as long as there are uncleared human beings on this planet, the fact that no matter what kind of clear you are, or how clear you are, you won’t match their standards. And one of your own problems in becoming clear will be that you will have some standard such that until you can grow a mustache on the back of your hand you won’t really be clear.

So people have assumptions, like about how “all clears should be members of the Socialist party”, or “all clears should be members of the John Birch society”. People get very concerned, and they don’t understand it when there is one clear who’s all for the John Birch society and another clear who’s all for the socialist party, and another clear who cares nothing about either one of them.

Hubbard, in first defining the concept of clear, said that a clear is clear according to his education and experience. This lead eventually to the realization that a clear cannibal is indeed a clear cannibal. Now I haven’t tested that on a personal research basis. I have not done a clearing project with a cannibal tribe, yet.

But just for example, consider clearing an individual who is a house painter. Probably when he gets done he’ll be a very clear house painter. It doesn’t give him a college education. However, his ability to view new problems, to create new problems, to deal with many ramifications will be much greater than a college graduate’s would be; it’s just that he will still function on

the basis of the information he’s got, or the information he can create.

### State of being

There are a lot of interesting confusions about the idea of clear, but no matter how well you define it, it still has to do with a state of being. I will say this: There are some things clears don’t do. One of the things a clear doesn’t do, is he doesn’t tend to get hung up in something that’s happened. I just had someone talking to me about that. He was at work, and some guy at work dropped dead, and he sort of looked at it, and said, “Oh, Joe dropped dead”, and went on with doing what he was doing. There wasn’t anything he could do about Joe dropping dead. There was no point in standing over the body saying, “Oh, poor Joe”. I don’t think that he felt that he could have gone over and said to Joe, “Hey, Joe, come on back now, this is ridiculous. Get on with the job”. Probably if he’d thought so he would have gone and done it. And he was considered very cold because he wasn’t all upset about Joe dropping dead, and then didn’t walk around with a black armband on his arm for 17 weeks. He wasn’t closely related to Joe. He wasn’t a close terminal or anything. He just took it, “Well that’s what happened, and there are things to do”. And he knew Joe was probably tired of the body and didn’t need it anymore, and it was as good a time as any to drop it because he was on the job and probably gets insurance for his wife and so on. So, “Good luck, Joe. The nearest maternity ward’s over there in Sherman Oaks”.

So a clear can give an apparency of being very cold because he doesn’t get all tied up. You know, a typical human being has an argument with the boss on Monday morning, and Thursday afternoon or so he finally gets over it. And the fairly cleared individual, when the boss gets all upset on Monday morning, says, “Well that’s interesting”, and goes on with what he’s doing. Maybe he’s upset for 10 minutes or 20 minutes or something. So what? “Well, that made the morning more interesting. Now let’s get on with the job.” So he doesn’t tend to hang on to the past. He’s dealing with the present and the future.

Now of course this doesn’t mean that if you’re clear you like to lose somebody close to you. It doesn’t mean you don’t experience the

emotions of life, having to do with grief and apathy and those things. But they tend to be appropriate. They're not tied up with a lot of old connections. You're just grieving for your dead friend; you don't key in all those dead friends you've had for the last 73 trillion years. When somebody drops dead suddenly, an unclear person tends to key in all those other deaths. The clear doesn't bother to do all that. He doesn't need all those reminders. If Joe drops dead, he looks at Joe, the fact Joe dropped dead, not Joe and 17 thousand other people that have looked like Joe that he knew at one time or another.

### In present time

The clear tends to function very much in present time and be motivated by the future that he's mocked up to achieve. If he doesn't mock up one to achieve he isn't very motivated. So he's kind of here. He's also very volatile. He's also very interested. He's also got a lot of things to do. He also, especially at the beginning, tends to bite off 10 times more than he can chew, and so then starts to get a lot of operating confusion. He's taken on more than he ever had taken on before because now he feels up to it. Bring on the battle! He wouldn't look at a kitten before, but now he says, "I think I'm going to become a lion tamer — wild lions. And I'm going to start with 10 at once". So he gets into the cage and he says, "For crying out loud, what do I do? Just a minute, I'd better get out of the cage!" And somebody says, "See, ha ha, you said you were clear. Ha ha. You got out of the cage. Ha ha". Well, he may still have to learn how to deal with something.

Basically, the vitality, the interest, the pleasure in existence of a clear is much higher than most people, his health level is much higher, and he or she gets a lot done. Still there are a lot of things to do, because the clear hasn't re-evaluated several million centuries of old information. And until he takes the time to re-evaluate that, it doesn't automatically get re-evaluated. So the clear finds things, and discovers things, and deals with life. That's what post-clearing is about.

The cleared individual is in charge of his own mind. Once in a while he finds an area that's kind of in charge of him, but he can simply shift that because there's no pain or charge as a

barrier in the way of the change. At any time he can completely change his own mind rather than his mind changing him. It's his mind. Most people's minds have them. If you wanted a main difference between a clear and an unclear, it's that in the case of an unclear person his mind has him.

A cleared individual can listen to a whole lecture and understand it. An unclear individual will find that the talk, especially one about the mind, will involve him in his mind, and 10 minutes of the lecture will go by before he will suddenly realize that he didn't hear the last 10 minutes. He's busy off in his own track, into his own pictures, into his own ideas, because the lecturer pushed the button. There are positive and negative buttons, and this is not necessarily a bad thing, but all I'm pointing out is that the clear's mind doesn't run him; rather, he runs his mind. And where he finds some residual part of his mind that runs him occasionally, he says, "Oh, that's interesting", and takes charge of it. But just because he's basically in charge of himself and his own mind and his own personal life as a human being, this does not automatically give him the knowledge of, the know-how about, and doesn't necessarily resolve all his relationships with, the rest of existence.

### Post-clearing

A lot of efforts have been made to deal with what do you do after someone is clear. We had to have enough clear people to find out, by watching them make their mistakes, and watching them get their wins, and all kinds of things. We've had enough time to hear a lot of that.

Originally, in Scientology for example, most of the post-clearing materials had to do with the being as differentiated from the body and his mind. That was what are called the "Operating Thetan", or "OT" processes. The OT processes deal a lot with a person being exterior and being able to handle things directly. A lot of "parlor game" processes. Fascinating, but not particularly productive in terms of increase of wisdom or beingness.

But what the clear in fact runs into more than any of that, what the clear runs into immediately when he's clear, are the problems relating to life that have to do with the other dynamics. So in a sense the post-clearing in Eductivism from

Classes 9 to 12 will be a clearing of the other dynamics. That's been said before, but we're now doing it in a quite more direct way. And that's where it will go.

### Problems of a clear

The clear has the problem of knowing how the mind works, or at least how his mind works. If he's come through as a student, and gotten clear as a student, he has a pretty good understanding of how others' minds work too, but he still has the problem of relating to virtually everybody around him who isn't clear. He feels quite comfortable about it, but people around him tend to be awfully uncomfortable because they just can't confront that much directness.

One of the standard problems of the clear has been that he walks up to somebody who's dramatizing and being reactive, and he perceives this, he duplicates it, and he says, "That's ridiculous", to himself, having made a recording of what that person was doing, and then resists the recording and to some extent unclears himself by resisting his own creation. A correct identification is very important.

So there are lots of problems that a new clear runs into. How does the clear evaluate, for example, what is his or her morality? What is his or her relationship with members of the other sex, and with his own? What is the ideal 2nd dynamic relationship, and is it worth bothering with? For our time and our society, what is functional? What is ideal and what is workable? What is the lip service of the society in terms of the 2nd dynamic, sex and family, as differentiated from what actually goes on?

### Values and standards

Because a person has become clear doesn't mean that he has really thoroughly taken apart his conditioning, his programming, his considerations, his values, and his standards about, for example, sex and family, and put them back together in a way that he wants. He hasn't done this in terms of groups.

In one sense it could be said we will progressively run out the 2nd, 3rd, 4th, 5th, 6th, 7th, and 8th dynamic rocks of the individual. These are the hidden standards and the values and the considerations relating to the other dynamics. We have had this in the works over a period of about three years now, but it has become more

and more apparent that this is what happens. A person gets clear and he wants to straighten out his 2nd dynamic. A person gets clear and he wants to straighten out his 3rd dynamic. He may even become aware there's a 4th dynamic, and a 5th.

### Classes of processing

I'll tell you a little about these classes of processing now. Class 8 is clearing. Class 8½ kind of is just tying up some of the little ends. The first process of Class 8½ is something on the order of, "Sit down and wait for something to tell you what to do", something to motivate you.

Class 9 deals with the considerations, the standards, the values, and the handling of the 2nd, 3rd, and 4th dynamics. This is to enable the clear to effectively handle his immediate close relationships, sexual, family, friends (that's the 2nd dynamic-sex, family, and friends), and the groups with which he has first-hand contact. Not only examine, but have him set new purposes, postulates, and goals concerning the above, and have the ability to directly exercise control of those dynamics if he or she so desires.

The end result of Class 9 will be an individual who is, first, in ARC with himself; he has affinity, reality and communication with himself. And he has an understanding, good control, and smooth handling of the human dynamics. So he has ARC in relation to himself and an understanding of sex, family and friends, and a smooth control and handling of his sexual relationships, family, and friends. He has a good understanding of groups, and has a smooth handling and good control of his relationship to groups, and an ability to control those groups if he so desires. And he has an understanding of the human race, has ARC, and an aligned understanding, mentally, of the human race, and a smooth control and good handling of the human race. Now I'm not going to guarantee that a Class 9 will produce this to utter perfection, but it will produce it to a degree that no one else is producing it to date. And we'll improve on it as well and as swiftly as we can.

Class 10 then goes into all life forms, the clear's standards, his values, and so forth. The relationship of human existence, and the balances and interrelations to all of life is evaluated so that he has the smooth control of his life in relation to all

life and in a sense is a master of ecology, and has an understanding of the forces involved. His physical universe limitations and relationships are handled. And a couple of things are also emphasized here, things called empathy and compassion. And there will be some educative material that has to do with the study of wisdom. The end result of Class 10 is full ARC with self, life, and matter energy space and time and a smooth handling and control. You see we're progressing through these dynamics to some extent.

Class 11 does deal with exteriorization, interiorization, the handling of the being's abilities to know, to create, and to control all of the dynamics. A knowingness of amortality, "a-mortality", which means a certainty on immortality and mortality. Plus the ability to directly experience many simultaneous time frameworks and universes. The end result is a certainty of fuller beingness.

Class 12 involves the full development of directed intention. The ability to utilize direct intention on any dynamic or anything beyond the dynamics, in and out of time. The ability to assume the viewpoints of any creation or identity and change its nature if so desired. The name for that used to be "pan-determinism". Now this doesn't say changing a creator. It says changing any creation or any identity if you so desire. So if you see a tree that's not getting enough water, you arrange to get it watered. Or you be the tree, and throw out some new roots, you know, set it up in the tree's blueprint so that the tree, now that you're the tree, is affected so you get more water. Then you un-be the tree. If you want to get a job, you go find an employer, you be him, and you decide to hire that guy sitting across from you.

### Master of life

So the person who has completed these processes of Class 9, 10, 11, and 12 is a master of life. And the person who has not only done that, but has also learned how to apply the processes to bring somebody else to that point, is truly a master educator.

Clear would be enough in some respects. The trouble is that when a person is clear he says,

"Well, yeah, but I mean that's nothing. There are all these other things to do. But what?" So here are some of the whats.

I can make one rather definitive and certain statement about clears, that a clear will not do something unless he damn well wants to. I'm putting out a challenge to the clears of Eductivism, telling them they've *got* to do this Class 9, 10, 11, and 12. And they don't have to. But a lot of the clears have suffered from a lack of direction because they've been too lazy to think up a new one. Or they haven't cleared enough of their understanding about the society, the way it functions, the way it exists, and so forth, and they haven't been particularly willing to bother with doing that.

### Methodical progression

So there is now a very methodical progression from clear through the dynamics. There's a very methodical progression of dealing with a person's standards, values, and ability to deal with and control and relate to the other dynamics. In a way, a great part of this is at this time achievable. It isn't all achievable yet. We're all going to make it achievable. It's a target. It's a goal. But a great proportion of that is achievable now by a clear who is sufficiently motivated to achieve it.

This sequence of Classes 9, 10, 11, and 12 can bring about, in any of us, the ability to fully exercise an understanding of determinism across any dynamic and beyond. It takes some work, and it takes some doing. And it takes some acknowledgment of failures in the process, and a willingness to have that, too. And there's so much beyond what I've just described to you, that it will be nice to have some company to explore it. You see some of this stuff is awfully exciting, it really is.

And I will say this, that we do have a clear road. We have a road to clear, and we have certainly a road far beyond clear, that's probably one of the best on this planet. But about the most I'll say to that, to conclude this lecture, is that you really should know that Eductivism is the *only other* solution. :-) Thank you.

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□

Letter to the Editor,



## Re: 'God and Man'

Dear Editor,

CONGRATULATIONS! You got feedback for IVy 67 articles<sup>1</sup>. Hopefully this trend will continue for all future IVy issues. The more the merrier. A big thank you for sending me the observations on my piece.

God has, throughout the ages, provoked strong views covering a whole gamut of opinions and feelings. As long as these don't turn into wars, who's complaining.

To quote from some of the high-toned, stimulating remarks:

Phil writes among other things: '...I give her [Britta Burtles] high marks for bringing her work into existence.....'.

And Mark says: "I could not figure out why exactly she was writing this article". So here is why: Years ago after finishing OT7, Solo-NOTs and the L's, and in the middle of doing OT8, I got very interested in religion and decided to read about it. I started with Karen Armstrong's book about Muhammad and his creation of Islam. About half way through the book I got suddenly inundated by cognitions and realizations, and decided to write them down. The end result was this article. The response to it was very encouraging. One acquaintance called the piece 'stunning'. The stream of my cognitions continued, and are described in quite a few IVy articles.

My thanks to Pip Threlfall for her inspiring, upbeat comments. She writes for instance: 'I thought Britta Burtles' article in IVy 67 entitled 'God and Man' was superb. It was particularly refreshing because she is speaking from her heart, not just her head.....' and '.....It is only from the heart that one can come to the conclusion that 'Man is basically good...' '...when one thinks this way his/her actions demonstrate it, which supports the old adage of 'as a man thinkest, so he is'. I would like to add here that Ron Hubbard also thought that Man is basically good (Ref HCOB 21 Jan 1960 "Justification", HCOB 23 April 1969 "Past Lives").

Furthermore Pip writes that she is looking for the lowest common denominator of *thinking*. If she wants to, she can read my article 'Auditing Reviewed' in IVy 34, p. 7, where I describe my view of this in some detail. And I would be pleased to know, via you, what Pip thinks of that essay.

To end off, I would like to say that I totally agree with Phil Spickler when he writes: "...Ant has done a superb job of selecting and editing articles for IVy...". I also hope, dear Editor, that you continue to do that for a long time to come.

With kind regards,

Britta Burtles, England

□

1 This occurred in June on the private Internet list for subscribers to IVy, ivy-subscribers. Britta is not a member, so I forwarded to her answers concerning her article (I can not guarantee to do this to authors not on ivy-subscribers), and Britta prefers to reply in the magazine. Those who have paid for IVy for the current year and their families (2D) have free access to the Internet list ivy-subscribers, the weekly selection of items from the past week on ivy-subscribers, and other IVy lists. Ed.

## Re: Lisa McPherson article in IVy 68

Dear Editor,

Thanks for IVy with its many good authors. It would be invidious to name them, but the article on Lisa McPherson in the last IVy I found extremely interesting and thought provoking. Some of the thoughts provoked might be of interest to IVy readers.

Scientology is a vast subject. In the field of processing, which itself divides into therapy and personal improvement, there is a big gradient from the 'any two people can do it' to the level of proficiency talked about in that article requiring a vast amount of training and the resulting competence, and a fairly large organisation not tainted by a suppressive leadership (where do we find that nowadays?).

"Any two people" is of course a lie, which needs the letter "m" before the "Any" (and the grammar tidied up). Not all people can be 'client' (preclear in Scientology terms) as it requires a certain openness (willingness to undress mentally) and possibly other things. Not all can be practitioner (auditor in Scientology terminology). Granting of beingness is not something all have naturally, and not getting angry and accepting the way the preclear reacts is not easy for all.

Many would like, and almost demand, quick, large and nearly miraculous results. The official Scientology body in its latter years has pandered to that demand, implying it was possible and even easy (if you got sufficiently in debt). This sort of demand, and awe for words like "Ls", "OT", "Class", has been carried forward into the free zone. In fact the free zone is something of a jungle. There is no central government or examining body (perhaps a good thing, as these can be infiltrated by suppressives). Most (I presume) long distance general communication takes place by Internet where anyone can join the majority of lists and newsgroups and say anything they like, and make what claims as to their qualifications and results they like.

Yes, Scientology is a vast subject, with far greater range than hinted at here. But the fundamentals are relatively simple and it

behooves one to set oneself into the Scientology books of the 50's, and their practical application. Certainly a thorough knowledge of *Science of Survival*, and *Dianetics 55* is needed, and the application of that data on those one chooses to have audit one.

Thanks for reporting so widely on this vast area.

Hubert Spencer, England

Dear Editor,

I find Pierre Ethier's analysis of how Lisa McPherson became a non-pherson quite fascinating. Being an ex Sea Org member myself it is quite easy to see how it all played out from his description and analysis. Indeed, what he does is some kind of group C/Sing and successfully so. Although an attitude of frustration shows through he is sufficiently trained to be factual and on the button when it comes to his analysis and conclusions. There is however one small passage I disagree with. It's his description of Scientology Justice.

It says: "Dignity is removed by broad publication of unilateral findings against the individual. Whereas Scientology Policy dictates a sort of Justice hearing or Court called Committee of Evidence, those are very seldom done. Justice being served by pronouncing people based on evidence the individual has not been allowed to confront or dispute. In other words the accuser, judge, jury and executioner is one and the same individual or groups of individuals. In the RTC vision of 'Justice' the accusation, judgement and sentencing are now performed as a single step and in most cases appeal is impossible."

My disagreement here is not that it doesn't take place, but that it is something the new RTC has come up with. Unfortunately, when you look over the Policies for Ethics Courts, such as Committee of Evidence, there is next to nothing there that guarantees the sinner anything like a fair trial. He is prosecuted looking into the barrel of a loaded gun of the convening authority. The best I have been able to find in terms of rights of a defendant is summarized in the

Admin Dictionary [official title *Modern Management Technology Defined*]:

**COMMITTEE OF EVIDENCE:** "3. A fact-finding group appointed and empowered to impartially investigate and recommend upon Scn matters of a fairly severe ethical nature." (*ISE [Introduction to Scientology Ethics]*, p. 28).

This may seem clear enough. But there is more:

"5. A **Committee of Evidence** is convened by the Office of LRH through the HCO Secretary and is composed of staff members. Its purpose is entirely to obtain evidence and recommend action which the Office of LRH then modifies or orders. If a person is wrongly dismissed, demoted or transferred he or she may request a **Committee of Evidence** from the HCO Secretary and may have recourse." (HCO PL [Hubbard Communications Office Policy Letter] 10 Apr. 65).

In other words it's up to the convening authority to single-handedly decide on the matter. And this has been practiced any way the wind blows since 1965, day one of the HCOPL.

So unfortunately the CoS problems go deeper than RTC. RTC can get away with murder and sort of truthfully claim that they are 'on-policy'. Maybe not in the spirit it was written but certainly according to the letter. Policy has one

blind-spot. It was written by one man and from his viewpoint. This man (LRH) could correct it as he went along if injustices or strange things happened as a result. He was "above the law". Without this theta, intelligence and good will and the exterior viewpoint this HCOPL has become something else. A maze cast in concrete that RTC now uses to serve their own interests.

Rolf Krause, USA

□



## Are you a subscriber to *International Viewpoints?*

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# Criminal Minds

by M. Overboard, Scandinavia

"A WORLD WITHOUT criminals" (L. Ron Hubbard). Seems to me that the old man could not *have* criminals. The havingness scale is a brilliant piece of tech that most Scientologists tend to forget<sup>1</sup>. Next step below *have* is *waste*, and indeed LRH tried to waste both criminals and the insane. He spent thousands of hours auditing these people in the late forties and he cleared some of them. But I can still hear him complaining about the "Cleared Cannibal" in those early lectures. His explanation is that the cleared person continues with his criminal acts out of habit, but now in a rational (clear) way. He insists he had cleared them and he is right, but their behaviour needed to change. To me this sounds a bit like "you're a rational irrational, you bad boy", which of course would be a compliment for any thetan.

But he still cannot confront, have or waste the criminal and cannot really get rid of him by clearing, so he gets a loss right there. He continues down his havingness scale on this particular subject and he hits *substitute* and stays there the rest of his life, and his church faithfully stays there with him. But as usual the old man has some really cool observations to share with us along his wild ride.

He starts out in his early books with the concept of good and evil being just a question of viewpoint. This is probably true but not very practical in a church, so he moves over into the area of production. He declares that there are some people who will not produce and are parasites on the produce of others. Their *help* button is out and they are criminals. He also mixes in a person's chronic position on the tone scale, the

1,1 obviously must be a criminal. Later on he goes into goals and how its line plot puts you in different valences or whatever. Then in the sixties we hear about the anti-Scientologist and the SP and the international banker and the psychiatrist and Xenu. And he ends up out on the high seas with: "an auditor who has been studying my old folders is of course a criminal".

So he wastes his best men, and then he dies and leaves his grand creation to his worst men. Today his church uses the criminal label on people who break the laws of the country where that particular church is located<sup>2</sup>. We have come a long way down. So let us instead move *up* the havingness scale on the subject of criminality, confront is always a good place to start. Here are some of the usual criminal types described, so that you can confront us, well, them better.

## 1. The No Exchange Person.

This guy cannot accept that anyone gets anything, so he tries to not produce anything for anyone. Still he works long hours begging or stealing, but has no problem with long hours. The fixation is that others must not be helped. "Ordinary" people also have some of this, but only on a few select subjects each.

## 2. The Suppressive Person.

This is the person who continually tries to stop people by pushing them down the tone scale. He has six methods:

Enforced Be – Enforced Do – Enforced Have

Inhibited Be – Inhibited Do – Inhibited Have

<sup>1</sup> See, for example, *Scientology 0-8. Ed.*

<sup>2</sup> Puzzled over this sentence the editor asked the author, who replied: "What I am referring to is the new attitude of the Church about what is an overt. During the last ten years the Church has moved away from the principal that an overt is a personal thing. For example, tax evasion is now considered to be an overt even if the act is not charged on the Pc's case. The Master at Arms (Ethics Officer) will then tell the Pc to clean up his act just because 'it's against the law'. This is out-tech of course."

The SP tries to estimate where the victim is vulnerable and then uses one of those six to push him down. Sometimes he's very visible, sometimes totally hidden and the victim's "best friend and adviser". His efforts are greatly helped by the victim's entities copying the SP's personality. They then work together in bringing him down tone.

You should be aware that someone who is in a games condition with you will use the same methods. But a person is not a suppressive in general just because he is *your* enemy.

### 3. The Evil Valence Person.

He has dragged up something from the past that is much stronger than himself. It could be anything, but in this case it is *evil*. The fixation is to dramatize the kind of evilness that is the specialty of this valence. Even society can agree to the craziness of this guy, sometimes.

### 4. The Conman.

Hubbard mentions on a study tape that if there is a demand for something, then someone will show up and deliver and get paid, and that the conman is a good example of this. He goes to jail and all that, but the victims still love him and understand him and so on. He fulfilled their need to get cheated and got paid handsomely. He is not very evil but sits in a cheater valence. His services are delivered to rich elderly people, second dynamic terminals, the banking business, the spy community and others who need to waste trust. The conman gets really surprised when someone hits back hard and mercilessly, he believes in his services and expects payment and affection.

### 5. The Noble Outlaw.

Here we find the gentleman thief and the revolutionary hero. The makers of games and systems hate him, the pieces and especially the broken pieces in the game love him. I guess his own game is to ridicule or foul up existing games. The higher toned do their thing for fun and move on, the lower toned sits there in a conviction of the nobleness and rightness of it all. But he is often very willing to sacrifice others for his cause and this attitude makes him a somewhat destructive fellow.

### 6. The No Respect Guy.

This person is trying to do something and is breaking the law of the land along the way. He

finds out he can get away with it and then keeps on doing it, he's just got no respect for laws. Usually he is never caught because he is not in a games condition with laws or the police, his game is something else. But watch out for thin justifications and a tendency to repeat the same crime. Is it turning into a game after all?

### 7. The Druggie.

Some valences and dramatizations are triggered by alcohol and drugs. The drugs make the user feel he's smarter than others, so he starts doing intelligent things like breaking into cars and getting arrested. He also turns into a preacher on his favourite drug, the attitude of superiority is something to behold.

### 8. The Very Ordinary Person.

Most small beings have some obscure subjects that in the wrong circumstances will trigger into a crazy games condition. In groups they can act rather violently against a perceived enemy. Such actions put people in prison when law and order is restored and that is reason enough to include him here. These are the criminal types I have isolated, with most of the work done by LRH and his people. Hubbard always pointed out that a criminal kind of self-destructs and the church uses this to scare their public. I never got a good technical explanation on this and it sounds a bit strained and religious. And I have never observed a pattern like this on criminals I have known, they seem to whither and die gradually like most others. But I know that:

People who get caught feel degraded.

People who fail often tend to go apathetic.

People with missed withholds get into conflicts they lose.

People who believe their own justifications get stupid.

But none of these four categories of case worsening has anything to do with the actual criminal act in itself. They are more the result of the conflicts he has a tendency to get into. All of these criminal types will use some kind of smoke screen, as they know very well that their behaviour is not acceptable in most circles. So if you need to locate one of them you will have to look for yourself, and that puts you above *have* and much closer to *confront* on this horrible, distasteful and very fascinating subject. I'm still lying. □

# From ivy-subscribers

by Sharon Sigmond, USA, Chloe T, USA, Raj Amodia, UK

*ivy-subscribers is an email list run for those subscribers to IVy who are interested. It has been running for eight years now. The principle is that any one who subscribes to this magazine (having an email address) can join. They then receive all messages sent to the list, which is concerned with subjects that subscribers to this magazine would be interested in, and are themselves able to send comments to all list members. The subjects discussed are quite wide, and we bring a few examples below which are of general interest. Below you only get one of many subjects!*

From: "Sharon Sigmond" <bubbles08@cox.net>  
To: "Ivy Magazine" ivy-subscribers@lightlink.com  
Subject: IVySubs: Re: Holiness or Love in the cos?  
Date: Sat, 7 Aug 2004 10:12:41 -0700

**\*\* ivy-subscribers relaying \*\***

Martin quote: "Oh well, we have learned lessons I hope we can prevent others from having to learn".

I wouldn't trade my experiences in the cos for anything. Being treated like a black person on a southern plantation while being asked to give my hard earned money and my body in pawn for "enlightenment" was just what I needed. Without the lower tones playing my buttons (help) up and down like an accordion, I never would have snapped out of my foolishness.

I understand what you mean Martin. I don't like seeing anyone suffer. But sometimes you have to get yanked a few times to wake up.

Love, Sharon

#####

Date: Sat, 7 Aug 2004 07:28:39 -0700  
To: ivy-subscribers@lightlink.com  
Subject: Re: IVySubs: To Raj Amodia / Peter Sheppard  
From: "Chloe" inquisitor@hush.com  
Sender: owner-ivy-subscribers@lightlink.com

**\*\* ivy-subscribers relaying \*\***

I want to share my views of the COS and money.

When I first got in, I couldn't afford it. But with a little help from my friends, I was able to find myself in a new line of work that paid better... something I couldn't have done by myself.

From there I kept pushing my income up and up to continue to pay for the bridge.

I'd have to say I got as much out of this as I paid out. I eventually found myself with a lot of bridge behind me and a good income besides!

Then I went to Flag. The Mecca of Technical Perfection. I made some originations in a D of P about what I had made the trip to handle. Later (much later) I discovered these originations never made it into my folder because the D of P was afraid it would require too much FES and CS time, and they were in a stat crunch.

There followed some auditing that was quite misprogrammed for me. I red-tagged [folder marked as needing immediate repair] consistently. But *never* got a repair list on it. (The red-tags were disappearing from my folder, but I didn't know it at the time.)

I crashed badly. I could not be repaired because it was not admissible (in session or out) that these outpoints occurred.

With a prior history of good experiences, I believed this was a fluke of mishandling and eventually would be repaired. It took just under 20 years for me to realize it never would be.

During this time, money (which had come easy for me) suddenly was not available. I continued to be on course as much as I could. A mistake, as I now realize because being on course was a key-in for me. Reading about standard tech and the right way to do things would send me into crying fits, knowing there was no way I could get even a vague semblance of standard tech applied to me.

At work, I made a valiant effort to remain up-tone. I felt like I gave people a fake smile. I think I was perceived that way too. I cried a lot at my desk. Occasionally I would start crying in a meeting with no apparent reason. This was very embarrassing for me. And it certainly did nothing for my professional image.

I started to have work woes. Not because I wasn't (or couldn't) do my job, but because my strange behavior led people to distrust me.

Then I had a run-in with a co-worker with unclean motives.

I'll stop talking about my work scene here. You can see that my word would not stand up well against someone else's if I am already acting sad and strange. I began having difficulty holding on to jobs. I saw getting a case clean-up as my only chance.

My prior auditing had all been paid for up front out of my salary, no loans, no inheritances. Now, I couldn't earn enough money with these troubles. So I borrowed. And got a review. And borrowed and got a review. And borrowed and got a review.

The problem with the reviews was that the actual out-point could not be discussed during them. Any mention of what actually occurred, I was sent to ethics. At first I didn't make the connection. I'd show up for session, and find I was being routed to ethics, where I was asked to write up o/ws or do a rpec [Repair of Past Ethics Conditions] or something. Now, of course, I had lots of debt, and was not getting myself back in a condition where I could earn it.

\* \* \*

Ok, back to the original subject which is money. I originally felt the money charged by COS was fine, because I felt like I was being assisted to higher income potential.

But, in return for this money, I expect a certain quality of handling.

What we see is the cost of service keeps going up while the quality of service keeps going down. What we see is no responsibility on the part of Flag regarding poor or broken products. Beyond this we see no willingness of COS to allow even a helpful attitude to a person not paying *them* thru the nose.

I've seen people being routinely refused the right to co-audit. I've seen people "handled" to understand it is more important for them to be on course than to attend to an ill and aging family member. I've seen people refused ethics and qual handling if it had to do with a cycle that did not immediately impact the church.

There is no holiness in COS. There is no love.

In summary, I think it is fine for COS to charge outrageous fees as long as:

a. they take responsibility to see it is correctly delivered

b. they pay their staff

c. they also help those who can't pay now

d. they adopt an attitude of helping people live better, rather than an attitude of negating any part of life a person has outside of COS.

e. stop the practice of delivering student auditing to people who have paid the professional price-tag for the service.

Chloe

On Sat, 07 Aug 2004 01:47:31 -0700 RajAmodia@aol.com wrote: In a message dated 07/08/2004 00:18:19 GMT Daylight Time, msfoster@lantic.net writes: 'My greatest problem with the tech has been to differentiate between workable...' (Rest deleted)

\*\*\*\*\*

Subject: Re: IVySubs: To Raj Amodia / Peter Sheppard  
To: ivy-subscribers@lightlink.com

In a message dated 07/08/2004 00:18:19 GMT Daylight Time, msfoster@lantic.net writes: 'My greatest problem with the tech has been to differentiate between workable processing tech and organizational tech which in my estimation became almost fascistic in it's attempts to control and milk dry, parishioners of the church'.

I share this observation of Martin's. One of the shortcomings of the CoS has been the inconsistency between its vision of 'Clearing the Planet' and stiff price structure that virtually makes it impossible for many to make any significant advance in crossing the 'Bridge'. I did personally spend several years and a fair amount of money in doing grades and levels and studying LRH books and tapes. Like many of you, I also have built up a library of the Works of LRH. That became possible because I had a regular and good source of income. But planet-wide, how many of the people who really need a helping hand *now*, can afford to put in the time and money required for the Bridge? To such people at least, the "L Kin" volumes and other efforts like 'Clearbird' publications are so useful in making a start on getting on with their progress. So far as I see, there is no deliberate attempt by such writers and contributors to subvert the spirit in which LRH embarked upon his own researches and writings. If there is one thing that should differentiate the 'followers' of LRH's "applied religious philosophy" from the 'followers' of other 'religions', it is the necessity to have blind faith in whatever the 'Messiah', 'prophet' or 'Guru' proclaimed or wrote and to call anyone who deviates from their teachings a 'heretic'. Our own analytical minds are there to be used productively and fruitfully. Raj ☐

*Scientology reformation series 15:*

# The New Regime Take-over Section 1

By Mike Goldstein, USA

*This series was written recently by Mike, and sent to the Internet Newsgroup, alt.religion.scientology, and later posted to the Home Page Free Zone America at*

*http://www.freezoneamerica.org/ We have permission to publish it here, and for those who want to know more of Mike and his present time activities, you are referred to the Home Page on the Internet: www.idenics.com*

## Backing Off the Lines

LEAVING THE CoS from a position in upper management can be quite a "cultural shock". For the people I've known who have done it, reintegration into the world can take years. Leaving the CoS was different for me. Backing off the lines slowly, there was no shock in the transition.

After having spent 4 years in Sea Org upper management, in 1975 I left the Flagship. My wife and I went back to my home town of Denver. While there we decided to stay and have a family. We got approval from Mary Sue Hubbard to be posted in Denver, where I started and ran the CoS of Colorado. After growing that org into one of the largest in the world, I had one of my many "run ins" with the Guardians Office, removed from my post as CO (Commanding Officer) of the org and comm eved in LA. Even though I was exonerated, in 1978, I ended up in Clearwater posted as Sea Org Chief, managing all the Sea Org units around the world.

While in Flag management, I voiced serious disagreement with Flag's management of orgs, as well as the treatment of Sea Org family units. Having worked closely with Hubbard on the ship, I thought if I could reach him, these "outnesses" could be resolved. Unfortunately, he was unavailable. I was "busted" for not being a "team player", as I continually refused to be involved with the crazy and unethical orders and programs. I figured that I would just "tough things out". Then my wife became pregnant

with our second child. Since my two-year-old daughter was already miserable there, my wife and I decided not to bring up another child in that insanity. So as not to be declared, we went through the painful process of "routing out" of the Sea Org and returned to Denver as "freeloaders". I ended up in 1979 working for my father, managing his business.

That same year, 1979, a mission was sent from what was now upper management (known as SU/Special Unit or WDC/Watchdog Committee) to find me. I was informed that my evaluations of Flag management had turned out to be correct, and was asked if I would return to Clearwater. Turning down that offer, I was then told that my removal from the CO Denver post was a mistake and that the org's stats had crashed since my leaving. The mission wanted to know if I would go back on post as CO Denver. Having a life and job in Denver now, I proposed going back in the org in the evenings to get the stats back up into the ranges that they were in when I left. After agreeing to that, I gave the mission my conditions.

The first condition was that I must be left alone by all management to do whatever I saw fit, giving me complete autonomous power with regards to the org. Secondly, there would be additional conditions once I fulfilled my part of the bargain and got the stats back up. (1) My freeloader debt would be cancelled, leaving me a public person, and (2) that auditing was to be set up for me at AOL through OT 7. My proposal was forwarded by the mission to upper management and approved by Hubbard. Over the next many months, I fulfilled my end of the bargain, and all my conditions were then honored. So, by 1980, I found myself out of the Sea Org with no freeloader debt and just a public person again.

Later that year, in May of 1980, I received a phone call at my job from Diana Hubbard. As if the call itself wasn't enough of a shock, she then told me the purpose of her call. Apparently, there were big problems with upper management now. People trying to initiate positive changes were systematically being "shot". From our conversation, as well as the follow-up material that she sent to me, I got the idea that there were big changes occurring in upper management that was going to make things much more suppressive than ever before. Diana

was extremely concerned. I also got the distinct sense that she was no longer in touch with her father.

Diana went on to say that maybe the only effective retaliation would have to be done from her post, overseeing "distribution" in the CoS. Management only seemed interested in those things that were already in place and the public already on lines. She wanted my help in this endeavor. She felt she could trust me, not only because of my previous accomplishments, but also due to the fact that I worked closely with both her parents. Not believing that anything effective could be done from Flag, I told her that my work must be done from the field.

If a strong, grassroots movement could be established, we would be in a power position, able to effect changes in current management. To begin with, I'd do an evaluation and come up with a program to accomplish our goals. She'd then have to fly to Denver to see my proposals. If approved, it would be her job to run "air cover" for me, protecting me from management and the Guardians Office, but I would work alone with autonomy. She agreed to the above and I started my evaluation. Within a month I had completed the evaluation and basic program.

### Grassroots Evaluation

I won't get into all the details of my evaluation of the grassroots movement. I will provide a synopsis of what I came up with though.

In 1973, Hubbard felt that there was a strong need for a new marketing initiative to get his technical developments, or "properties" (as he referred to them) exploited. He put me in charge of this and designed a special post for me called "LRH Properties Chief". In an hour long, taped briefing, he laid out his ideas for the position. The one idea that he was the most hot on was an idea for a grassroots movement. The idea took the form of something he called the "Volunteer Ministers Program".

Basically, we were to recruit volunteer ministers to take the tech out to the general public. This program was to be run *outside* any influence of the orgs, and these ministers would only take their cues from a hierarchy outside Flag management. The only tech materials used by these volunteer ministers would come from a handbook designed, specifically for them. Hubbard was so hot on this idea that he would say to me, "we need this like the desert needs rain".

I liked the idea of a grassroots movement outside the existing management and orgs, but thought the volunteer minister idea was somewhat hokey. But since Hubbard was so hot on the idea, we proceeded with it. The program never really got off the ground, and was eventually scrapped. All that remained was the handbook, which just became an-

other book to sell in the Scientology bookstore, and some mini courses, which just became more services sold in Division 6s.

In my evaluation, I realized that Hubbard's idea of a grassroots movement was very legitimate, but that his vehicle for accomplishing this was weak. Additionally, why build a new vehicle when you already have one that worked. In other words, Hubbard already had had a successful grassroots movement, once, in the early 1950s, after *Book One*, *Dianetics* was published. At that time, Dianetic counselling groups started popping up on their own, people started auditing each other, and pretty soon there was quite a movement occurring. This movement continued until the advent of the organization, with more "advanced" services and training being offered. The organization was only interested in using the *Dianetics* book to get people "in the door" for services, and its technical value was relegated to "background data" on tech courses. *Book One* application was discouraged and soon became non-existent, thus ending the grassroots movement of the time.

With the above in mind, my program called for the formation of a company, outside the CoS, delivering a correspondence course designed to train fully competent *Book One* auditors. Being totally separate from the CoS, the purpose of this company would be to simply get people auditing with only *Book One* application and re-create a similar grassroots movement to the one that occurred in the early 1950s. The concept was simple, yet powerful. Create a geometric progression of people auditing others, the others getting trained and auditing more people, and so on. Eventually, the CoS would be very dependent on this company for its new, qualified prospects, which would give us a strong platform for management reform. Additionally, we would dodge any competition problems with the CoS, as we would be doing something that they weren't.

When I completed the evaluation and basic program, Diana flew to Denver and I met her at the airport. She read and approved the program, then got back on a plane and went back to Clearwater. I was now ready to get started on, what would prove to be a very interesting adventure.

### John Galusha & The *Book One* Course

It was now the summer of 1980, and I had Diana Hubbard's approval on my program. As a "special project under Diana", I now had an acceptable identity with the CoS. Someone could ask, "What the hell is that Mike Goldstein doing?" And someone else could say, "Oh, he's working on a special project for Diana Hubbard", and that would be

acceptable. Also, if there were any problems, Diana had agreed to run additional "air cover" for me. With the above in place, I could now proceed with getting my *Book One* program off the ground.

The first step was having a *Book One* correspondence course that actually produced competent *Book One* auditors. The entire program hinged on this initial step. I had some familiarity with auditing *Book One*. My introduction to the subject of Scientology was getting *Book One* auditing from some guy, reading the book and auditing other people. But I wasn't that competent and certainly didn't feel able to produce the kind of course needed. The only existing course on *Book One* was an extension course delivered by Pubs. But this was just a mini-type-course designed with the purpose of getting new people who had purchased the *Dianetics* book, on lines in the CoS. I called Diana for assistance.

Diana thought there had been the kind of course I was looking for, and that it was delivered in Washington DC in the 1950s. While she looked through the archives at Flag, an old friend of mine, who was running the DC org, was looking in DC's archives. No such course was found. The only thing that was discovered, was the name of the man who may have delivered this course, John Galusha. I had heard of this man. He was sort of a legend in Scientology. He had been Hubbard's main technical person throughout the 1950s and early 1960s. He had even been Hubbard's research auditor, assisting in the development of Scientology. He had an unbelievable list of accomplishments. Many had tried to enlist John's assistance with various projects for the past 16 years, but he was never interested. Furthermore, he lived in Colorado!

I got John's phone number from the local org. I called him and he agreed to see me. When I went to his home, I also met John's wife, Millie, another legend in Scientology. She had once been Lyndon Johnson's secretary before he was President. In the 1950s she became Hubbard's secretary in Washington DC, being the first "HCO (Hubbard Communication Office)" in the world. She had also had an interesting personal connection with Hubbard, where they did photography together and co-audited. I was pretty excited about meeting these two "old timers".

I sat on their couch going over my history and my entire evaluation and program. I jabbered on for over an hour. John sat stoic, listening to what I was saying but making no comment. When I was done, John told me that he hadn't been interested in doing anything with the organization of Scientology for years, but that he was interested now in helping me. However, he informed me that that course that Diana had referred to, was just an ex-

tension course like the one being delivered at Pubs, with the sole purpose of getting people on lines. Additionally, a course like I wanted had never existed. When he saw my spirits drop, he went on to say that he could easily produce a course that would accomplish the purpose of training competent *Book One* auditors.

John's first introduction to Dianetics was in 1950, when he bought the book after reading the ad for it in *Amazing Science Fiction*. He read the book a couple of times, started auditing people, and soon had a very successful practice. He knew the book very well. In fact, he knew the entire book by heart!

John told me to come back in a week and he'd have the course ready and said goodbye. I returned the following week to be handed a few tiny, spiral notebooks. In these notebooks, written in pencil, were several hundred questions numbered consecutively. He said that he'd written these up during his lunch hour the past week. It didn't look like a course, but he said that's just what I wanted. Not knowing what to say, I just thanked him and left. As I walked to my car I realized something kind of strange. The questions in the notebook had been clearly written, but there were no erasures!

As I mentioned above, I had some familiarity with *Book One*, but I couldn't answer the majority of the questions. I thought that maybe this man was "out to lunch", but since this "course" was all I had, I typed up the questions, verbatim, organizing them into lessons, thereby giving some format to the course. I handed this course to my wife and asked her to look at it and give me her opinion. Having been one of the first Class 8 auditors, Qual Sec at AOSH DK and at Flag, she had read the *Dianetics* book hundreds of times, being word cleared on the book and word clearing others on it. I figured she could give me a valuable assessment of this course.

As she read through the questions she kept grabbing a *Dianetics* book, leafing through the pages. After about an hour, she had finished. Looking at me in amazement, she asked where I had gotten this course. She went on to say that she could only answer about half the questions and had to look in the book to confirm that the information being asked for in questions was even there. Her review ended with saying that she'd never seen such an incredible course. With a big sigh, I knew I had a winner. John later added a practical auditing section to the course, and we now had the vehicle for training competent *Book One* auditors.

continued in the next few IVys.

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# Regular Columns

## A World of IVy

by A Pelican, Antarctica

### Clients

I have recently been inspired to write a little about some of my experiences with clients, here about the different types of clients.

In my experience there are three types of client:

- » Type 1 the "working with" client,
- » Type 2 the "working for" client,
- » Type 3 the "working against" client.

The type 1 client is easy and unproblematic to work with. Actually I'm merely coaching the fellow while he or she finds his or her own way out of what ever is or was in his or her way. Quit an uplifting experience.

The type 2 client expects me to handle or fix his or her problems, just like bringing in the car for repair. He or she is accepted and respected on his or her way to taking responsibility, bit by bit, for what ever is or was in his or her



way. Then he or she is ready to be a type 1 client.

The type 3 client expects to have to fight (with me) for his or her right to have what ever problem he or she has. This type quite often not only has problems, he or she is a problem to self and everybody else. And sometimes he or she is sent (ordered) to me by someone closely related. Sometimes it is possible to handle such a person, sometimes not. If he or she is not manageable (workable actually), he or she is gently and respectfully routed out of my door. □

The Regular Column A World of IVy, is written by various anonymous authors, with the aim of giving a quick, even perhaps mundane, "pick-me-up" for the busy, perhaps stressed, reader to look at, possibly when receiving IVy (it is right in the middle of IVy, easy to turn to). Would you like to contribute? Perhaps you could write something short and simple (3/4 page only) which has inspired you at some time, or you feel will hearten others. For some reason we have made it anonymous, so no one need know it was you! □

## Regular Column

**IVy on the Wall**

by Ken Urquhart, USA

**Granting Beingness to God**

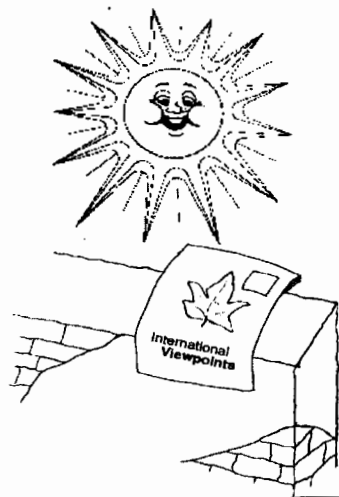
AN OLD AND ESTEEMED (and often rightly revered) friend has asked me if I have any comments to make on the subject of granting of beingness as applied either to auditing or to life, or both. In his characteristic way of understating things, my friend remarks: "It looks like granting of beingness is important". Right you are, Sir: no doubt about it.

In my own typically idiotic way of doing things, I will rush off with this bit between my teeth, take the subject to some distant realm of the utterly unreal and then make a feeble attempt to attach it to reality.

From the earliest expression of men of wisdom and enlightenment, from all the greatest spiritual leaders we have had since, we have heard the same basic message over and over: Grant beingness, first, last, and always.

Not that all sages (or their translators) ever used the phrase 'to grant beingness,' so far as I know. It seems that LRH coined it. And no, I don't think the old sages in their emphases focused particularly on the specific Flow Two action of granting beingness to another. But they did emphasize two things whose accomplishment is impossible without the granting of beingness. It's possible that to them, the granting of beingness was so clearly understood that it needed no mention. The two things are: That one's actions be actions right for all, and that one should open oneself to immortality through meditation upon the supreme reality. To accomplish either of these (and one should accomplish both), one must discipline mind, heart, and energies to focus on other than self, constantly, all life long.

No real and lasting goodness can exist in the absence of unrestrained granting of beingness. While a private selfish act may not in itself be



evil or produce evil, no evil occurs without selfishness or the denial of another's beingness.

**The Words**

What do we mean by 'the granting of beingness'?

'To grant' is to consent to, to permit, to bestow, to concede, to acknowledge. It's therefore a Flow Two action (self to another or others) and it implies a beneficent, or giving, intention. What I grant you may be what you ask for; I may get or want or expect a return for my outflow (before or after the granting), or I may grant without any prompting from you and without thought as to my self-interest in the matter. You don't have to be aware that I have granted you anything in order for me to grant it. By deliberately not doing something, I may grant you a freedom to do as you wish; we all go about granting beingness by being sure to observe certain behaviours. The granting of beingness is so fundamental to life that we can assume that the existence of any phenomenon includes a request or understanding that it is allowed to be.

How do we define 'beingness'? Scn does not define it well, and it is a Scn word. The suffix '-ness' usually means state, quality, condition, degree. 'Be' signifies 'to have existence'. Beingness, therefore, is the inherent state, quality, condition, degree with which some phenomenon manifests. A phenomenon can be

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Regular Column — IVy on the Wall

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static (e.g., a building), or dynamic (e.g., a person, a group, an animal); it can have indefinite or unknown origin (e.g., a mountain), or a very identifiable origin (e.g., a finger-print). It may be abstract (e.g., a feeling, or thought), or concrete (e.g., a hat). It can have causation in my life (e.g., my child), or none (e.g., a pebble on the surface of Mars).

To grant beingness to a phenomenon is to perceive and accept it in its full state, quality, condition, and degree, in its current location in space, as well as to have the willingness that it change its state, quality, condition, degree, and location at its own choice or at its author's choice, or at my choice, or at any other's.

Of course, in practical terms, granting beingness is not always passive and permissive. I might be very willing to grant Fred beingness as a friend of mine and trust him in my home with my family. But should Fred take it into his head to burn down my house I am not obliged to grant beingness to his notion just because many wise people from long ago said that granting beingness is an integral part of one's path to eternal joy. Obviously, responsibility (the power to perceive real choices and the real consequences of choices, and to own them) has to guide the grantor of beingness. Indeed, to grant beingness is essential to understanding and controlling phenomena responsibly.

### Tone Scale

The opposite is also true: One has to understand that which one perceives and experiences in order to grant it beingness. Without Affinity, Reality, and Communication, no Understanding can occur. With complete ARC for the phenomenon, and with the resulting Understanding, granting of beingness occurs. The process of reaching Understanding begins with building A, R, and C; the building of ARC begins with the willingness to grant the object of interest beingness. See the definition of the ultimate Affinity: "coincidence of location and beingness," in the *Tech Dictionary*. Here, both the source and object of the affinity have beingness together in the same space.

Then, naturally, the mention of affinity leads us to the Tone Scale, the scale that measures degree of distance (more and more distance as one descends the Tone Scale) or closeness (closer and closer as one ascends). The ability to grant beingness is very dependent on tone. A person in grief cannot grant beingness to a person in Action for the simple reason that in grief, one cannot have ARC with Action (it's beyond the reality of grief) and therefore cannot occupy the same space. On the other hand, the person in grief can so control what is going on that he or she can come out of the grief and take on or resume a much higher-toned viewpoint. People like performers, medics, other emergency handlers, employees, parents, lovers, and so on, do this all the time. There are many in the world who put aside their personal concerns to put others' needs first. In so doing, they truly grant beingness.

The higher-toned person can grant beingness to someone in a low-toned state without having to enter that low-toned state. The former can duplicate the lower state, permeate it at own cause, and out-create it in a way acceptable to the latter. The tone-scale is very much about granting beingness. The higher one goes on the scale, the greater one's ability to grant beingness, and the wider and deeper one's scope in granting it becomes. When there is nothing to which one does not grant beingness, one is serene.

### Beingness versus Selfishness

It's a great shame that one can make a clear distinction between 'day-to-day life' and 'spiritual existence'. If you accept, as I do, the guidance of the wise and enlightened of old who direct us to self-discipline in doing what is right for all and to abjure selfishness, you must also be aware that what the world calls Western Civilization has a different thrust altogether. Indeed, one can say that in general, western civilization has taken the words it attributes to its God and has used them to unleash upon the world the very devils that mankind should seek to responsibly control. At this day (June, 2004), self-styled Christians are causing havoc and misery in their insistent urge to act out their unintelli-

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 Regular Column — IVy on the Wall
 

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gent and self-serving misinterpretations of what they ignorantly sanctify as God's word.

So pervasive, persuasive, and destructive has the western materialism and selfishness been over the centuries that a subsection of a section of the 4th dynamic [mankind, *Ed*] has galvanized itself into obsessive destructiveness against the West. Even now, that situation could be largely and rapidly defused by the most elementary address to rudiments and responsibility. Alas, the leaders of the West are still blind and deaf to sanity. As men and women slowly rise overall in tone, so will the leaders they elect.

Materialism is probably the most potent of all the forces driving Mankind's thoughts and actions today. Materialism is carefully fostered by the business interests which have the means to influence the huge markets of the world. Business's henchmen, the marketers, advertisers, salespeople, and their servants, the 'media', hammer home with incessant and brutal force that the lack of possessions is the sole source of misery. These conspirators buy politicians to open the necessary doors of interference with people's lives, hearts, and minds. It is all for the sake of the money.

### Christians

Christianity has also given us, on the other hand, many examples of the very best that humankind can accomplish and create. Many must be the unsung saints who gave their all that others might live and find truth. We have a tremendously rich treasure of art and architecture inspired by Christianity's highest truths. No doubt, Christianity has inspired or at least supported many men and women who have produced scientific, industrial, and political benefits for us all. Nor do I doubt that the same positive is true of the high-toned aspects of every religion on Earth.

That people claiming to use Christianity also produce results such as a continuous history of war (I don't think there is one century in history since Christianity took its hold on Europe that there hasn't been a war there somewhere), the Inquisition, or a culture that made the

Holocaust imaginable and obsessive materialism desirable, is not so much an indictment of the religion itself, as a simple indication of Mankind's position as a whole on the Tone Scale.

### Tone scale

Those who are low on the scale can be trusted to produce low-toned results. The possibility of high-toned results exists only when the high-toned can produce without the low-toned noticing or being able to interfere. The lower tones grant beingness only to what is lower-toned than them; being very susceptible to hypnotism (the more so, the lower the tone), they can grant beingness robotically to any source that puts them into trance. Those below 2.0 on the scale look to put others into trance (as, for example, to hypnotize us all into possessing more and more goods) — and so the world's misery grinds on and on.

In this environment, the higher-toned, in producing, have to gauge accurately how much they can get away with. Christianity so far has failed to raise Mankind on the Tone Scale appreciably; the higher-toned Christians are in the minority and are making very slow progress in raising the tone of the rest. But I think there is definite progress and we must commend the higher-toned on the strength of their persistence, religion or no.

### Gospel?

The word 'gospel,' by the way, means 'good news'.

I'm not picking on Christianity or Christians for any personal purpose other than to use them to illustrate something regarding the granting of beingness.

One of the most obvious things about the New Testament (which is composed of Gospels) is the disparity in the quality of its contents. Passages of sublime and generously loving Truth are mixed in with vituperatively political and anti-Semitic propaganda. Some of it is pure fantasy, introduced for political purposes (for example, to explain away Jesus' illegitimacy). Yet it is all presented as "The Word of God".

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Regular Column — IVy on the Wall

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This in itself is troubling. It reflects the needs and wants of the men who put together what remained of memories of Jesus' actions and words, whilst those same men coped with the social, political, and cultural forces that opposed their religion. For them, the cohesion and survival of their group was as important as the truth of their record, and they gave themselves the right to 'spin' the truth. They certainly did.

Added to that strike against truth is the way the church developed its approach to converting large numbers and then holding on to their followers (I'm referring here to the early centuries when the church was what became known as the Roman Catholic Church). The church had to deal with relatively uneducated and superstitious people who lived, for the most part, very hard lives in dangerous environments. To easily and quickly communicate what would hold their converts' attention, the church reduced the concept of God to a personalized entity, "God the Father," that simple people could easily relate to. And the church could give God the Father powers to terrify: he could, for example, damn one to hell for eternity. The church could personify Jesus as the Son of God, Mary as the Mother of God, and they could get away with giving Heaven and Hell almost physical locations. Images of these personifications and locations filled churches everywhere.

The church simply transferred superstitious beliefs and dependencies from one set of entities to another set, the 'Christian' entities. The church invested their entities with political powers: over life and death, and over existence after death. God could angrily condemn; Jesus and Mary could intervene. "If you will all just hang in there a little longer, the Kingdom of Heaven will be right along." The princes of the church were so effective in brainwashing populations that there are millions of people still who subscribe passionately to these beliefs. In its struggles, then, from the earliest times, through the Middle Ages, through modern times, the church as a whole has sought to control its market and has done so at the expense of the real wisdom and generous love of Jesus Christ.

### The New Testament Gospels

Here is what one of the most enlightened spirits amongst the Founding Fathers of the U.S.A. had to say about the New Testament Gospels: "The whole history of these books is so defective and doubtful that it seems vain to attempt minute enquiry into it: and such tricks have been played with their text, and with the texts of other books relating to them, that we have a right, from that cause, to entertain much doubt what parts of them are genuine. In the New Testament there is internal evidence that parts of it have proceeded from an extraordinary man; and that other parts are of the fabric of very inferior minds. It is as easy to separate those parts, as to pick out diamonds from dunghills". [Thomas Jefferson, letter to John Adams, Jan. 24th, 1814, quoted in "The Gospel According to Jesus," by Stephen Mitchell.] Jefferson also wrote to Adams of his purpose to separate out the diamonds from the errors and ambiguities "into which they [the Evangelists: Matthew, Mark, Luke, and John, authors of the Gospels in the Bible] have been led by forgetting often, or not understanding, what had fallen from him [Christ], by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man."

In this way, a majority (lower-toned) of those who followed Jesus and wished to spread his word actually worked to deny beingness to both him and his word. The church did its political and marketing work for its political power, thus denying Christ the beingness that it, the church, owes him. In doing its political and marketing work, the lower-toned majority in the church educated populations for centuries to deny Christ his beingness. The church, through its lower-toned power-wielders, has managed to discredit Christ amongst the many whom it has alienated by its behaviour. Thus, it has brought them too to deny him his beingness.

### Why?

Why should anyone make a point of all this? Christ is dead and gone. Some are not sure he

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 Regular Column — IVy on the Wall
 

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even existed. The strength of his word was not enough to withstand human desires to suppress it. "He had his chance, and he lost his game."

There are two reasons, I feel, for granting Christ his beingness. Firstly, he produced parables and statements that have three precious characteristics: (a) they are profoundly true, (b) they are profoundly beautiful, and (c) they are profoundly real. Nobody could sensibly argue that we need less of such products on planet Earth, and are so advanced that we need not be grateful when they come amongst us.

Secondly, Christ represents not simply a beingness that existed here on Earth, but a level of awareness, responsibility, and self-discipline. This level exists independently of Christ and his message. In his life, he drew attention to it both in action and in word. In practical terms, this level of awareness manifests itself as always doing what is right for all, rather than ever doing what is right solely for selfish needs and desires. In other words, it manifests in the granting of beingness, universally.

The call is for us all to live our lives as beings that are mentally, emotionally, and spiritually, mature. That a portion of humanity thus called to is not only as yet too immature to hear and heed the call, but is inspired instead to bury it, does not in itself in any way diminish the rightness of the call nor the profound maturity of the being who uttered it. The validity of this call will remain until all hear, heed, and duplicate it. To hear it, we must listen to the call, not to the church — or to the church only when we feel it speaks with mental, emotional, and spiritual maturity that resonates with the authenticity of the voice that first called to us.

### Godness

If Christ's existence is for a purpose different than the one the church (particularly, over the centuries, the Roman Catholic Church) has promoted it as being for, what about God's role, as presented by the same church, and the reality? I said that the church created political entities and transferred to them superstitious beliefs previously fixated on other entities. I've shown how I think the actual Jesus relates to the

church's personification of him. Dare I try to show how the church's personification of God relates to reality?

Hardly. Whether we call it God or not, whether we give it any name, the supreme reality that underlies the totality of existence, without whose granting of beingness no life would exist — the supreme reality is not necessarily clear and available to my limited perceptions and understanding, nor necessarily open to expression by any human.

By this I mean firstly that the experience of supreme reality comes to the human understanding slowly and with a great deal of hard work. I have no indication that I have done enough work, let alone hard enough. Secondly, I very much doubt that were I able to experience the supreme reality I'd be able to describe it in human language.

And, as I consider the subject, there's a third reason. The full and proper expression of one's concept of Godness is one's life. Many, many individuals have spent lives living out their concepts of Godness, and many of them entered into conflict with the lower-toned amongst them. In my own small ways, I have done so too, many times. Do I want to keep up this kind of game? Is it really worthwhile? Are the wins worth the pain? In general, my answer now is No, definitely not. Not for me, at any rate.

There is a boundary below which reality becomes so commonplace that to affirm it is pointless. And another boundary above which reality is so ethical and aesthetic it does not broadly communicate. Some popular art caters to the first; lives of high ethics and aesthetic often entail painful rejection that can include violence.

Too often, relations between the lower- and the higher-toned result in a reactive games condition when the higher-toned allow themselves to fall in tone in response to the communication difficulty, unable to grant beingness. Sometimes the game is half-serious, sometimes it is deadly serious. The stronger and more effective the intention of the higher-toned communicator, the more serious the game can get, and the deadlier the outcome for the communicator. The very

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 Regular Column — IVy on the Wall
 

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effective communicator who refuses to compromise will usually experience destruction.

Two examples: look at Christ, look at Ghandi.

The communicator has to remember that the lower-toned can tolerate only a certain amount of change at any given time; the lower the tone the lesser the tolerance for change. The lower the tone, the more violent the refusal can be to change at all. So the communicator has to learn one of the most important of all LRH's practical wisdoms: the worse off the case (i.e., the lower on the tone scale, the more overwhelmed, the more resistant to change), the lighter the approach must be.

We who have been and are, and will be again, communicators (who isn't?) simply have to remove ourselves from any reactive games condition or from any invitation to get into one. Then we figure out what small increments of change we can get away with in our quest to nurse our neighbours into higher and higher tones, acknowledging that the job can consume many lifetimes.

Well, of course, this is all just the froth on my own bitter beer: I'm the communicator learning this lesson because I have violated it so often. Many other communicators have been much wiser than I, and knew much better all along. And, as I consider it, I don't know that it's such a bad thing to get up on one's high white horse now and then and go galloping about making the local citizens flutter and cluck like startled chicks. To have fun is one thing; to be deadly serious is something else. To have fun is to grant beingness to self and others; to be serious is to protect one's own and to pretend to destroy others' beingness. One can pursue serious purpose in a spirit of fun — when one knows one can get away with it.

### Auditor's Code

To get back to Godness, and to return to the subject of auditing: my friend in his message about granting of beingness, "wondered if granting of beingness could replace other items in the Auditor's Code". With all due respect, I will duck this question as to particulars, and keep my discussion on a philosophical level.

I'd like to start by saying that just as, in my view, Christ is a symbol of a level of awareness, responsibility, and self-discipline, so is "God" a symbol of a level of awareness and operation. I conceive it to be a level of universality, of benign but completely impersonal involvement, a power that permits existence to freely be (and to change), and which holds together the cosmos, the universe we exist in, and whatever contains our universe, whatever contains that, and so on, out to a place where there is no concept of universe. This is the supreme reality. Nothing can be more real or more true. It is beyond real and unreal, truth and untruth. Nothing can be higher-toned because it is beyond tone. It is beyond all that we can humanly conceive.

The higher up the tone scale I go, the closer I get to Godness. In due course, I hope, I will lose all consciousness of 'self' and will merge with Godness. In the meantime, I can't live too high on the tone scale—because there are those who are lower on the scale. On their paths up the tone scale they have needs that anyone higher on the scale can service. And has to. But has to service in the spirit of the granting of beingness.

### Auditor and Godness

Now we are back again to the Auditor's Code. I believe that as the auditor practices his craft and makes it more and more his or her own (that is, rises on the tone scale as auditor and person) the need for conscious observance of the Auditor's Code vanishes. The auditor can be the code rather than follow it. One could also argue that the auditor's ability to grant beingness manifests such understanding of the client that no code is necessary. Operating thus, the auditor approaches his or her own Godness, manifesting responsibility, self-discipline, and maturity.

Where the student auditor is learning his craft, the Auditor's Code is a necessary and very useful tool. Without it, the auditor could not advance as a practitioner, and certainly could not approach his or her own Godness.

This, to me, is what auditing is all about. The auditor, out of his or her own Godness, helps the client contact and own her own personal God-

ness (to grant beingness to it). As she, the client, does so, she is of greater and greater service in her life, and is more and more herself, happier and happier. In her life, she is playing her part in helping and supporting others contact and own their Godness, be of service, and be happier with themselves.

This door to universal individual Godness is a door that LRH pushed wide open. Despite his weaknesses, he deserves his place in the pantheon of great communicators.

The more auditors and clients restore Godness, the faster the world will come up tone, the closer Mankind will in general come to contacting and owning its Godness. In continuing its way up the tone scale, Mankind will shed its pains and confusions. As it sheds them, we will

certainly experience further third and fourth dynamic turmoil. We will wonder if we can cope and perhaps seek to escape to an 'easier' path. We can take a step back in order to move two forward, but when we actually back off, the harder it becomes to resume the work. The more we persist with the work, the closer Mankind will in general come to ownership of its Godness.

The answer to all confusions is to maintain the integrity of own personal Godness and through it a direct connection to the transcendent, ever present, and all-pervading Godness whose postulate alone grants beingness to all existence.

And to support all others in connecting likewise.

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## The SO #1 Line

by Antony A Phillips, Denmark

SOMEONE ASKED IF I would publish an article about the Standing Order Number One line, which had the simple message starting "All mail addressed to me shall be received by me", signed by Ron. I first decided "No — it is years since he died, and there have been complaints that IVy is too tied up in the past" (maybe you feel that way!). There is also much that can be written about it as it was practiced and received in different parts of the world. But I did e-mail the person my experience, and that is about all I have space for in this last minute rush to get IVy out on time!

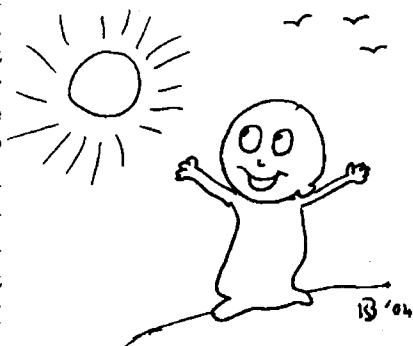
I worked at Saint Hill from August 1964. In the beginning of 1965 Ron and Mary Sue took their first "holiday". I think they went to the Azores or the Canaries (Ron only wrote about three issues at that time, and they were hand

written and sent back to Saint Hill). Before he left he arranged for the rubber stamp, while he was away, and I can remember staff talking about how accurate it was. I do not know if it was used immediately after he came back. Before he went, I was Franchise secretary, and before he went on holiday all the letters from Franchise holders to Ron, were first sent to me. I would type an answer from Ron, it would go up to Ron, and he would sign it and it would come back to me for sending. If he hand wrote an addition, then I had to type that hand written message onto the carbon copy which was kept in Central Files. He once sent back a note to me, saying I should use a new typewriter ribbon — a message that shook me (fear of do-

ing something wrong for Ron!).

There were standing orders 2, 3 and perhaps more (very secret), which said how these letters were to be handled. Somewhere there were descriptions of how Ron would answer a letter, so people could make it look like Ron.

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## Regular Column

## IVy Tower

By Rolf K, USA

### Olympic Heroes

WITH THE OLYMPIC Summer Games in fresh memory I became inspired to look beyond sports heroes and find some real ones. Since I had seen so much of Athens while the Games were on, my interest for heroes in Greek mythology had been awoken — again.

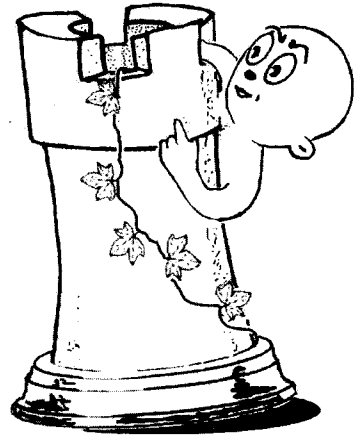
Greek and Norse mythology is actually an old love of mine. To me their heroes and gods have always been a shining example of what Operating Thetan is. Well, most of them would need to get their ethics put in; but maybe that is the real reason they are not around any more.

The greatest hero of them all is without doubt Heracles — or Hercules as the Romans called him. Since he is best know as Hercules I will use that name. Without any scandal of doping or use of steroids following in his wake he was capable of going where no man had gone before. He performed twelve impossible tasks well worthy of any super hero or OT. He showed great strength and great cunning in performing these tasks. Originally he had to perform ten tasks. An Olympic Decathlon if you will. Due to his taskmaster's ill will, two of his performances were disqualified so he ended up performing twelve. They are know as the Twelve Labors of Hercules.

#### The Labors of Hercules

Like most authentic heroes, Hercules had a god as one of his parents. He was the son of Zeus and a mortal woman named Alcmene. In other words he was the offspring of one of Zeus' many affairs with human women.

This made Zeus's wife, Hera, very jealous and hateful of Hercules. When he was still an infant she sent two snakes to kill him in his crib. Hercules was later found babbling joyfully and with a strangled serpent in each hand.



This was not the end of Hera's wrath. When Hercules was a grown and married, Hera made him lose his mind. In a confused and angry state, he killed his own wife and children.

When he awakened from this insanity, Hercules was shocked and upset by what he'd done. He prayed to the god Apollo for guidance, and the god's oracle told him he would have to serve King Eurystheus (king of Tiryns and Mycenae), for twelve years, in punishment for the murders.

As part of his sentence, Hercules had to perform ten Labors, tasks so difficult that they seemed impossible. Before he was done he had performed twelve. Fortunately, Hercules had the



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Regular Column — IVy Tower

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help of Hermes and Athena, sympathetic gods who showed up when he really needed them. By the end of these Labors, Hercules was, without a doubt, Greece's greatest hero.

His struggles made Hercules the perfect embodiment of an idea the Greeks called **pathos**, the experience of virtuous struggle and suffering which would lead to fame and, in Hercules' case, to immortality.

### 1. The Nemean Lion

He went into the service of his taskmaster, King Eurystheus, as the Oracle had ordered. The king decided that Hercules' first task would be to bring him the skin of an invulnerable lion which terrorized the hills around Nemea.

Hercules went to a town called Cleonae, where he stayed at the house of a poor workman. When his host offered to sacrifice an animal to pray for a safe lion hunt, Hercules asked him to wait 30 days. If the hero returned with the lion's skin, they would sacrifice to Zeus, king of the gods. If Hercules died trying to kill the lion, the man agreed to sacrifice instead to Hercules, as a hero.

Hercules started his hunt of the terrible lion. He soon discovered his arrows were useless against the beast as its hide was unpenetrable. Hercules picked up his club and went after it. Following it to its lair which had two entrances, Hercules blocked one of the doorways, then approached the fierce beast through the other. Grasping the lion in his mighty arms, and ignoring its powerful claws, he held it tightly until he'd choked it to death.

Hercules returned to the workman, carrying the dead lion. It was on the 30th day after he'd left for the hunt. Instead of sacrificing to Hercules as a dead man, the workman and Hercules were able to sacrifice together, to Zeus. Hercules would after that day wear the lion's skin and use its head as a helmet so he was looking out through its impressive jaws.

When Hercules made it back to Mycenae, King Eurystheus heard about his deed and became amazed and afraid of the hero. The king became so afraid, he forbade him from entering through

the gates of the city. The King would hide in a huge storage jar when Hercules was in town; it was made of bronze to be used for olive oil. In the future King Eurystheus sent the commands to Hercules through a messenger, refusing to see the powerful hero face to face.

### 2. The Lernean Hydra

The second labor of Hercules was to kill the Lernean Hydra. From the murky waters of the swamps near a place called Lerna, the hydra would rise up and terrorize the countryside. A monstrous serpent with nine heads, the hydra attacked with poisonous venom. This beast was no easy prey, for one of the nine heads was immortal and therefore indestructible.

Hercules set off to hunt the nine-headed menace, but he did not go alone. His trusted nephew, Iolaus, was by his side. Iolaus, who shared many other adventures with Hercules, accompanied him on several of the twelve labors.

First, Hercules lured the creature from the safety of its den by shooting flaming arrows at it. Once the hydra came out, Hercules seized it. The monster was not so easily overcome, though, for it wound a coil around Hercules' foot with its tail and made it impossible for the hero to escape. With his club, Hercules attacked the many heads of the hydra, but as soon as he smashed one head, two more would grow out in its place! To make matters worse, the hydra had a friend of its own: a huge crab began biting the trapped foot of Hercules. The hero overcame the crab but he was in serious troubles. Hercules called on his nephew Iolaus to help him out of this tricky situation.

Each time Hercules bashed one of the hydra's heads, Iolaus held a torch to the headless trunk of the neck. The flames prevented the growth of replacement heads, and finally, Hercules had the better of the beast. Once he had removed and destroyed the eight mortal heads, Hercules chopped off the ninth, immortal head. This he buried at the side of the road leading from Lerna to Elaeus, and for good measure, he covered it with a heavy rock. Hercules used the monster's venomous blood to dip his arrows in.

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Regular Column — IVy Tower

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King Eurystheus was not impressed with Hercules' performance. He said that since his nephew had helped him, this labor should not count as one of the ten.

### 3. Diana's Pet Deer

For the third labor, King Eurystheus ordered Hercules to bring him the Hind of Ceryneia alive. A hind is simply a female red deer.

This was a very special deer, because it had golden horns and hoofs of bronze. Not only that, the deer was sacred to the goddess of hunting and the moon, Diana; it was Diana's special pet. That meant that Hercules could neither kill the deer nor hurt her. He couldn't risk getting Diana angry at him; he was already in enough trouble with Hera.

Hercules set out on this adventure, and he hunted the deer for a whole year. At last, when the deer had become weary with the chase she rested. But she was about to escape for good by crossing the river Ladon. Realizing this, Hercules shot her just as she was about to cross the stream. He caught the deer, put her on his shoulders and turned back to Mycenae. As Hercules hurried on his way, he was met by Diana and Apollo.

Diana was very angry because Hercules tried to kill her sacred animal. She was about to take the deer away from Hercules, and surely she would have punished him, but Hercules told her the truth. He said that he had to obey the Oracle and do the labors Eurystheus had given him. Diana let go of her anger and healed the deer's wound. Hercules carried it alive to Mycenae.

### 5. The Augean Stables

For the fifth labor, King Eurystheus ordered Hercules to clean up King Augeas' stables. Hercules knew this job would mean getting dirty and smelly, but sometimes even a hero has to do these things. He had to clean up after the cattle of Augeas in a single day.

Now King Augeas owned more cattle than anyone in Greece. He had many herds of cows, bulls, goats, sheep and horses. Hercules went to King Augeas, and without telling anything

about King Eurystheus and his task, he said he would clean out the stables in one day if Augeas would give him a tenth of his fine cattle.

Augeas couldn't believe his ears, but agreed. Hercules brought Augeas's son along to watch. First the hero tore a big opening in the wall of the cattle-yard where the stables were. Then he made another opening in the wall on the opposite side of the yard.

Next, he dug wide trenches to two rivers which flowed nearby. He turned the course of the rivers into the yard. The rivers rushed through the stables, flushing them out, and all the mess flowed out the other hole in the wall and back in the rivers.

When Augeas found out that King Eurystheus really was behind all this and had ordered it, he would not pay Hercules his reward. He could take the matter to a judge to decide.

The judge ruled that Hercules would have to be paid. In a rage Augeas ordered both his own son and Hercules to leave his kingdom at once. Hercules went back to Mycenae and King Eurystheus. But his taskmaster ruled that this labor didn't count, because Hercules had been paid.

Some of the labors will only be listed briefly to make room for the more interesting ones:

### 4. The Erymanthian Boar.

The fourth labor of Hercules was to catch a wild and ferocious boar. He succeeded after also having an encounter and fight with a flock of centaurs (men with horse bodies).

### 6. The Stymphalian Birds.

Hercules' sixth labor consisted of driving away a flock of bloodthirsty birds from a lakeside near the town of Stymphalos. Athena had to come to his help but eventually he succeeded, using magic castanets given to him. He then shot them down using bow and arrow and slingshot.

### 7. The Cretan Bull

King Minos of Crete controlled many islands in the seas around Greece and was a powerful ruler. There are many bull stories about Crete, the main island of King Minos' realm. Zeus, in the shape of a bull, had carried Minos' mother

## Regular Column — IVy Tower

Europa to Crete. The Cretans were fond of the sport of bull-leaping: confronting a bull the contestant would grab the horns of the beast and be thrown over its back. This was a rodeo sport of the antiquity.

King Minos had promised the sea-god, Poseidon, that he would sacrifice whatever the god sent him from the sea. This agreement was made in order for him to keep the throne. Poseidon sent a bull, but King Minos thought it was too beautiful to kill. Instead he sacrificed another and much less attractive bull. Poseidon was furious with Minos for breaking his promise. In his anger, he made the bull stampede all over the Island Kingdom. Only King Minos' wife, Queen Pasiphae, took interest in the situation. But she fell in love with the animal. As a result the queen gave birth to the Minotaur, a monster with the head of a bull and the body of a man. King Minos had to hide this beast. He hid it in a Labyrinth, a huge maze underneath the palace, and every year he fed it with live prisoners.

When Hercules got to Crete, he easily wrestled the bull to the ground and drove it back to King Eurystheus. But the King simply let the bull go free. It wandered around Greece, terrorizing the people, and ended up in Marathon, a city near Athens.

It was unfinished business. Another hero had to take care of that. The Hero Theseus from Athens won his fame here. He killed the Cretan Bull at Marathon. Later, he sailed to Crete, found his way to the center of the Labyrinth, and killed the Minotaur, the monster the queen had given birth to.

### 8. The Man-Eating Horses of Diomedes.

Hercules' eighth task was to capture a flock of wild horses and bring them back to his task master, Eurystheus. He had to fight a battle to get to them but finally succeeded.

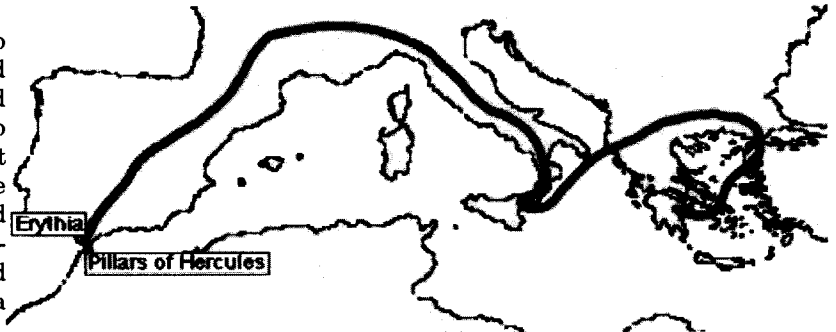
### 9. Hippolyte's Belt — Fight with Amazons.

The Amazon Queen Hippolyte had a special piece of armor. It was a leather belt that had been given to her by Ares, the war god, because she was the best warrior of all the Amazons. She wore this belt across her chest and used it to carry her sword and spear. Hercules' taskmaster, Eurystheus, wanted Hippolyte's belt as a present to give to his daughter, and he sent Hercules to bring it back.

### 10. Geryon's Cattle

To accomplish his tenth labor, Hercules had to travel to the end of the world. King Eurystheus ordered the hero to bring him the cattle of the monster Geryon. He was related to the Titans. It seems that the monster had three heads and three sets of legs all joined at the waist.

Geryon lived on an island called Erythia, which was near the boundary of Europe and Africa. On this island, Geryon kept a herd of red cattle guarded by his brother, a two-headed dog, and a



herdsman. Hercules set off on for the island. He had an eventful journey but finally came to the place where Africa meets Europe. Here Hercules built two massive mountains out of one, one in Europe and one in Africa, to commemorate his extensive journey. These mountains are known as the Pillars of Hercules. The strait Hercules made when he broke the mountain apart is now called the Strait of Gibraltar.

Hercules finally reached the island. Not long after he arrived the two-headed dog attacked Hercules, so he had to bash it with his club. The herdsman then attacked, but with the same result. Another herdsman in the area reported

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Regular Column — IVy Tower

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these events to Geryon. Just as Hercules was escaping with the cattle, Geryon, the monster, attacked him. Hercules fought with him and shot him dead with his arrows.

The stealing of the cattle was the easy part of the task, however. Bringing the herd back to Greece was something else. In Liguria, two sons of Poseidon, the god of the sea, tried to steal the cattle, so he killed them. Passing Rhegium at sea a bull from the herd got loose and jumped overboard. The bull swam to Sicily and then made its way to the neighboring mainland. The native word for bull was "italus," and so the country came to be named after the bull. It is now called Italy.

Hercules made it to the edge of the Ionian Sea, with the end of his journey finally in sight. Hera, however, was not about to let the hero accomplish this labor. She sent a gadfly to attack the cattle, and the herd scattered far and wide. Now, Hercules had to run around gathering the escaped cows. Finally, he regrouped the herd and, blaming his troubles on the river Strymon, he filled the river with rocks, making it unnavigable. Then he brought the cattle of Geryon to King Eurystheus, who simply sacrificed the whole herd to Hera.

### 11. The Apples of the Hesperides

Poor Hercules! After eight years and one month of performing ten superhuman labors he was still not off the hook. His taskmaster, King Eurystheus demanded two more labors from the hero, since he did not count two of them as properly done.

King Eurystheus ordered Hercules to bring him golden apples that belonged to Zeus, king of the gods. Hera had given these apples to Zeus as a wedding gift, so surely this task was impossible.

These apples were kept in a garden at the northern edge of the world, and they were guarded by a hundred-headed dragon, named Ladon, but also by the daughters of Atlas, the Titan who held the sky and the earth upon his shoulders.

Hercules didn't know where the garden was. He travelled through Libya, Egypt, Arabia, and

Asia, having adventures along the way. He was stopped by Kyknos, son of Ares, the war god, who demanded that Hercules fight him. After the fight was broken up by a thunderbolt from Zeus, Hercules continued on to Illyria, where he seized the sea-god Nereus, who knew the garden's secret location. Nereus transformed himself into all kinds of shapes, trying to escape, but Hercules held him tight and didn't release Nereus until he got the secret out of him.

Hercules came to the rock on Mount Caucasus where Prometheus was chained. Prometheus, a Titan who made fun of the gods but helped Man, and had stolen fire from the Olympus and given it to humankind, was sentenced by Zeus to a dire fate. He was chained to the mountain, and every day a monstrous eagle came and ate his liver, pecking away at Prometheus' tortured body. After the eagle flew off, Prometheus' liver grew back, and the next day he had to endure the eagle all over again. This went on for 30 years, until Hercules showed up and killed the eagle.

In gratitude, Prometheus told Hercules the secret of getting the apples. He would have to send Atlas after them instead of going himself. Atlas hated holding up the sky and the earth so much that he would agree to the task, in order to pass his burden over to Hercules. Everything happened as Prometheus had predicted, and Atlas went to get the apples while Hercules was stuck in Atlas's place with the weight of the world literally on his shoulders.

When Atlas returned with the golden apples, he told Hercules he would take them to King Eurystheus himself. He told Hercules to stay there in his place. Hercules apparently agreed, but asked Atlas whether he could take it back again, just for a moment, while the hero put some soft padding on his shoulders to help him bear the weight. Atlas put the apples on the ground, and lifted the burden of the sky back onto his own shoulders. And so Hercules picked up the apples and quickly ran off, carrying them back, uneventfully, to King Eurystheus.

## Regular Column — IVy Tower

**12. Kerberos**

The most dangerous labor of all was the twelfth and final one. King Eurystheus ordered Hercules to go to the Underworld and kidnap the beast called Kerberos. King Eurystheus, who was no friend, was sure Hercules would never succeed at this impossible task!

The ancient Greeks believed that after a person died, his or her spirit went to the world below and dwelled for eternity in the depths of the earth. The Underworld was the kingdom of Hades and his wife, Persephone. Depending on how a person had lived his or her life he could experience never-ending punishment for crimes in Hades. All souls, whether good or bad, were destined for the kingdom of Hades.

Kerberos was a vicious beast that guarded the entrance to Hades. He kept the living from entering the world of the dead. Kerberos was a strange mixture of creatures: he had three heads of wild dogs, a dragon or serpent for a tail, and heads of snakes all over his back

Kerberos' parents were the monster Echinda (half-woman, half-serpent) and Typhon (a fire-breathing giant covered with dragons and serpents). Even the gods of Olympus were afraid of them.

Before making the trip to the Underworld, Hercules decided that he should take some extra precautions. This was, after all, a journey from which no mortal had ever returned. Hercules knew that once in the kingdom of Hades, he might not be allowed to leave and rejoin the living. The hero went to Eleusis and saw Eumolpus, a priest who began what were known as the Eleusinian Mysteries. The mysteries were sacred religious rites which celebrated the myth of Demeter and her daughter Persephone. The ancients believed that those who learned the secrets of the mysteries would have happiness in the Underworld. After the hero met a few conditions of membership, Eumolpus initiated Hercules into the mysteries.

Hercules then made his way down to the Underworld. He encountered monsters, heroes, and ghosts as he made his way through Hades. He even engaged in a wrestling contest! Then,

finally, he found Hades and asked to be given Kerberos. The lord of the Underworld replied that Hercules could indeed take Kerberos with him, but only if he overpowered the beast with nothing more than his own brute strength.

A weaponless Hercules set off to find Kerberos. Near the gates and one of the five rivers of the Underworld, Hercules encountered Kerberos. Undaunted, the hero threw his strong arms around the beast, grasping all the heads at once, and wrestled Kerberos into submission. The dragon in the tail of the fierce flesh-eating guard dog bit Hercules, but that did not stop him. Kerberos had to submit to the force of the hero, and Hercules brought proudly Kerberos to King Eurystheus. Unlike other monsters that crossed the path of the legendary hero, Kerberos was returned safely to Hades, where he resumed guarding the gateway to the Underworld.



Hercules seems to live on amongst today's super heroes

**Conclusion**

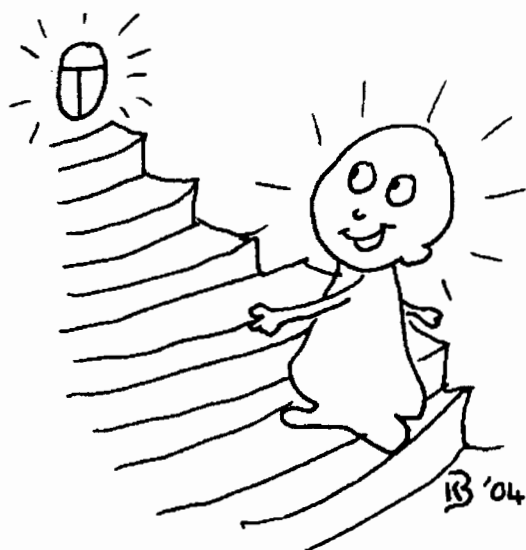
As we can see from these Labors the Greeks gave much weight to brute strength. The gods of the Olympus were full of passions and always scheming against each other.

This is very different from the major religions of today where the Deity and his immediate hierarchy are of the highest ethical standards.

## Regular Column — IVy Tower

Was that the reason for these gods demise:  
Out-ethics?

They seem to live on but in a much more modest incarnation. They populate the images of popular culture in the form of super heroes and villains beyond belief. In terms of OT abilities they are fully expressed in the Greek Mythology. Maybe less in Hercules' story than in many others, where the emphasis is less on physical strength. Are the gods of Greece really the population from an earlier universe? There are many intriguing questions we can't answer, but the Greek and Norse gods keep fascinating us with their insight, their OT abilities, their passions and even their huge faults, all of which we can learn from. ☐



## Going Down

"I am going down the bridge. I got near the top and the view did not suit me, so I am going down again. I find downhill is a lot cheaper. Not that I have lost interest. Can anyone recommend a *flat* bridge? Or perhaps a tunnel?" (Falsely attributed to the Karl Marx Sisters) ☐

## Small Advertisements

Small advertisements in this column are free so long as they are under (about) 30 words.

**Place your ad here. email it to [ivy@post8.tele.dk](mailto:ivy@post8.tele.dk). (it is only free if you use email!! one entry per issue per email.)**

**Historical Items for collection:** Old packs and original checksheets (copies) from the '60s wanted. Write to : [Evedoguardo@yahoo.it](mailto:Evedoguardo@yahoo.it)

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

## Internet

IVy has its own Home page on the Internet at <http://home8.inet.tele.dk/ivy/> and there is a special area for those who subscribe to IVy called IVy Club. You need to go to a special address:

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

This area contains some audio (sound) material (mostly concerning what we call the Scientology Reformation, the period in the beginning of the 80s when many left "official" Scientology aiming to do better), latest news (for example of conferences) and also the IVy supplements which were issued a few years ago. You are welcome to contribute to the IVy Club, even with a supplement.

There are also a number of Internet lists available for IVy members, notably ivy-subscribers (a broad discussion list), and ivy-info, which we hope all will be on, which merely sends latest news, usually less than once a month. ☐

# Administration Scale with Attendant Factors<sup>1</sup>

by Barry Fairburn, England

## Be. Start. Why. Spirit.

Examine present situation. Devise ideal situation.

Decide on a **Goal** that would bring about the ideal situation.

Spot the relevant **Sub Goals**.

Devise **Policy** that will support achieving the goal.

## Do. Continue. How. Mind.

Create **Plans**.

For each Plan create **Programmes**.

For each programme create **Projects**.

For each project create **Orders**.

## Have. Complete. What. Body.

Produce **Valuable Final Products**.

Produce needed **Statistics**.

Monitor **Progress** toward Ideal Situation.

□

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<sup>1</sup> This is based on Scientology data, including the original policy letter with the Admin Scale in (HCO Policy Letter 6 December, 1970 Third Dynamic De-aberration). *Ed.*

# The Story of a Scientology-Spy – 1

by Annie Diedrichsen, Denmark

*Ever wondered how the Guardian's Office (GO)<sup>1</sup> worked and how they collected all the knowledge they had about the Church of Scientology's enemies? Read this insider-story authored by one who worked almost 4 years (1979-1983) for GO as an "under-cover Scientology-spy" at Johannes Aagaards Dialogue Center<sup>2</sup>, one of Scientologys main enemies in Europe.*

## The start.

My "career" in Scientology started back in 1978 when I was 22 years old. An early March-day, I was walking on the walking-street in Aarhus. Aarhus is the second-biggest city in Denmark after Copenhagen and the city where I grew up, my home-town. I was stopped by a young man, who asked me if I had done a personality-test. I had not and agreed to do one. The young man was, of course, a body router from the local Scientology Mission. After doing the personality-test, I started on the "Communication Course" the same evening.

Right after finishing the "Communication Course", I did the "Student Hat Course" on which I had some very good wins. Today, 26 years later, I still think that doing the "Student Hat Course" is one of the best things I've ever done for myself. (To get the cognition: "I'm able to study, understand and use everything I would like to know something about as long as I use the Study Tech" is a pretty good win, isn't it?)

After a couple of months I finished the "Student Hat Course". As I was unemployed at that time and had just had some great wins on a great course, it was easy to "close" me to sign a staff contract. I started as a staff-member on a 2 1/2 years contract in May 1978.

## The hiring.

Some months later — in the autumn of 1978 — we were visited by a GO-missionaire, who interviewed different staff and public, one by one. I was called in for an interview, too. The missionaire told me that he came from the GO

- 1 Guardian's Office (GO): was the "police department" of the church, which does not exist anymore. They took care mostly of legal and PR matters, for example handling of attacks and bad PR such as critical newspaper articles etc. Was replaced by OSA — Office of Special Affairs — in the early 1980's.
- 2 The Dialogue Center (DC): is placed in the second-biggest town in Denmark — Aarhus. It was founded by a theologist called Johannes Aagaard, who was employed as an associate professor at the University of Aarhus, now retired. Johannes Aagaard and his Dialogue Center are one of the main-enemies and main-attackers of the Church of Scientology — and all other so-called "new religious movements". When you get a critical story on the Church of Scientology in the newspapers or in the news on TV, the information is normally delivered by the Dialogue Center. The Dialogue Center is Christian, based on the Christianity as taught in the Danish state-church, which is Lutheran. The Dialogue Center is pretty critical of other religions and also of other "types" of Christians, too. When I worked there it was mainly manned by people who worked there for free, just for interest, often students of theology who were interested in the new religious movements as a part of their studies and education. The house of the Dialogue Center lies in a quarter just behind the university. When Johannes Aagaard was working at the university he got a big room (approximately 20 square meters) in the university where he arranged a part of the library of the theological faculty just with materials on new religious movements. In daily speech his library on new religious movements was called "the guru-theque". Here Johannes Aagaards' associates from the Dialogue Center could study their big interest, using the resources of the university, i.e. the Danish state. He also used resources on the university to arrange for example weekend seminars for his followers in other European countries using rooms at the university for these seminars. Author's footnotes

and that he was in Aarhus to recruit some people to work for the GO, as it needed some local staff in Aarhus to collect information when needed and asked if I was interested in a job like that? I said yes, I would like to do that.

Then I was asked to sign a so-called confidentiality agreement<sup>1</sup> before he could give me more details on the actual job. I was never asked to sign an actual staff-contract with the GO as everything was very secret and hush-hush. The less physical proof, the better. I could not tell *anything* to *anybody* about what he told me about the job. That just made it more interesting to me. I'm nosey!! Even the other staff members were not supposed to know about it. I even had to figure out how to leave staff in the Aarhus Mission to start to work for GO without telling the truth.

The job I was recruited for was a job as a spy under cover. I should infiltrate the Dialogue Center in Aarhus and collect information about it and tell about my observations to my "connection" in the GO. The reason why they needed to infiltrate the Dialogue Center with an undercover spy was that they, of course, wouldn't get the information they wanted in other ways. The staff at the Dialogue Center wouldn't give the GO the information they were asking for on the phone, if they knew that there was a Scientologist sitting in the other end of the telephone line — logic, even for children. The information the GO wanted to know about would for example be if there were any attacks on the Church planned. For example it would be good for the GO to know some days beforehand if there would be a critical article in a newspaper, so they had some days to work out a handling for that. If GO called the Dialogue Center asking "if there has been any newspapers today who had got information for a critical article" they wouldn't get to know anything, of course.

To collect information like that was not my only job. I did some other "funny" things, too. To do these things it was necessary to have a person "in place". These things I will share with you, "so stay tuned".

When I first was recruited, I was told to continue a few months as a staff member in Aarhus Scientology Mission. Nobody should find out that there was any connection between the interview I had with the GO-missionaire and me leaving staff.

### The "disconnection" with the church.

In April 1979 I got my chance. I had brought a private letter with me as I hadn't the time to read it at home. I opened and read it when I was on post as receptionist. I put the letter back in the envelope and left it in the drawer in my desk. I was the only one who used that desk, so I thought that the letter would be "safe" in the drawer.

At lunch-time the Executive Director (ED) came out and said that she would look after the reception while I was eating lunch. I went out to the kitchen and got my lunch.

When I came back to the reception, the ED was sitting with the envelope with my letter inside in her hand and asked with a little smile if this was my letter. I said yes, of course (my name and address was on the envelope).

The letter was from a person with whom I had an "out-2D" situation. At least the ED and the Ethics Officer (EO) thought it was out-2D. I think it was more a question about personal morals as to whether it was OK or not. It was not an out-ethics situation as nobody was being harmed and everybody involved was happy about what was happening. But for this purpose it was fine with me that the ED and the EO thought it was out-ethics, as I needed a reason and an excuse to leave staff.

I was called into the EO's office the same afternoon. The ED had read the letter and reported to the EO about what she had read in the letter and ordered him to "handle" me. The EO told me that this situation was out-ethics and that I had to either handle it (i.e. stop it) or leave staff. Under normal circumstances I would probably have stopped the relationship.

1 Annie wrote re this: Paul used in fact the expression "en hold-kæft-seddel". This translates (very roughly) to "a shut up note". Ed.

But as I was in a situation where I needed a reason to leave staff, I grasped the chance and played the role of being "out-ethics" and "banky", saying this was none of their business — and if this was what he wanted, I would leave staff immediately. I then left the EO's office, collecting my things and left the building — and left as a staff member (and left as a Scientologist, officially).

### The first contact.

The same day I called the GO-missionaire, who would also be my senior in the GO, on the phone-number he had given to me, briefed him on the situation, telling him that I was now ready to start to work for him. (In these articles I will call him "Paul", as I know he is still on church-lines.)

Paul told me that Johannes Aagaard was giving a public lecture on new religious movements a few days later and that I had the chance to get the first contact that evening. My cover-story was that I was a former Scientologist and staff member, that I was angry and in disagreement with the Church of Scientology after being kicked out and now came to the Dialogue Center "to find out what Scientology really was about".

Just before I went to this event I went to Copenhagen one weekend to meet Paul. I needed to drill a special "GO-TR" called "Tell me a lie". The student does it with a coach like any other TR. The coach gives the command "Tell me a lie" and the student then tells a lie to the coach. This is done until the student can tell a lie without feeling uncomfortable about it. This was the only preparation or training I got.

I went to the event and got in contact with Johannes Aagaard (called Johs, "between friends") immediately after his speech. He was "on fire" immediately when he heard I was a defected Scientologist and staff member. He invited me to come to the university and the Dialogue Center one of the coming days — he was eager to hear my story.

I met with Johs, I think it was the next Thursday. They had a staff-meeting each Thursday afternoon. I was pretty soon a part of the staff-team on the Dialogue Center. I was put in charge of keeping the newspaper clippings in order in their library. (big responsibility!!)

In the first few months I was there, there was another guy working there who was interested in Scientology, too. He came to the DC only occasionally. He had earlier lived with Johs' daughter, son-in-law and some other people in the same house for some months. After 4-5 months Paul told me that this guy was a Scientology spy, too, and the one I was replacing.

### The secret reportings.

I had report almost daily to my "boss" in GO, Paul. Also this had to be done in a safe and secret way. Now and then it was by letter but normally it was done by phone. When I made a report by letter I had to write with a "key" that was known only by Paul and me. It was done like this: I had a "cover-name", Elva. I took these four letters, E-L-V-A, out of the alphabet and put them first on a piece of paper followed by the rest of the alphabet in order and in two lines like this:

e l v a — b c d f g h i j k  
m n o p q r s t u w x y z

When I had to spell a letter I did it by using the letter standing over or under the actual letter. If I for example had to spell the name "Antony" it became "Plfvjl".

Usually I reported by phone. For this purpose I needed two public telephones, not too far from each other. First I had to go to the first public phone and write down the number. Then I had to spell this number on a piece of paper using the alphabet above. Then I walked to the second public phone and called Paul on the GO-office from that telephone, spelling the number of the first telephone for him. Then Paul "broke the code" and walked to a public telephone and called me on the number of the first public telephone. In the meantime, while Paul broke the code, I went back to the first public telephone and was ready, when Paul called me. In this way it was close to impossible for anybody to "listen" to our conversation.

### The Dialogue Center and it's friends.

When I first started, it was pretty easy to get into the group in the Dialogue Center (in the following, just called DC) and be a part of it. It was almost too easy. The people around the center were nice, Christian people who wanted to take good care of those who came to them. They

were often people who were feeling bad mentally after leaving a religious group.

One of the DC's "friends" in the neighbourhood was an association called "Kirketjenesten" (KT), (= "The Church Service") which was an umbrella-organisation of different Christian, state church-based groups (in Denmark the state church is Lutheran). They had their secretariat in a house just around the corner. As KT had good and friendly connection with most of "Christian Denmark", DC had a good opportunity to "come out with their message" to those organizations through KT, as long as the DC kept "in good standing" with KT.

In the house of the DC one of the offices was rented out to another organisation working with new religious movements. This organisation was called SON ("Samarbejdsudvalget om nyreligiositet" = "Liaison Committee on New-religiosity") and was also a Christian-based group. As far as I remember it was three different organizations that had decided to support this work and had formed SON, one of them was "Dansk Bibel Selskab" / "Danish Bible Society" which is the organization which translates the Bible into Danish. They had employed a secretary called Jens Johansen. He was the only one in the DC, who was employed and paid a salary. The rest were volunteers.

Johs was the chairman of the DC. He wasn't employed or paid for his work on the DC. He was employed by the university. He was employed as an associate professor and was the leader of an institute. As such he had the opportunity to use some of the premises on the university for DC-purposes.

An example: the December-seminar (I tell about this seminar later in the article) was held in a classroom on the institute where Johs was the leader.

Another example: the university has a big library. It is not kept in one place, but is in smaller "units" all over the university. Each faculty has one of these smaller libraries with the books that are relevant to that area. The Theological Faculty, that Johs' institute was a part of, had the Theological Library placed in rooms in their area. Johs managed to get a room for a special unit under the Theological Library, called the guru-theque in daily speech. It was a

library with materials about new religious movements only. Many of the books were bought and owned by the university. Wouldn't it be nice if the local university would make a whole library covering only your private interest? The guru-theque was administrated by Johs and the DC. It was locked and the DC administered the keys. So it was only the friends of the DC who got a key. Some of the new religious movements were suspected of wanting to remove some of the materials if people had access to the room unsupervised, so to speak.

A third example: while I was working of the DC it was approved by the state as a place where "conscientious objectors" could do their time, that means that the DC got a full time worker, paid by the state.

Working as volunteers at the DC was Johs' son Morten, two students of theology Anders and Flemming plus a woman called Hanne. Hanne was a trilingual correspondent, and had nothing to do with the university. I never found out how and from where Johs and Hanne knew each other. They had there a conscientious objector, send by the state [as part of national service *Ed*].

Talking about spying, it was not only the GO who spied on the DC. It seemed to be "a part of the game". For example Flemming was a former follower of the Unification Church ("the moonies"). Johs found out that Flemming was not really defected but was spying on the DC for the Unification Church. Johs then forced Flemming to spy on the Unification Church and report back to him, i.e. Flemming was a double-agent.

Hanne was spying on Divine Light Mission, infiltrating the organisation as "a member". Some of you will probably remember the "head" of Divine Light Mission, Guru Maharaj Ji, from the late 1970's and early 1980's.

Johs' son, Morten, actually tried to infiltrate the Church of Scientology in Aarhus in the early 1980's. But as I was working in the DC at that point in time, I course reported this matter to the GO. The GO then "arranged" with a Scientologist in Aarhus to go through the reception in the church "recognizing" Morten as Johs' son.

In the area was also a guy called Mikkel. He was employed as a secretary in the university in the institute where Johs was working. Mikkel

was not really working at the DC but was kind of "mingling" both at KT and DC. Mikkell knew a bit about the Church of Scientology from inside, as he had received a Life Repair. I sneaked out from Mikkels office a lot of times with photo-copies in my bootlegs, without Mikkell knowing.

I remember one time when Johs somehow had got hold of a copy of the OT 3 package. He needed 2 extra copies and asked me to make 2 photo-copies. I went to Mikkell and got a copy-counter for the copy-machine.

If a copy-machine is used by several people or groups who have to pay for the copies they make, the copy-machine can be made only to be able to make copies if a copy-counter is plugged into the machine. It's a little plug with a display that show the number of copies taken. Each

user get their own copy-counter and pays for number of copies they have taken.

I went to the room where the copy-machine was ... and took 3 copies. I think the package was about 200 pages and those 200 extra pages I had to hide so Mikkell didn't see them. Also I really hoped that he didn't check the copy-counter too closely. The institute had to pay for the copies they took. And there is a difference between 400 and 600 copies!! And you don't make 400 copies and make 200 mistakes!! I hid some of the copies under my blouse and some down in my bootlegs. I managed to take them with me home without anybody finding out. ☐

*The rest of this article will appear in the next IVy — IVy 70, January 2005, so if you have not done so, make sure your subscription is paid!*

## Communication Tip

by Philo Loyd, USA

*The following is taken from the ivy-subscribers Internet list on the 30th of August 2004, as a comment on an earlier despatch:*

Yes, it does seem odd that XXX should have such an unreality on YYY's reality. Perhaps it is because of YYY's skillful and diplomatic way of offering suggestions without offending people.

I have had similar experiences in the past, that I didn't understand at that time, even though the explanation was right under my nose.

I will give a Scientology explanation of this. In the good/bad old days of Scientology, we were warned not to do, "coffee shop auditing". Which meant not to ask a preclear questions, when he was already being audited by another auditor. The rule was don't restimulate him if you can't follow through to an end point.

Let's say you are actually in a coffee shop, and you initiate a conversation with the person sitting next to you. You are an auditor and all your skills are available. You are interested in what they have to say. You give them lots of acknowledgement, their havingness and tone level rises, ARC comes up. They like you, and feel they can trust you, and before you realize it they

have invited you to join their bowling club, or prospecting for gold in Alaska, or become a member of their society to protect one legged tree frogs. When you politely turn them down, there is a noticable look of disappointment and betrayal on their face. The carefully created mutual ARC has taken a hit. You think, what did I do? What went wrong? Well, the average person is not used to being correctly acknowledged, or having their originations handled so smoothly and with high ARC, so it would not be too difficult for them to misinterpret your exact intentions.

It is necessary to be on the alert as you start to approach this situation. I have developed a formula for myself, which is, I don't agree with everything the other person says. I use phrases like, I am not too sure about that, or I have a slightly different opinion. Because once the other person thinks you are locked in total agreement with them, and they think, you think, exactly like they think, then the inevitable disagreement will surely occur.

We know two objects can not occupy the same space, and at this level of livingness, I suggest two minds need some distance also. ☐

# G.O.

by Martin Foster, South Africa

Have you heard tell  
that there exists in hell  
an organization,  
known  
as the Guardian Office?

It was established  
by Ron  
to care for the Church  
in case it should lurch  
in stormy seas  
and be swept  
by psych winds of avarice.

Drug lords feared  
they would be jeered  
if an alternative  
was discovered  
to their high-priced  
inflictions  
on the human race.

So they orchestrated  
behind the scenes  
to cast suspicion  
on Scientology  
and all who studied  
that life saving methodology

The G.O. elite  
were entrusted  
and trained  
to protect, shield and defend  
the technology  
from those whom  
they said were  
cursed with a  
suppressive personality

Whenever anyone disagreed  
they were, by decree,  
declared  
anti social,  
and were disbarred  
in total  
from ever receiving  
any benefit  
from the technology  
of the Church of Scientology.

The G.O. did this well.  
Sending parishioners to hell  
Those not friendly  
with the G.O. constabulary  
were under suspicion  
of psych coercion.

Becoming a law unto themselves  
they learnt that attack  
was the way to hit back  
and so, like a rabid dog,  
the G.O. bit  
the hand that fed it.

Becoming paranoid  
and of discretion devoid  
they betrayed their trust  
and like Judas Iscariot  
sold the Church  
to the IRS  
for a licence to practice.

Now the Church  
pretends shame  
for deeds done  
during the power run  
of the Guardian office.  
The G.O. is disbanded  
and in it's place they have OSA  
who try to send to hell  
those who ring the death knell  
of the now rabid,  
Church of Scientology.

But we know  
that those who sow  
hatred and discord  
are quite ill.  
They're not well,  
slaving in their tailor made Hell.

Should we leave them  
drooling and snarling  
at one another,  
or should we offer  
some,  
a pardon?

□

DK

# B

## International Viewpoints

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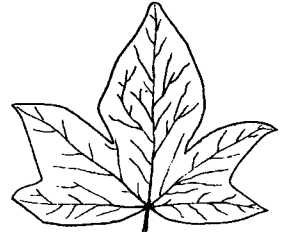
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We are also very interested in receiving your articles and letters. On editorial matters, write direct to the Editor at Box 78, DK-2800 Lyngby, Denmark  
Or Internet: ivy@post8.tele.dk or ivymagazine@usa.net



# International Viewpoints [Lyngby]

## Contents *IVy* 2004 (Number 65 to 69)

Author	Title	Page	<i>IVy</i> No
	Comments on Clearbird	17	67
	Other events	39	65
Amodia, Raj	From ivy-subscribers	17	69
Anon	In the "Church"	20	68
Beer, Heidrun	Control panel	42	66
Beer, Heidrun	Networking	41	68
Beer, Heidrun	Program hierarchy	41	67
Beer, Heidrun	System resources	40	65
Beer, Heidrun	Your inner computer series - 5	40	65
Beer, Heidrun	Your inner computer series - 6	42	66
Beer, Heidrun	Your inner computer series - 7	41	67
Beer, Heidrun	Your inner computer series - 8	41	68
Brovcenko, Nikolay	Virginia Downsborough in memoriam	36	65
Buchek Michael	My insight	34	65
Buchek, Michael	Scientology reformation series 8	34	65
Burtles, Britta	God and man	22	67
Burtles, Britta	God and man (reader's letter)	12	69
Burtles, Britta	The being and the body	23	65
Burtles, Jim	Bus fares (or on the road again)	47	65
Burtles, Jim	Fairy rings and magic circles or lessons from	21	66
Burtles, Jim	Scientology reformation series 10	47	65
Burtles, Jim	The dream	47	66
Clynch, Conal	London PEAT workshop August 2003	03	65
Deidrichsen, Annie	Story of a Scientology spy	38	69
Ethier, Pierre	About David Mayo	36	67
Ethier, Pierre	About the golden age of tech	37	67
Ethier, Pierre	Autism with Scientology, Addressing	03	69
Ethier, Pierre	Clear Bird comment	11	68
Ethier, Pierre	Dropping bodies and auditing	38	67
Ethier, Pierre	Introduction (of Pierre)	16	66
Ethier, Pierre	McPherson, The sad fate of Lisa	03	68
Ethier, Pierre	OT VIII: The truth revealed	20	66
Ethier, Pierre	Scientology reformation series 14	36	67
Fairburn, Barry	Admin scale with attendant factors	37	69
Fairburn, Barry	GPMs	21	68
Foster, Martin	G.O.	43	69
Foster, Martin	Look - Don't listen	47	68
Foster, Martin	The free people	47	67
Goldstein, Mike	New regime take over (section 1)	19	69
Goldstein, Mike	Scientology Reformation Series 15	19	69
Hansen, Claus B	Policy	19	66
Hansen, Claus B	Sex, Healthy (Occasional Sex Series 2)	32	68

Hemningslose, Kurt . . . . .	Denmark; Then and now: Scientology ref. series 13 . . . . .	35 . . . . .	67
Holy Cow . . . . .	Critique of criticism, A: (Holy Cow series 7) . . . . .	03 . . . . .	66
Holy Cow . . . . .	Suppressive means bad!: (Holy Cows series 8) . . . . .	03 . . . . .	67
Holy Cow . . . . .	The commodore's law: (Holy Cow series 6) . . . . .	05 . . . . .	65
Horner, Jack . . . . .	Basic exercises and coaching, part 8 . . . . .	18 . . . . .	65
Horner, Jack . . . . .	Basic exercises and coaching, part 9 . . . . .	12 . . . . .	66
Horner, Jack . . . . .	Clearing procedure 1972, part 1 . . . . .	09 . . . . .	67
Horner, Jack . . . . .	Clearing procedure 1972, part 2, The rock . . . . .	13 . . . . .	68
Horner, Jack . . . . .	Post-clearing 1973 . . . . .	07 . . . . .	69
K, Rolf . . . . .	From where could you communicate to Scientology . . . . .	32 . . . . .	66
K, Rolf . . . . .	Iron curtain, The . . . . .	31 . . . . .	67
K, Rolf . . . . .	Olympic heros . . . . .	30 . . . . .	69
K, Rolf . . . . .	Power of the Alta Ego, (Mace – Book Review) . . . . .	33 . . . . .	68
Karl Marx sisters . . . . .	Going down (quote falsely attributed to) . . . . .	36 . . . . .	69
Krause, Rolf . . . . .	Lisa McPherson article (readers letter on) . . . . .	13 . . . . .	69
Krenik, Pat . . . . .	Rey Robles 2nd annual event . . . . .	38 . . . . .	65
Loyd, Philo . . . . .	Communication tip . . . . .	42 . . . . .	69
Overboard, Mr. . . . .	Ability to explain, The . . . . .	23 . . . . .	68
Overboard, Mr. . . . .	Criminal minds . . . . .	15 . . . . .	69
Pelican . . . . .	Clients . . . . .	22 . . . . .	69
Pelican . . . . .	Keeping the technology free . . . . .	24 . . . . .	68
Pelican . . . . .	Something can be done . . . . .	24 . . . . .	67
Pelican . . . . .	Two Questions . . . . .	24 . . . . .	66
Phillips, Antony A . . . . .	Birthe Skou - Obituary . . . . .	17 . . . . .	65
Phillips, Antony A . . . . .	Convention 2003 . . . . .	39 . . . . .	65
Phillips, Antony A . . . . .	E-meter supplier . . . . .	35 . . . . .	65
Phillips, Antony A . . . . .	GPMs . . . . .	21 . . . . .	68
Phillips, Antony A . . . . .	Internet presence . . . . .	31 . . . . .	66
Phillips, Antony A . . . . .	SO #1 line . . . . .	29 . . . . .	69
Phillips, Antony A . . . . .	Søndergaard, Thok (Obituary) . . . . .	40 . . . . .	67
Phillips, Antony A . . . . .	What's going on . . . . .	39 . . . . .	66
Roos, Otto . . . . .	Roos' story – Scientology reformation series 11 . . . . .	35 . . . . .	66
Salén, Todde . . . . .	Buddha Maitreya . . . . .	18 . . . . .	68
Salén, Todde . . . . .	Five Warning Signs (excerpt from book) . . . . .	10 . . . . .	68
Salén, Todde . . . . .	Our task – our mission?, Is this . . . . .	06 . . . . .	69
Sandor, Max . . . . .	GPMs, Current perspective on . . . . .	37 . . . . .	68
Sandor, Max . . . . .	Matrix, The fractal geometry of the . . . . .	38 . . . . .	68
Scott, Terry . . . . .	When hope was new – Scientology ref. series 7 . . . . .	33 . . . . .	65
Seldon, Hari . . . . .	Training experience – Scientology ref. series 12 . . . . .	36 . . . . .	66
Sigmond, Sharon . . . . .	From ivy-subscribers . . . . .	17 . . . . .	69
Smith, Barbara . . . . .	Stafford, Alan (Obituary) . . . . .	40 . . . . .	67
Soames, Peter . . . . .	Standard tech on the web . . . . .	14 . . . . .	67
Spencer, Hubert . . . . .	Lisa McPherson article (readers letter on) . . . . .	13 . . . . .	69
Spencer, Hubert . . . . .	What is sex? – Occasional sex series 1 . . . . .	41 . . . . .	66
T, Chloe . . . . .	From ivy-subscribers . . . . .	17 . . . . .	69
Teitelman, Meri . . . . .	Countdown to freedom . . . . .	34 . . . . .	65
Thompson, Tommy . . . . .	True and false bridges . . . . .	10 . . . . .	66
Threlfall, Graham . . . . .	Beingness of a Scientologist, The . . . . .	22 . . . . .	66
Tustin, Steve . . . . .	Current situation . . . . .	20 . . . . .	67
Urquhart, Kenneth G . . . . .	Amor vincit omnia: "Love conquers all" . . . . .	25 . . . . .	67
Urquhart, Kenneth G . . . . .	Granting beingness to God . . . . .	23 . . . . .	69
Urquhart, Kenneth G . . . . .	O wholly spirit: The gift of truth . . . . .	25 . . . . .	65
Urquhart, Kenneth G . . . . .	Sprain on the brain: A technical offering . . . . .	25 . . . . .	66
Urquhart, Kenneth G . . . . .	Transcendental studies of a minor kind . . . . .	25 . . . . .	68

### Contents List

Every year we publish an alphabetical contents list for the year in both title and author order. Similar contents lists for the whole of IVy's existence appear on our Home Page. These are updated regularly, and it is of course possible to download all or parts of these lists. Address: <http://home8.inet.tele.dk/ivy/>

Title .....	Author .....	Page ..	No.
Ability to explain, The .....	Overboard, Mr. ....	23 .....	68
About David Mayo .....	Ethier, Pierre .....	36 .....	67
About the golden age of tech .....	Ethier, Pierre .....	37 .....	67
Admin scale with attendant factors .....	Fairburn, Barry .....	37 .....	69
Amor vincit omnia: "Love conquers all" .....	Urquhart, Kenneth G .....	25 .....	67
Autism with Scientology, Addressing .....	Ethier, Pierre .....	03 .....	69
Basic exercises and coaching, part 8 .....	Horner, Jack .....	18 .....	65
Basic exercises and coaching, part 9 .....	Horner, Jack .....	12 .....	66
Beingness of a Scientologist, The .....	Threlfall, Graham .....	22 .....	66
Birthe Skou – Obituary .....	Phillips, Antony A .....	17 .....	65
Buddha Maitreya .....	Salén, Todde .....	18 .....	68
Bus fares (or on the road again) .....	Burtles, Jim .....	47 .....	65
Clear Bird comment .....	Ethier, Pierre .....	11 .....	68
Clearing procedure 1972, part 1 .....	Horner, Jack .....	09 .....	67
Clearing procedure 1972, part 2, The rock .....	Horner, Jack .....	13 .....	68
Clients .....	Pelican, A .....	22 .....	69
Comments on Clearbird .....	.....	17 .....	67
Communication tip .....	Loyd, Philo .....	42 .....	69
Control panel .....	Beer, Heidrun .....	42 .....	66
Convention 2003 .....	Phillips, Antony A .....	39 .....	65
Countdown to freedom .....	Teitelman, Meri .....	34 .....	65
Criminal minds .....	Overboard, Mr. ....	15 .....	69
Critique of criticism, A .....	Holy Cow .....	03 .....	66
Current situation .....	Tustin, Steve .....	20 .....	67
Denmark: Then and now .....	Hemningslose, Kurt .....	35 .....	67
Dropping bodies and auditing .....	Ethier, Pierre .....	38 .....	67
E-meter supplier .....	Phillips, Antony A .....	35 .....	65
Fairy rings and magic circles or lessons from .....	Burtles, Jim .....	21 .....	66
Five Warning Signs (review "When Religion Becomes Evil") .....	Salén, Todde .....	10 .....	68
From ivy-subscribers .....	by Raj Amodia, Sharon Sigmond, Chloe T .....	17 .....	69
From where could you communicate to Scientology .....	K, Rolf .....	32 .....	66
G.O. ....	Foster, Martin .....	43 .....	69
GPMS .....	Fairburn and Phillips, .....	21 .....	68
GPMS, Current perspective on .....	Sandor, Max .....	37 .....	68
God and man .....	Burtles, Britta .....	22 .....	67
God and man (readers letter) .....	Burtles, Britta .....	12 .....	69
Going down .....	(quote falsely attributed to) Karl Marx sisters .....	36 .....	69
Granting beingness to God .....	Urquhart, Kenneth G .....	23 .....	69
Holy Cow series, 6 .....	Holy Cow .....	05 .....	65
Holy Cow series, 7 .....	Holy Cow .....	03 .....	66
Holy Cows series 8 .....	Holy Cow .....	03 .....	67
In the "Church" .....	Anon .....	20 .....	68
Internet presence .....	Phillips, Antony A .....	31 .....	66
Internet presence .....	Ed. ....	46 .....	68
Introduction (of Pierre) .....	Ethier, Pierre .....	16 .....	66
Iron curtain, The .....	K, Rolf .....	31 .....	67
Keeping the technology free .....	Pelican .....	24 .....	68
Lisa McPherson article (readers letter on) .....	by Rolf Krause, Hubert Spencer, .....	13 .....	69
London PEAT workshop august 2003 .....	Clynch, Conal .....	03 .....	65
Look – Don't listen .....	Foster, Martin .....	47 .....	68
Matrix, The fractal geometry of the .....	Sandor, Max .....	38 .....	68
McPherson, The sad fate of Lisa .....	Ethier, Pierre .....	03 .....	68
My insight .....	Buchek, Michael .....	34 .....	65
Networking .....	Beer, Heidrun .....	41 .....	68

New regime take over (section 1) .....	Goldstein, Mike.....	19 .....	69
O wholly spirit: The gift of truth .....	Urquhart, Kenneth G ...	25 .....	65
OT VIII: The truth revealed.....	Ethier, Pierre .....	20 .....	66
Occasional sex series 1 .....	Spencer, Hubert .....	41 .....	66
Occasional sex series 2 .....	Hansen, Claus B .....	32 .....	68
Olympic heros.....	K, Rolf.....	30 .....	69
Other events .....		39 .....	65
Our task – our mission?, Is this .....	Salén, Todde .....	06 .....	69
Policy .....	Hansen, Claus B .....	19 .....	66
Post-clearing 1973.....	Horner, Jack .....	07 .....	69
Power of the Alta Ego, (Mace – Book Review) .....	K, Rolf .....	33 .....	68
Program hierarchy .....	Beer, Heidrun .....	41 .....	67
Rey Robles 2nd annual event .....	Krenik, Pat.....	38 .....	65
Roos' story.....	Roos, Otto .....	35 .....	66
SO #1 line.....	Phillips, Antony A .....	29 .....	69
Scientology reformation series 7 .....	Scott, Terry .....	33 .....	65
Scientology reformation series 8, 9.....	Buchek, Michael .....	34 .....	65
Scientology reformation series 10 .....	Burtles, Jim.....	47 .....	65
Scientology reformation series 11.....	Roos, Otto .....	35 .....	66
Scientology reformation series 12.....	Seldon, Hari.....	36 .....	66
Scientology reformation series 13.....	Hemningslose, Kurt .....	35 .....	67
Scientology reformation series 14.....	Ethier, Pierre .....	36 .....	67
Scientology reformation series 15.....	Goldstein, Mike.....	19 .....	69
Sex, Healthy .....	Hansen, Claus B .....	32 .....	68
Something can be done .....	Pelican.....	24 .....	67
Sprain on the brain: A technical offering.....	Urquhart, Kenneth G ...	25 .....	66
Stafford, Alan (Obituary).....	Smith, Barbara .....	40 .....	67
Standard tech on the web .....	Soames, Peter.....	14 .....	67
Story of a Scientology spy.....	Deidrichsen, Annie .....	38 .....	69
Suppressive means bad! .....	Holy Cow .....	03 .....	67
System resources .....	Beer, Heidrun .....	40 .....	65
Søndergaard, Thok (Obituary).....	Phillips, Antony A .....	40 .....	67
The being and the body .....	Burtles, Britta.....	23 .....	65
The commodore's law .....	Holy Cow .....	05 .....	65
The dream .....	Burtles, Jim.....	47 .....	66
The free people .....	Foster, Martin .....	47 .....	67
Training experience .....	Seldon, Hari.....	36 .....	66
Transcendental studies of a minor kind .....	Urquhart, Kenneth G ...	25 .....	68
True and false bridges.....	Thompson, Tommy .....	10 .....	66
Two questions.....	Pelican.....	24 .....	66
Virginia Downs brough (in memoriam).....	Brovcenko, Nikolay.....	36 .....	65
What is sex? .....	Spencer, Hubert .....	41 .....	66
What's going on.....	Phillips, Antony A .....	39 .....	66
When hope was new .....	Scott, Terry .....	33 .....	65
Your inner computer series – 5.....	Beer, Heidrun .....	40 .....	65
Your inner computer series – 6.....	Beer, Heidrun .....	42 .....	66
Your inner computer series – 7.....	Beer, Heidrun .....	41 .....	67
Your inner computer series – 8.....	Beer, Heidrun .....	41 .....	68

This contents list covers 2004.

The contents of all issues of IVy is on our Home Page

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