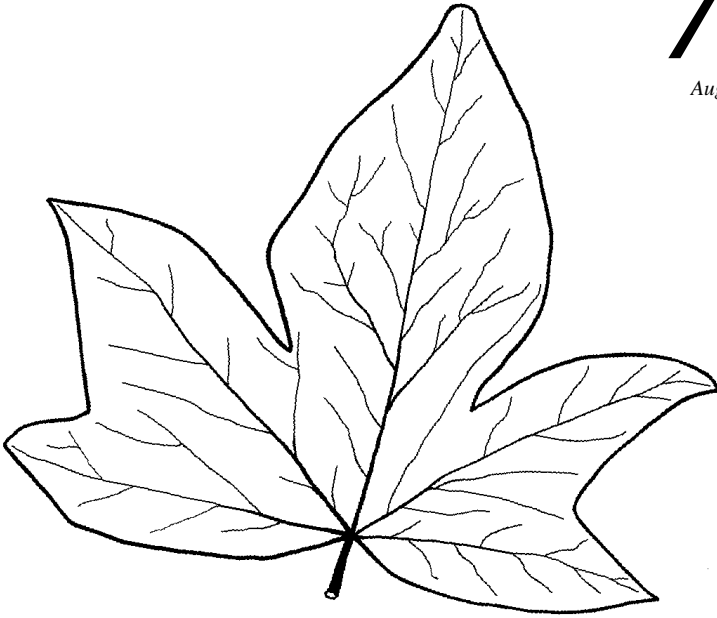
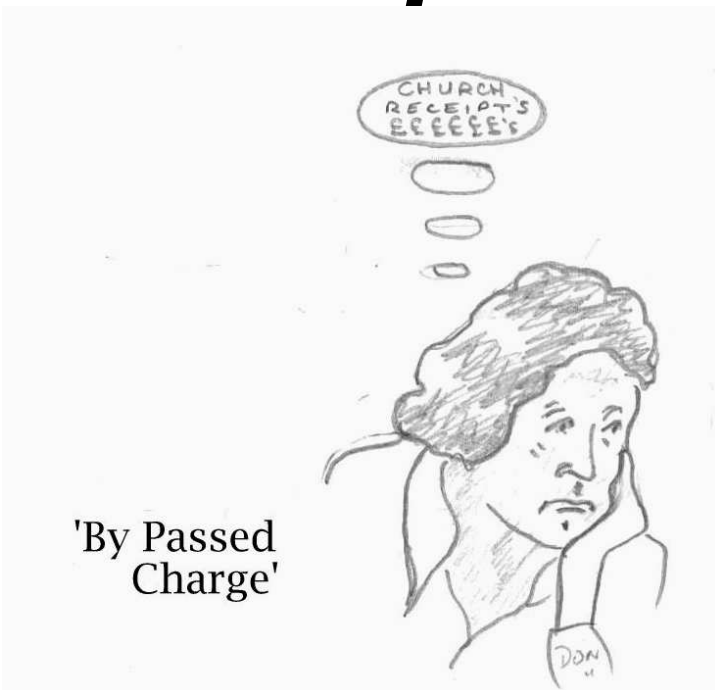


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Aug. 2005



# *International Viewpoints* [Lyngby]



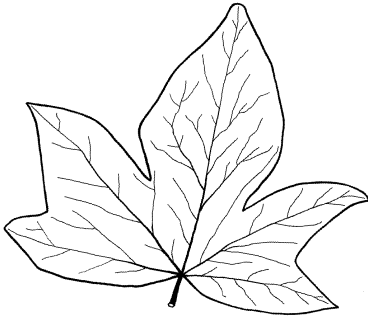
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IVy

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International Viewpoints is independent of  
any group or organization.

IVy's aim:

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

International Viewpoints deals with this large area,  
and we aim to promote communication within this  
field. We relay many viewpoints, sometimes  
opposing!



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Above you have the contents of a new IVy with some new and exciting (and some sad) data. It has 72 predecessors, all packed with a similar variety of news, views, and data. If some are missing from your shelves, your distributor will tell you how to go about getting **IVy Back Numbers**.

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*ScientologyReformationSeries19:* <sup>1</sup>

## The New Regime Take-Over Section 5

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 his Home Page on the Internet: [www.idenics.com](http://www.idenics.com) Here is the continuation from IVy 72.*

### **My flag ethics cycle** *Part 13 of 25*

Well into 1982, the New Regime (RTC) was now fully in control of the CoS. All previously autonomous networks including the Guardians Office had been reformed into one command line under the RTC. Special Unit had been whipped into line and the missions had been castrated. The RTC was putting their attention on anyone in the Scientology field who was acting independently.

I got a call from the ethics officer at FOLO WUS. I was told that the RTC had a stack of knowledge reports stating that I'd been distributing/delivering confidential material to the field, and I was ordered to Flag in Clearwater for ethics handling. Incensed by the lies and obvious ploy to get me to drop what I was doing and report to Flag, I decided to call an old friend for assistance.

Pat Broeker's ex-wife, Frannie, and I had worked closely together while I was in the FBO network. Frannie had been my senior for a while when she was CS-F (Commodore's staff for finance) and we had become close friends. Currently, she was holding the top post at

Author's Services, high up in the ranks of the RTC. I had never known her to buckle under pressure from above and she had been close to Hubbard on the ship, as I had been. Having once supported my efforts with Book One, she had given me a confidential phone number to reach her. I figured that she was the only person who could help me with this personal attack from the RTC.

I called her and told her what was going on and asked her for assistance. I was taken aback by her uncharacteristic coldness and robotic response. She told me that she could make this ethics cycle go away if I would re-join the Sea Org and come back to the fold. I could even run Book One in North America if I wanted, but I had to do it as a Sea Org member. When I informed her that I wouldn't come back to the SO, she told me that in that case, there was nothing that she could do to help me. That was the last time I spoke to Frannie.

I decided to go to Flag, but that I wasn't going alone. I asked John Galusha to accompany me and he agreed. I was extremely upset by my current circumstances and wanted someone with me on this trip who would keep me sane. Just being in his presence had a calming affect on me. None of the present insanity seemed to affect John. Additionally, during all the time we had worked together on the Book One program no one had ever attacked John. It was as if the man was outside this whole crazy game and invisible to attackers.

When we arrived at Flag it felt as if I was entering a den of insanity. I was just one of many

<sup>1</sup> The Scientology Reformation Series was started a little while ago, to mark twenty years since there was a large "diaspora" from the official Church of Scientology. See the online contents of IVy on our Home page, at <http://home8.inet.tele.dk/ivy/> for data on the full series.

The New Regime Take-Over first appeared in a number of smaller parts, and in order to avoid any confusion between those parts and the large "chunks" we are printing in IVy now we have called the latter sections. *Ed.*

people there for ethics handling. People were frantically routing on to KSW (Keeping Scientology Working) courses. Outside the Flag ethics office there was a long line of people that circled around the building. I was told that I had to get in line to see an ethics officer. Nervous and upset, I stayed in line most of the day. John stayed with me, calmly reading a book. People coming out of the ethics office looked harried and disoriented. Finally, it was my turn to see an ethics officer. In the office there were maybe two or three ethics officers busily haranguing people.

I sat down across from the first available ethics officer and introduced myself. He responded by saying, "So you're Mike Goldstein". I asked him about the apparent knowledge reports that said I was distributing confidential material to the field. He couldn't produce any of these reports but said that there was good reason why I was there. When I informed him that I was working on a special project under Diana Hubbard he said that the RTC had no indication or proof that I had ever worked with her. I was told that I was in big trouble and that he had to gather more information on my situation. He then ended the interview and I was told to report back later to see him. With his cold, superior and robotic attitude, I could see that this person was not interested in anything I had to say and had already made up his mind (or had had it made up for him) about me.

After leaving the ethics office, I ran into Diana who looked extremely upset and frazzled. I told her why I was there and what the ethics officer had said about there being no proof that I had ever worked with her. She said that there was nothing that she could do and just walked on.

Devastated, I went with John back to our room. Over the past year there were times when I really felt I needed a session and soloing on NOTs didn't produce the desired results. In desperation, I would go to John and he would audit me using old creative processes that he had helped Hubbard research in the 1950s. These sessions had always helped, and I certainly could use some help now. I could only remember one other time in my life when I was this upset. I asked John for a session and he wholeheartedly agreed.

One half-hour later, I had had the most effective session in my entire career as a Scientologist. The result of the session was something I could have previously never imagined. I not only moved out of my upset, but also felt I'd moved out of this whole crazy game.

Later, on my way back to the ethics office, I felt as if I was walking through a war zone, with people all around me embroiled in battle. But none of this seemed to have anything to do with me. It was as if the others were being shot and falling like flies while I was invisible and bullets were passing harmlessly through my body. I was in a state that I imagined John was in all the time.

Unscathed by my surroundings, I patiently waited in line again to see the ethics officer. Finally I was meeting with the ethics officer that I'd seen earlier, but this time I felt no malice for him, or for anyone for that matter. I really don't remember what he said to me or I said to him, but he acted differently than he had in our previous meeting. Kindness and interest in what I had to say replaced his earlier heartless demeanor. The upshot of the meeting was that not only did he believe my ethics handling should be cancelled, but also that the CoS should support my efforts! Acting as if he was just hearing about my Book One program for the first time, he excitedly scheduled another meeting outside the ethics office. The purpose of this meeting would be to brief him on my project.

The rest of my trip on Flag was very pleasant. I just walked around talking with people. I even ran into Heber Jentsch who asked me what I was doing. After telling him, he expressed a strong interest in setting up an event for John and me.

I left Flag completely exonerated from any out-ethics.

### **My first declare** *Part 14 of 25:*

After arriving back in Denver from my Flag ethics cycle, I felt very thankful to John for the session he'd given me at Flag. I remained in the wonderful state I'd achieved for a week or two. Then I received another call from the ethics officer at FOLO WUS.

Apparently, the RTC was dumbfounded to discover that I had left Flag without even a slap on the wrist. They had cancelled the findings of my Flag ethics handling and had busted the ethics officer with whom I had worked on Flag. This FOLO WUS ethics officer informed me that I must now report to LA for another ethics cycle, and once again, I was told that they had a stack of knowledge reports on me. Feeling enough was enough, I began questioning this man on the validity of his orders. But with each of my questions and policy references, he would only respond by saying that I must come out to LA immediately. I ended this one way conversation by saying that his order was illegal and that per policy, I would write him an Orders Query Of<sup>1</sup> and express-mail this out to him within 24 hours.

I wrote a long and detailed Orders Query Of that fully demonstrated how my order to report to LA was both illegal and off-policy. One of the points of the query was that I'd never received copies of any knowledge reports, and per policy, copies should have been sent to me. Another example of the order's illegality was that if they wanted me to come out for an ethics cycle, they would have to specify the nature of the cycle (i.e. Board of Investigation, Comm Ev, etc.) and what the charges were. Additionally, if I were to come to LA without information about the charges, I wouldn't be able to gather refutable evidence or prepare a competent defense. I express-mailed the query within the time frame that I had promised. Even though the ethics officer had made an issue of my reporting to LA quickly, he didn't respond to my query in a timely fashion. Some time passed and I received a call from the local org. They said that I had a telex from FOLO WUS but wouldn't read it to me over the phone. I was told that I had to come into the org to get it. Thinking the telex was an answer to my query, I rushed over.

When I arrived I was told to go upstairs to one of the offices. After I had entered the room, someone shut the door behind me. The org ethics officer, her assistant and a couple of other people were in the office. The ethics officer handed me the telex. It was from the ethics officer at FOLO WUS, but it wasn't addressed to me, it was addressed to someone at the org. It read, "Get Goldstein on a plane now, any way you have to". This was the straw that broke the camel's back. No answer to my query or communication to me had been made. Just an order to the local org to get me on a plane.

The four people just stood around while I read the telex, waiting for my response. Only a few times in my life had I been as angry as I was at that moment. I went over and sat on the edge of the desk and addressed the people in the room. I calmly, but coldly told them that it appeared that they had a direct order to get me on a plane. I told them that I guessed they would have to try to comply with the order if they didn't want to get into trouble. Then I got to my feet and said that I wasn't going to LA, that I was going to walk out of this office and building, and asked them to please try to stop me. I had really hoped that they would try to stop me, as I wanted to take my anger out on somebody. As I proceeded to the door they all moved out of my way, letting me pass with no incident. It was probably for the best that they didn't try to stop me. If they had, I would later have felt badly about the harm I most certainly would have inflicted.

The next morning my doorbell ran. It was the org ethics officer's assistant. Without speaking he handed me a goldenrod issue [not by LRH] and ran away. It was an ethics order from FOLO WUS declaring me a suppressive. The order was filled with all sorts of vile lies. For example, one such lie was that I was providing

1 **ORDERS, QUERY OF**, it occasionally happens that an **order** is issued or a policy is enforced or is found to exist which if put into full effect in a certain area would result in loss or destruction. Some one told to man up, for instance, all admin departments, sees that this would upset the tech-admin ratio. Instead of putting the **order** into effect he should **query** the **order** with (a) the name of the issuer and the exact **order**, (b) the reason it would result in loss or destruction if put into effect, (c) a recommendation resolving the problem the **order** sought to solve. (HCO PLC 15 Dec 69 II) *Modern Management Technology Defined (The Tech Dictionary)*

(I cannot trace this Policy amongst my collection, Ed)

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confidential material to the field. Later that morning, I went to my office where I found copies of the declare order scotch-taped all over the outside door.

I decided to query the declare order. I ended up writing a tome, responding to each charge in the declare order with data and policy references, and going over the entire ethics scenario in detail. I made numerous copies of my query and sent them to all appropriate parties at FOLO WUS, Flag, and upper management.

Weeks went by but there was no response to my query. During this time I did get a couple of clandestine phone calls from Diana. She didn't say much and what she did say was not very coherent. She seemed rushed and harried.

Because of the situation, business was pretty bad. Also, I didn't feel like doing much with Book One. I closed the office and moved my operation into the basement of my home. I took the file cabinet with all the correspondence course student files over to John's house. When I did get student lessons in the mail, I just forwarded them to John for grading. All we were now doing with Survival Services was delivering to students doing their course. I started another business to pay my bills.

During this time, I suddenly became very popular in the Denver area. According to my declare order nobody was supposed to talk to me, but staff and public from the org and missions called and came to see me all the time, concerned with how I was doing. I got invited to more parties by Scientologists in the area than I'd ever been invited to previously. People responded to orders from the local org's ethics officer not to communicate with me by telling her to shove it.

After some time had passed, I got a phone call from someone saying that he was on a mission in Denver from the Office of Special Affairs. I asked if this was in response to my query and he confirmed that it was, saying that he and his partner wanted to come over and see me right away.

When they arrived at my home, I invited them down to my basement where I had the desks and chairs from my office set up. They sat down and immediately demanded that I give them the names of all Scientologists in the area who

were in communication with me. The lead missionary had lied when he had said that they were here in response to my query. Actually, their mission was to put a stop to people communicating with me. I told them that they had to be crazy to ask me for names. What were they going to do when I didn't give them the names, re-declare me? I was pretty outraged. When they got up to leave, I stood in front of the basement stairs and asked how they expected to leave, alive. I told them that all I would have to tell the police was that two weird people in strange uniforms came to my house and tried to assault me. After I saw that they had lost their composure and were both sufficiently frightened, I let them leave. The lead missionary had been so scared and nervous that he actually left a copy of their mission orders on my desk! The mission orders spelled out each action they were supposed to take. Knowing what they were supposed to do, I called and warned everyone who they were coming to see. People expecting their arrival and knowing what they were going to be saying and doing, were prepared for the missionaries' visits. The missionaries soon discovered that they didn't need a list of names, as the majority of the Scientologists in Denver refused to comply with the declare order and were very adamant about their refusal.

With their mission in shambles, they showed up at a party where I was the special guest. They walked over and politely asked if they could talk with me, saying that the declare order, their mission were probably wrong, and they would now be returning to LA. After that, everyone, including the two of them, had a good time. After the party, I drove them to the airport.

I wasn't to hear anything new from the CoS or RTC for a while.

### **Undeclared** (Part 15 of 25)

It was 1983, and some time had passed since the Office of Special Affairs mission had come and gone. Being declared really wasn't so bad. Most of the Scientologists in Denver were still in communication with me. Old friends from the Sea Org, who had also been declared by the RTC, were contacting me and welcoming me to the club. I was making a living outside of Scientology. And best of all, I was not embroiled in the CoS insanity. Being declared was, in a way, kind of therapeutic.

I received a phone call from an old friend from the ship. He was in Denver with another friend of mine from the Apollo. He informed me that they were here on a special garrison (long-term) mission from the RTC. When I asked what the hell the RTC wanted now, he told me that my bogus declare had been canceled and that one of the primary targets on their mission orders was to contact me. He requested that I come over to their motel so that they could please brief me on their mission. Curious about what they had to say, and excited about seeing old friends, I agreed.

Our meeting was pleasant, and at first, we just chatted about old friends and old times. Then they got down to the business of briefing me on their mission. They told me that LRH had a warm spot in his heart for this area, as evidenced in his book, *Battlefield Earth*, which took place in Colorado. He wanted a huge expansion of Scientology to occur here and wanted my help, as I had been so instrumental in previous expansion in this area.

The RTC's primary intention for contacting me was unmistakably apparent. Their previous mission to get Scientologists to disconnect from me was a complete failure. Canceling my declare and getting me on board with this mission would make local Scientologists' support for their endeavor much easier.

I really had no interest in assisting the RTC but believed I had some leverage in these circumstances. I informed the missionaries that before I would even consider helping them, certain conditions that I required would have to be met.

Simply canceling my declare would not make up for the damage caused by the publication and widespread distribution of a slanderous declare order. I wanted to be Comm Eved in Denver. The Comm Ev would specifically address the accusations listed in the declare order. I wanted local, unbiased and non-RTC people appointed to the committee. Finally, I wanted the committee's findings and recommendations, and the cancellation of my declare published and broadly distributed, as the declare order had been.

The missionaries didn't see any reason why my conditions would be a problem and said they would contact their mission ops (operations) to

get the ball rolling on my requests. They said that they would be in touch, and then I left.

Driving home I pondered on why these two people were in Denver. Obviously, that baloney about LRH having a warm spot for Colorado was just a PR target on their mission orders. But why these two people? They were old crew from the Apollo, and had held high posts in the Sea Org. Why would they be on a garrison mission in Denver?

On my trips to Clearwater, I had never seen either one of these two people there. Therefore, they must have been posted at Special Unit. A light went off in my head! They were probably part of that silly RTC action that I went over in Part 12 of this series. They must have been labeled "anti-management" and their only chance at redemption was to come to Denver and create a great expansion of Scientology. I was certain that the RTC would not like for this information to get out to Scientologists in the area. Therefore, I had an even greater leverage with these people.

The next day I went into the Denver org and met with the missionaries. As I started to explain my theory about their coming to Colorado, they both got expressions of surprise on their faces and nervously looked at each other. Then one of them quickly got up and shut the door so that no one else could hear our conversation, while the other questioned me on how I had received this information. Unwilling to tell them how I knew, I just said that I had my sources.

They practically begged me not to reveal the true nature of their circumstances. I told them simply and with finality that that depended on the RTC. I then immediately asked about my requests, and they said that they were waiting to hear back from mission ops. I then told them to let me know, and left them in a state of moderate shock.

A couple of days later, they contacted me saying that my requests had been approved. The RTC would be writing up the Comm Ev and local Scientologists would be selected for the committee. The missionaries would let me know when proceedings would begin.

A short while later, my Comm Ev was convened. ☒

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# Communication and Upsets

by Jack Horner

*[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on July 15, 1972, in Los Angeles, California.]*

FIRST I WANT to talk about the ability to communicate. We want to release a person from blocks or barriers or reactivity that stop or inhibit his communication; to release him so that he is free to communicate and free not to, rather than having to communicate, or being unable to communicate because he's afraid of the consequences.

We have many barriers to communication in our culture. We also have many fixed considerations in our culture. A person is about as sane as he is capable of creating and manipulating and changing his considerations, as well as maintaining them. But when you create and maintain a consideration, it becomes an opinion, an idea, a value, a standard. That's great, unless it becomes more powerful than you are and it runs you. That's when the consideration has you, rather than you having it. Many of our fixed considerations have us as individuals.

Because of the fixed considerations that individuals, groups, nations and so forth have, we often restrain our communication because of the possible consequences. This cuts down the potential level of flow of two-way affinity, two-way reality, and two-way communication. It also has a lot to do with why we don't have total ESP, among other things.

## Safe auditing space

At the beginning we try to get a guy to the point where he feels he could talk to, or express himself to, the people he has known or is involved with. Most individuals have a tremendous amount of charge on that. Say a person can't freely talk to his mother, can't freely talk to that close personal terminal, or somebody who has been a close personal terminal. To some degree that will inhibit his communication with any other woman, and any other person. When you

heavily limit your communication and your affinity and your reality toward one thing, it tends to also block your communication with things that are directly, or even remotely, connected or associated with it.

If a person is not in a position to talk to you freely, then there are many things you can't do because much of the charge and pain is the stuff that he's never been able to talk about freely. That's why it's singularly important for you to make clear the eductor's code item that says that what the guy tells you in session doesn't go any further. A person who can't talk to you freely can't get his case resolved. If you can't talk to an auditor freely, you are limiting your ability to get your case resolved. So one of the first things we do is to get the freedom of communication opened up. Therefore it's important to make clear to the guy that anything he tells you in session doesn't go any further unless you get his agreement.

Sometimes I'll work with someone and ask whether I can use something as an example. They're usually fine with that. But I clear it with them. There are things that people will tell you that they've never told anyone and, at least at the time they tell you, they don't want anyone ever told. Later, if they go out and put it across page one of the LA Times, that's something else. But there is an ethical thing involved here that it's your responsibility to not pass on any information somebody gives you in session unless you've cleared it. And very particularly if they've asked you not to communicate it. It has to be a safe auditing space. Safe space means no matter what they do or communicate they're not going to get punished or given bad consequences as a result.

## Blocked communication

A certain other philosophy destroyed a lot of its own technology by violating that principle. When somebody in session in that philosophy said something like, "I don't like so and so", the



auditor would say, "End of session. We'd better go to Ethics about that". When you can't freely communicate to get the charge off, you can't get the charge off, so you don't communicate, which just inhibits the charge and makes you less conscious. So make it a safe space. And you will find, as you're working with people, on the giving or the receiving end, but particularly on the receiving end, you'll find some people you can tell anything to, and with other people you have reservations about what you dare say to them. It's your responsibility, if you're going to process people, to make yourself so open that the person is pretty free to tell you anything in the beginning, just by your presence, because they know that you're a safe being, a safe terminal for them.

I knew a chemist once who decided it was too much trouble to divorce his wife; it was easier to poison her. He was slipping her a slow poison in her coffee every morning, and he finally decided she wasn't so bad after all, so he stopped before it was too late. Now that was something he had never told anyone, and I had to work to get it. By the way, I do have his permission to talk about this to this extent. This thing was blocking his communication tremendously with everybody in the world, because it might be found out. He might slip and say something. He was going around being very careful not to slip, which means you keep it right there, or right here. It was on a Joberg or something, where I was asking, "In this lifetime have you ever tried to kill anyone, or murder anyone?" He said, "No". I said, "All right, I'll check it on the meter. In this lifetime have you ever tried to kill anybody?" Boing! I said, "What is it?" He said, "There's nothing there. Nothing there". I said, "Well this e-meter is practically breaking. Now what is this?" And he said, "No, there's nothing. I'm not going to tell you, I'm just not going to tell you!" I said, "Come on", and we sat there for about 15 minutes doing that. He finally said, "Oh, all right". He felt 1800% better afterward, just having gotten it off. That's an extreme example of what I'm talking about. It was so unsafe it inhibited all the rest of his communication, in his personal relationships, and even in his work, his job.

### Can tell processor anything

The client should be willing to tell the processor anything in session. That's the first and most important thing. Why? If we get a guy into a heavy incident and he's got an inhibition or an unwillingness to talk to you in the first place, when he gets in the middle of something heavy he can't tell you about it. And he can't resolve it because he can't tell you about it. Not because of the thing itself, but because of the basic blocks on his communication. Also, how well do you live life when you can't communicate and can't express your feelings? Not very well.

You ask the guy, "What are you willing to talk to me about?" He thinks to himself, "Well, let's see, not that, not that, not that, not that, not that, ah, I've got one!" He says, "Marshmallows". Now he's got all those things he's not willing to talk about held off over here, and you say, "Okay, tell me about marshmallows". He does. "Thank you. What are you willing to talk to me about?" "Not that, not that, not that, not that, not that, especially not that! Ah, I got one!" And you have him talk to you about that. "All right. What are you willing to talk to me about?" He thinks, "Not that. Well, maybe that one. Maybe I could talk to him about that one. He hasn't hit me so far". He says, "Blowing my nose." And you don't make a face at him, you look interested. You say, "If you could talk to me about blowing your nose exactly what would you say?" "Well, I was taught I should never blow it in public, so I always blow it alone. I always have to go to the bathroom to blow my nose because I feel so embarrassed when I have to blow my nose in public, especially sitting out in a restaurant or somewhere, and it gets all stuffed up and I can't breathe. It's quite a problem." "All right. What are you willing to talk to me about?" "Not that, not that, not that," but he goes on and tells you things that he can talk to you about, and those get received and acknowledged and understood, and there are no bad consequences. His perspective on those things he was unwilling to talk about begins to change and one at a time they also get communicated. He says, "You know what, I could tell you about anything. Ask me, I'll tell you!" Good, that's when the process is complete.

This is important because if he can't communicate he can't adequately handle the subsequent

levels. If the guy can't talk to you he can't tell you about his problems. That's the next level up. If he can't talk to you he's not free to really express understandings about help. If he can't talk to you he certainly can't tell you the idiotic, stupid, and bad things he's done. If he can't talk to you he's certainly not going to tell you how he's deliberately making himself insane, which is another level. So it's very important to get communication open at least between an eductor and an eductee, or to use other terminology, an auditor and a preclear. I can't overexpress that.

### **Communication to others**

Then you take all the people he's known, and has been involved with, or is involved with now, and do the same thing with all of those. For example, "How do you feel about talking to your sister?" "That bitch! I wouldn't talk to her! No point in talking to her". "Okay, I understand that. If you could talk to your sister what would you talk about?" "Oh, well I wouldn't, but if I could, I'd really tell her a thing or two". "Exactly what would you say? Tell me as though I were her". You make him say it just like he would if she were present. And he says all those things he didn't say. At least they're going to get acknowledged, like they probably wouldn't have been if he said them to her. Quite often he has said some of these things to her, but she never acknowledged him, so they stuck there. But you're acknowledging them. Understand that his fight with his sister is not with his sister, it's with his mental image pictures of her. Very few people really have an upset with another person or being. Their upset is with their pictures of the other person. Their pictures of how they thought the other person was and they're not.

You get through with this, and you go a little further with it, and say, "If you could express what you feel about your sister, show me your feelings". And the guy says, "I can't because I'd break every piece of furniture in here and kill you on top of it!" "Well show me to some degree, then". So he shows it, demonstrates it. It isn't just an intellectual significance; you have him show you. "Show me. Which hand would you use? Show me". You make him dramatize it to some degree, express the feeling, express the things he didn't say or couldn't get acknowledged. When you get all done, he may not have

a fantastic, immediate loving warm feeling toward his sister, but he certainly will feel that he could talk to her. And it's very possible that that afternoon or that evening his sister gives him a call on the phone. She hasn't talked to him for years, and she calls him up and says, "I had a feeling I should call you". And, you know what? He finds out she's not like that mental image picture at all. She isn't like she was years ago. How about that? When you've done this you'll often find the person back in communication with people he's been out of communication with for years. Or they'll get in touch with him.

If each of us was freely and truly able to be wide open and communicative to anybody we see or meet, and able to deal with any flow we get back as a result, and felt able and confident to do that, we'd have a sane world. Sane relative to what it is now, certainly, just with that alone. So it's very important.

### **Free to AND free not to**

To be free to talk to anybody about anything doesn't necessarily mean that you do so, however. It's that you know you could and have the freedom to. There's nothing that's blocking you from communicating it except your decision that it may not be the most considerate thing to do, or the wisest thing to do. It isn't withheld out of fear of consequences to yourself. It simply may not be the wisest thing to tell them although you're free to.

A person at antagonism on the tone scale can be a compulsive truth teller. And you can degrade a person with the truth. You can drop so much on them so fast that they drop down the tone scale. It's more than they are able to confront, because it's a shock. They'd never expected anything like that, especially if it's true. What's the level of considerateness there? You can be considerate of another person's state, and bridge it, or not communicate it, or what have you. There's a difference between the freedom to communicate and the compulsion to do so. There's also a difference between the freedom not to communicate and the inability, or lack of freedom to do so. Whether one communicates should be a matter of judgment, not charge.

With many withholds the guy thinks, "I don't want to tell her because her feelings will be hurt", meaning, "I don't want to tell her because

if her feelings are hurt I'll be hurt", and that's the part he leaves out and doesn't mention. When you don't want to do something because of its effect on other people, see whether it's truly that or is a result of the feedback you're going to get as a result of its effect on other people. That may be what you don't want to receive. If that's the case take a further look and get more understanding on it. If a guy can't communicate because he's afraid of the consequences for others and/or himself, then there's charge. If he doesn't communicate something because in his own best estimation there would be no benefit to it, and another person would be unnecessarily dropped down the tone scale without necessarily doing anything about it as a result, he may choose not to. But that's a choosing not to rather than not being able to. You can be truly considerate.

We're trying, on a communication release, to get a person so he can choose to or choose not to communicate, rather than being unable to or having to. The point is to be free to or free not to.

### Observe communication levels

It's very important for you as an educator to observe the communication level of the person you're processing in and out of session. What are the indicators of someone whose communication is not open? You find them not saying much. You find them sitting back in the corner. You find them kind of hiding. You find them being very reserved, very quiet. We don't have much problem with that around here! But observe the guy's communication level. Observe what he does, what he says, or how much he says, or how little he says, or how much he expresses. How open is he? Does he look down and walks away every time you look at him? Is he able to be outgoing, as well as able to listen? It's very important.

By the way, if I have any doubts about a guy truly being a communication release when I'm processing him, I'm very likely to say, "Let's take a break and go outside. Okay, you see that person over there? Go over and talk to them about something". "I can't do that! Can't talk to strangers!" "Oh, okay. Let's go back to session. Okay, pick up the cans. Now if you could talk to a stranger what would you say? What would you be willing to talk to a stranger about? Oh,

exactly what would you say?" And pretty soon you can say "Hey, see that person? Go over and talk to him". They go over and say, "Hi, how are you?" and strike up a conversation. The subject is unimportant. To some degree, it's unimportant. But nonetheless the person you're working with has the freedom to communicate. At this level we want to bring about a complete ability and freedom to express self.

### Upsets

Let's talk a little bit about upsets. Unless a person is released on past upsets, there are certain things that, if he remembers them, or thinks about them, they make him as upset in present time as they did in the first place. There was something misidentified or not cleared or misunderstood then, and that misunderstanding gets restimulated, or keyed in, now. You can ask the simple question, "Is there anything out of the past that you can think of that still upsets you when you think about it?" Then you take the things he tells you about one by one, and fix it so they don't upset him anymore when he thinks about them.

Most people have things they don't want to talk about, don't want to think about, don't want to remember, don't want to know about, don't want to have anything to do with, because if they do, it hurts. We want to get the guy to a point where he can remember or think about anything without liability. Without having his stomach turn over, or his shoulders knot up, or getting a migraine headache, or crying or something. He can remember anything without having a physical kickback as a result, without having an automatic or reactive response to something out of the past.

It's a simple thing to ask a person, "Is there anything in your past that if you remembered it would make you upset now?" "Well, good grief, yes. The first girl I ever had a crush on rejected me. I never can think about old Helen". Well, there you have it. So you find out what the real upset was, blow the pain and charge out of it, and now he can remember Helen fondly if he wants to. He doesn't have tears in his eyes when he remembers Helen, unless he decides to feel sentimental about her. He can mock up some nostalgia and sentimentality if he wants to, but the upset isn't automatic.

“Is there anything which if you remember it makes you upset or ARC broken, or unhappy, or disturbed if you think about it?” The guy says, “Yeah, several things”. “Well give me one”. You take that one, and take the charge out so the guy can remember it without the upset. So he’s not afraid of his memory, his memory is free to use. He is free to use all of the data in his memory, and does not have to carefully avoid things because if he remembers them they’re going to hurt. They don’t bother him anymore. He knows they happened, but he hasn’t blocked himself off from all the other data that was involved at the time. Any memory a guy is unwilling to have, he’s blocking out not only that memory, eventually he’s blocking out all the things that are associated with it. Anything he’s unwilling to remember or experience eventually associates and identifies with everything else so that pretty soon the whole universe and all of life and existence becomes unconfontable, and degrades to a state minimally called death.

### Better survival

You are doing a tremendous service when you get a person free from past upsets so he can remember anything he wishes to without having to be upset about it. His memory is available to him. His memory contains information that can be useful to him, that can help him create better survival in the future. That’s its value. As long as it’s sufficiently differentiated.

I said earlier that if a person truly had the freedom to communicate freely to anyone, and could freely receive communication from anyone, he would be a notch above most other human beings. I’m not talking about having to be superior, I’m just talking about better survival, good survival. So too, if you as a human being are capable of remembering anything in your past, and are able to use your memory freely, you’re a long way ahead of the ability level of most human beings. Being able to remember anything without liability is an important ability in an individual’s personal survival. And you will not find many people who have that ability in fact. These levels are utter magic. They produce miracles. ☒

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## Death

### Mary Sue Hubbard

It has recently come to light that Mary Sue Hubbard died in November 2002. She was long term wife of the Founder of Scientology and mother to four of his children, and no doubt a great support to him during most of the busy years of the growth of Scientology. It seems strange to me that we have only just (May 2005) come to hear of it, despite the fact that the person reporting her death to the authorities, was (or had been) fairly high in the hierarchy of the Church of Scientology. They not-issued it (kept it dark).

Ed.

The data is as follows.

State of California  
 Certificate of Death  
 State file No: 3 052002 226587  
 Local Registration No: 3 2002 19049706  
 Name: Mary S. Hubbard  
 Date of Birth: 06/17/1931  
 Date of Death: 11/25/2002 Hour: 18:25  
 State of Birth: Texas  
 Social Security No: 456-48-5525  
 Race: Caucasian  
 Marital Status: Widowed  
 Years of Education: 13  
 Occupation: Administrator  
 Kind of Business: Various  
 Years in Occupation: 45  
 Residence: 2345 Chislehurst Dr. LA, CA 90027  
 Informant: Neville Potter, DPGA (same, above address)  
 Father: Harry Whipp, Texas  
 Mother: Mary C. Hill, Texas  
 Disposition(s): 11/27/2002  
 Place of above: At Sea off the coast of Ventura County  
 Type of disposal: Cremation/Sea (Callanan Mortuary)  
 Place of Death: Residence  
 Cause of Death: Metastatic Breast Carcinoma  
 Biopsy Performed: Yes  
 Autopsy Performed: No  
 Other significant Condition: Chronic Obstructive Pulmonary Disease  
 Operation for that: Left Mastectomy 12/17/95  
 Certificate issued by: G. Megan Shields, MD. 5336 Fountain Ave.

# The Five States of Man

by Pierre Ethier, Canada

WHILE NOMENCLATURE (the arbitrary manner in which things are named) forms the core of a number of primitive sciences or pseudo-sciences such as Medicine, Psychiatry and most Social Sciences, subjects like Epistemology (the study of the nature and root of knowledge) and Scientology (the study of knowledge) actually transcend arbitrariness such as words.

As evidenced by the following fundamental definitions given by LRH, which are merely excerpts from the very first two mentions of the word Scientology to any type of audience, the words Epistemology and Scientology are interchangeable. What follows are the very two first mentions of the word Scientology by L. Ron Hubbard, anywhere. Both are excerpts from recorded lectures.

From “The Chart of Attitudes”, a lecture given on 28 December 1951

Scientology ... is ... the study of science or the study of truth or the study of knowledge — because it is ‘the study of’; it is not an -etic, meaning ‘science of’.

From “Dianetics: The Modern Miracle”, a lecture given on 6 February 1952:

Dianetics is the field of knowledge, which pertains to the treatment of the human mind. It comes out of the parent science I evolved in 1938 which is called Scientology, which is a study of science, or a study of knowledge.

According to Funk and Wagnalls *New Standard Dictionary, Supplement Number Five*, Dianetics is “a system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard,

American engineer. (Greek *dianoetikos* — *dia*. through, plus *noos*, mind.)”

So we have the science of epistemology, which is knowledge itself, as it exists, and then when we apply it through the human mind, this becomes Dianetics. And Dianetics is what we know it as.

The entirety of the materials that are provided here are Epistemology or one of its numerous subsets of knowledge, and therefore none of it is owned by any monopoly, including, but not limited to the Church of Scientology, the Church of Spiritual Technology, or RTC.

Because of abuse and irresponsible actions of a few, numerous words employed by LRH, including OT, Scientology, and Dianetics have been not only brought to scorn, but also redefined by the populace to mean things diametrically opposed to their original intent.

Therefore, in order to avoid confusing the terms or undesirable associations with a number of abusive practices, the following clarifications are made:

## The Five States of Man

While the actual number of states Man can fall into is nearly infinite, there are five distinct states for Man which range from the so called “Normal” or “Average” human being, (known as HOMO SAPIENS), all the way to the State of “OT”, as described in detail by LRH in early lectures and books.

The Chart of Lower Awareness levels, which were shown on the Original Grade Charts from the 1970s, give an idea of the numerous states below HOMO SAPIENS into which a being can degrade. One is unlikely to find these states except in the insane or in beings who can no longer directly control a body.

There are quite possibly states beyond and above, but those are not examined here.

The state of HOMO SAPIENS requires little introduction. It is the state of man (or woman) at large in Society and ranges from the mentally unstable to the “well adjusted” or “normal”. If ‘sapiens’ is the Latin word for wise, HOMO SAPIENS is anything but that.

He is still very much engaged in greedy pursuits. For hundreds of years HOMO SAPIENS has supported destructive technologies and has not only pursued war, but also glorified it.

While HOMO SAPIENS has recently made impressive advancements in material technologies, he has made very little progress mentally. Today’s HOMO SAPIENS may be far more knowledgeable than the one of 2000 years ago, but mentally the difference appears to be negligible.

The step from animal to HOMO SAPIENS was huge. From HOMO SAPIENS to the next Step, HOMO PRUDENS is nearly as great.

### **Homo Prudens – Homo Obediens**

The next step in the Spiritual Evolution of Man is HOMO PRUDENS. Sapiens and prudens both means wise. What distinguishes them is that HOMO PRUDENS is mentally wise, as demonstrated by his action and intentions, not merely by a self-serving proclamation.

HOMO PRUDENS corresponds to the Level of release. A self-determined individual when released from the Bank will start to act truly rationally and ethically. While he may still act according to previous habits or false data, he is now for the first time, becoming truly independent of them.

Sadly, the Church of Scientology, at present, is on a Mission to Produce HOMO OBEDIENS, or “Docile Man”. Their “New Order”, as enforced by its current Management, wishes “all members” to obey an arbitrary set of rules and is often subjected to changes at the whim of those who control it. HOMO OBEDIENS *does not question* the veracity of any document he is shown by those in charge. He obeys any rules without challenge, even when destructive to his own survival or to his family. He accepts orders to disconnect from anyone and everyone whenever he is told and when the Church finds it expedient. He never questions the prohibition to read or visit any document or Web Site critical to Sci-

entology or its current leaders. He faithfully reports to the Church authority anyone who questions, criticizes, or violates any of its arbitrary rules, even when these are contrary to the fundamental goals of the philosophy of Scientology. He purposefully abstains from any independent effort at finding the truth for himself or improving himself, satisfied that he has been fed the totality of the answers and that only evil exists outside of the approved confines of the bubble he is unwittingly living in.

HOMO OBEDIENS is the result of conditioning. He feels liberated. He often feels exalted.

As time goes by, HOMO OBEDIENS, evolves, or rather de-evolves away from being an independent single being and effectively becomes part of a larger composite.

A composite being is made of a number of individuals. It always possesses a leader, and essentially acts as if it were a single individual. It will possess a bank of its very own (independent of the bank of its individual members) and can be controlled easily by a leader since it is particularly receptive to stimuli involving threats, fears and implanted ideas, very much on an animalistic level. Because “nobody” is willing to accept full responsibility for the actions of the composite being, it becomes capable of unspeakable evil and has “no conscience”.

For centuries, politicians, and charismatic leaders have instinctively used the phenomenon. This explains riots spontaneously erupting, or groups of seemingly benign individuals capable of committing the most horrible atrocities while belonging to a larger group. This is what group bank really is about.

In contrast to HOMO OBEDIENS, HOMO PRUDENS (a release) is an independent being. He may or may not give allegiance to those who showed him the way out of the rut. He may end up being a sort of “cleared cannibal”, but he is in a position to further evolve spiritually, if he so decides.

HOMO PRUDENS has started to relax his grip on greed, selfishness and egocentrism. He is starting to reach for greater heights. But the state is not very stable. Overt acts, PTS and evil intentions are the prime reasons for a deterioration of the state.

## Homo Lucidus

The next step up from HOMO PRUDENS is HOMO LUCIDUS, which corresponds to the State of CLEAR.

LUCIDUS means clear in Latin.

The characteristics and phenomena surrounding HOMO LUCIDUS are amply described in the materials, under the topic of clear or clearing.

The individual who has reached that level will be found to be benevolent and good. He is capable of great understanding, tolerance and compassion.

While it may be possible to coax HOMO OBEDIENS into somehow getting the Clear Cognition and hence achieving the state of Clear, the characteristics of that state beyond HOMO OBEDIENS deserve a term other than HOMO LUCIDUS, as he is truly different and appears “self-determined” only for the most casual (or prejudiced) of observers.

## Homo Novis

The Level up from HOMO OBEDIENS is easily called HOMO NOVIS or HOMO SUPERIOR.

He may or may not have truly achieved the state of Clear.

HOMO NOVIS is “The New Man” and HOMO SUPERIOR “The Superior Man”.

Those states actually closely correspond to the state of “Superman” as written by Nietzsche. The state of “superman” (translated from the German *Übermensch*, which literally means “Above-Human”) is a complete perversion of the ideals of Scientology and a step in the opposite direction of true “OT”.

According to Nietzsche the state of Superman (or HOMO NOVIS) is:

No longer affected by pity, sympathy, tolerance of the weak (downstat), and the corruption of society’s values. He (with his peers) redefines what is good and what is

evil, oblivious to the standards of people at large or in the society. The superman does not pity or tolerate the weak, the poor, the downstat, or the “expelled”.

HOMO NOVIS feels that human compassion is the greatest weakness of all because it allows the weak (i.e. the expelled, the RPFed, or the individual subjected to “justice”) to drain resources of the “strong” and is merely an obstacle to the growth of the strong. The open contempt for WOGS<sup>1</sup>, *made at public events is an example.*

HOMO NOVIS is still aberrated because he is being audited on lies and the processing road ahead of him is therefore practically endless.

The eventual cul-de sac being literally hundreds of intensives away, it becomes a very lucrative proposition for anyone who controls enough people. No matter the professed state of case of the individual, he/she will be subject to “advance program” after “advance program”.

## Homo Perspicuus

The term PERSPICUUS is not easy to translate into English. It means “a sort of composite between transparent, bright, clear and evident. It corresponds to the state that OT I-III, NOTS, Solo NOTS and the entirety of “Ron’s Org Bridge” are professed to accomplish.

At this stage the individual has not only freed himself from the shackles imposed by his own bank, but of things that may still affect him that are to various degrees beyond his own Reactive Mind.

A possible translation in English of the state could be “Transparent Man”, but would be a poor choice because the word transparent is generally interpreted to mean as lacking subtlety. This is definitely not the case for the state.

HOMO PERSPICUUS is capable of seeing through the body or its surroundings. Again this is only a limited interpretation of the much vaster scope encompassed by the state.

1 .WOG — I believe this word was first used, quite politely, in colonised Egypt, meaning Worthy Oriental Gentleman, and referring to the non-English residents. In Scientology it was first used (by Ron) quietly politely of non-Scientologists, but has come to have a very definite degrading taste — people vastly inferior to us Scientologists. *Editors note.*

### Homo Effectus

HOMO EFFECTUS is the exact translation of the concept of OT, which means to be knowingly cause, not just over one's case, but over the physical universe and life itself.

It is the antithesis of being other-determined. Such a state cannot be achieved in the presence of lies or evil purposes. The PTS individual, which includes all stages of being a robot, is light years from reaching that stage.

The individual seeking premature access to HOMO EFFECTUS materials is quite likely to fall prey to terminal illnesses or deep insanity.

He will either find the materials unreal, not working (beyond his abilities) or will instinctively use them to limit himself.

The reason is rather simple: You cannot achieve a truth by either multiplying or adding to lies. Only a truth leads to a higher truth.

HOMO EFFECTUS has many stages. The first Level corresponds to what OT VIII was meant to achieve. ☒



'IS THERE ANYTHING YOU WOULD LIKE TO SAY OR ASK BEFORE I END THE SESSION?'

We have received some pictures by Don Gordon. He drew them in the early days of the split from

official Scientology (early 80s) and put them on the wall when there were groups meetings in London.

Twenty years ago — and some of the allusions may escape some of our readers. See front page & page 39. *Ed.*

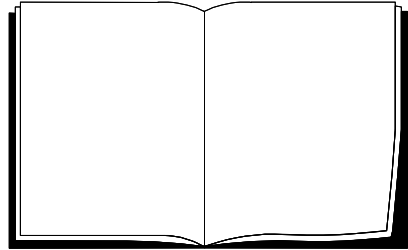


BookNews

# Polar Dynamics 1

By Max Sandor and Ed Dawson

Reviewed by Conal Clynych, UK



THE OPENING PAGE of this book claims that it is “The key to life, the universe and everything”. There may be a certain amount of tongue-in-cheekness to this claim and fans of *The Hitch-hikers Guide to the Galaxy* will recognise the quote, it is nevertheless true that nothing less than a template for life on earth is presented in the form of the matrix which is described here. More importantly, a way out of the confines of the physical universe is proposed based on the concept of this matrix.

## Polarities

The key to it all, as is suggested in the title, is polarities. It doesn't take great powers of observation to recognise the omnipresence of polarities or dichotomies in life. Good-bad, life-death, positive-negative, are all commonplace polarities. The relevance to spiritual matters is seen in the basic split of Yin-Yang or spirit-matter or Theta-MEST to put it in a form more easily recognised by scientologists. What was before this basic split was not very well defined by Hubbard and to arrive at a concept of the Tao or unity, something of the nature of polarities needs to be understood. The classic representation of yin-yang shows a sphere divided into a black part and a white part but containing a small white circle in the black part and a small black circle in the white part. This teaches us something of the nature of polarities in that neither ends of a polarity can be understood in isolation. We cannot understand good without knowing what bad is etc. and hence it is impossible to get a totally pure pole to a polarity. The action of unifying a polarity involves integrating the two poles together so that they are no longer artificially held apart. Yin and yang therefore merge to become the Tao, which is a combination of spirit and matter.

What is new in *Polar Dynamics* is the mapping of this basic “level of two” yin-yang polarity

further down to the level of 4, the level of eight and the level of sixteen, where each level results from the polarisation of the level above it. The level of sixteen receives the most attention in this book and the 16 resulting polarities are described.

## Ifa

This is where it begins to get complicated though because these polarities are given names from the ancient Yoruba African language. Why should this be, you may ask? The explanation is pretty much the same as why a great big Scientology technical dictionary is necessary for the study of Scientology i.e. these things weren't defined properly before, or if they were the terms used have different meanings to different people, so it's better to begin with a clean slate. But it's not really a clean slate because the ancient African religion of Ifa had mapped these basic polarities out a long time ago. Getting to grips with the terminology of the “olodus” or 16 prime polarities is difficult and is a definite barrier to study in this book. The olodus are well defined but come with the rider that they cannot really be defined properly and are best explored by experience. In the words of Korzybski “the word is not the thing”. But why should one bother to find out about these strangely-named olodus? The answer is that, although a key-out or ascension is possible by using any of these olodus in isolation, the other olodus will eventually pull you back into the matrix. It is only by working all of the olodus together that true enlightenment can be achieved and the physical universe transcended and this, in a nutshell, is the main theme of the book.

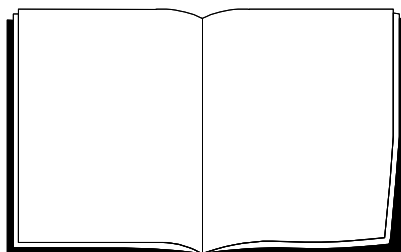
## Processes

But that is not all that there is to the book, there are also some great processes. Some of these have been obtained from the study of the matrix and the olodus and some have arisen from the diverse spiritual backgrounds of the

authors. The intention has been to present processes that are not available elsewhere. While I haven't tried all of the processes given as yet, those I have tried are very effective. Max Sandor's "Tibetan style thoughtform handling" is an excellent method of handling BTs and other entities and his updating of the ancient Indian "Gunas" technique is a very effective polarity processing technique. PEAT<sup>1</sup> is presented as one of the most effective polarity processes and a brief description is given of this new technique which has been developed by Zivorad Slavinski. Ed has given some very effective havingness drills and his "other pole" polarity technique sounds effective (if a little hair-raising).

### The authors

The book is a strange mixture of simple stories and parables and extremely dense theory sections. The rather haphazard structure of the book is probably partly the result of it being written by two very different men. The parables and stories written by Max are entertaining and instructive and these contrast sharply with his theory sections. A lot of prior knowledge is taken for granted by Max and for me personally it is unnecessarily mathematical. The section dealing with fractals in particular is quite hard work and very difficult for someone not familiar with fractals etc. A Scientology background is a definite help when reading the more difficult sections. Reference is made to Hubbard on a few occasions and Filbert is quoted and reference is made to other freezezone figures such as Bill Robertson, Flemming Funch and Rowland Barkley but Scientology itself is not specifically mentioned (perhaps due to a fear of the consequences of doing so). I am sure that someone without a background in Scientology would find some of the references and terminology rather mystifying. Ed's chapters are much more direct and to the point. Anyone familiar with his postings on the Techs4reality Yahoo Internet mailing list will know that he doesn't mince words. His writing style is very immediate and almost chatty and this contrasts sharply with the more reserved and academic style used by Max.



While this contrast gives the book a certain charm, it would have been useful though to have the author of each particular chapter identified. For someone who is familiar with the writing style of both men it is easy enough to figure out, but this may present a problem for the more general reader.

In general the erudition and profundity of both writers is very impressive. Max has a Buddhist background and gives an interesting take on polarities and other matters from this perspective. He draws a parallel between the level of eight of his matrix and the Buddha's famous "noble eightfold path". What this book doesn't give very clearly and this is something which may be remedied in *Polar dynamics 2*, which is currently being worked on, is a clear demonstration of the usefulness of a knowledge of the odus when working on actual GPMs. This is an area that Ed has written extensively on in Techs4reality and is in my opinion one of the most exciting aspects of the cross-fertilisation of Ifa with Scientology.

### Summary

All in all this is a very useful handbook about a new and exciting world view. It is a challenging and at times difficult book, but one that repays well the time spent studying it. A minor gripe is that a better job of proofreading could have been done. The mixing up of the terms "odus" and "olodus" in the "polarities" section is particularly confusing.

*Polar Dynamics 1* is 249 pages long and is available in paperback form from <http://www.booksurge.com/> for just 13.99 US dollars. It has been extensively amended and updated with respect to the limited first edition. ☒

1 See book review: IVy 60, page 5 (2003).

## Pat Krenik's New Book

*Scientology™ vs. Scientology™*  
by Patricia Krenik

THERE SEEMS INDEED to be new signals emerging in the Freezone. It is like a day in spring where, after a long and cold winter, new grass and flowers suddenly pop up out of apparently barren ground. It has been a long time since we have seen a book in print about Scientology.

Now we have this new book by Pat Krenik. Pat is a well known contributor to the columns of *IVy* besides being an active auditor and case supervisor in Western US, where she runs a center together with her husband, Ray. She takes a good look at the CoS in its current incarnation from an informed and interested viewpoint. Since Pat's history with Scientology goes back to the 1950s she has a unique perspective. The book is called *Scientology™ Versus Scientology™* to highlight the fact that there is more than one group involved. There is the official CoS and a growing number of "independents" who want to practice Scientology under less constrained circumstances. The book reaches out to disenfranchised or former members and to people that have only heard about the whole controversy through the press.

She states in her press release:

"The book reveals subtle changes (and some not so subtle) evident within the Churches of Scientology since the death of its Founder, L. Ron Hubbard in 1986. While David Miscavige, President of the Board of Trustees of the Religious Technology Center, claims only accurate copies of the 'sacred scriptures' of Scientology are made by the L. Ron Hubbard Library™, some former Scientologists are pointing out that just isn't true, and have collected numerous examples to back up their accusations. Many former Scientologists are electing to practice the religion of Scientology outside of the Scientology church structure, but feel restricted because the word 'Scientology' is trademarked and the technical materials that Scientologists use to travel their path to spiritual freedom are copyrighted.

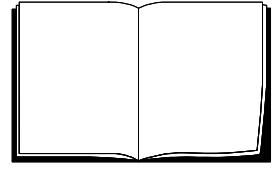
"This conflict is covered in Krenik's book and calls into question, 'Can a religion be a monopoly?' The list of words and symbols used by the Churches of Scientology have been expanded

and vigorously trademarked by the Religious Technology Center all over the

world, including countries that do not have a Church of Scientology. Former Scientologists who practice Scientology outside of the organizational structure do so believing that the First Amendment to the [USA] Constitution will protect them in their efforts to fully practice their religion; this in spite of the bold statements of Miscavige who indicates that the freedom to use these materials is not to be permitted, stating: 'Any misuse or unauthorized use of the Scientology religious marks is rapidly corrected by the RTC'. As an educational book *Scientology™ vs. Scientology™* is written in an easy-to-follow style enabling both non-Scientologists and those familiar with Scientology to grasp the existing church scene, and includes the answer to such questions as, 'Who owns Scientology?' In the chapter, 'Is God at the End of the Bridge™?' (The Church refers to the Bridge as the road to truth) Patricia states, 'Either Scientology is a religion and the Bridge™ is available to anyone who wants to practice the belief system, or it isn't a religion but a business where trademarks are next to godliness. They can't have it both ways, at least not in the United States of America.'

Pat found a commercial publisher willing to take on the project. The publisher, however, had the condition that all quotes should be "brought with permission", in this case from CoS. Since this seemed unlikely to happen, it was self-published. The author got the bright idea of selling it via eBay. She sells a softcover version and an E-book version. The E-book, obviously, is most suited for overseas readers. The author wanted to use the proceeds to build up a defense fund. But after a couple of months in publication there have been no reports of attacks on free speech — another sign of spring.

Info: *Scientology™ vs. Scientology™* is currently auctioned at [www.ebay.com](http://www.ebay.com), both as an E-book and as a softcover edition. Or contact the author directly by email at: [p\\_krenik@hotmail.com](mailto:p_krenik@hotmail.com) Softcover edition is priced at \$24.95. RK





*The International Freezone Association*  
*The New Renaissance of Beingness*  
*Preserve, Protect & Promote!*

# What is The International Freezone Association?

by Michael Moore, Australia

THE INTERNATIONAL Freezone Association or IFA was launched in June 2005. Actually the germ of the idea was started back before then in January 2004. I had spent 20 years out in the cold after a 10 year stint on staff in the Sea Organisation, having come to the conclusion that the Church was a failed entity after the demise of Ron Hubbard. I was stuck wondering how I was going to continue up the bridge until I became aware of the Freezone through the internet a couple of years or so ago. It was a delight to see that there were so many working and battling to keep the technology alive. I looked around, found no auditors in the area where I lived and decided, "Michael, if you wait for it to happen it never will. You are going to have to take responsibility yourself and get something done." So I then started up the Australian freezone group, FANZA, in a partly selfish move to get more auditors in Australia and in part an effort to bring together more people in this area who were dissatisfied with the church and see if we could get some auditing going and a real group set up.

## **Create a future**

From there I expanded my horizons and, looking at the state of play in the Freezone and the deteriorating state of the Church, formed the conclusion that, unless something was put into place to safeguard the tech and coordinate all the various groups and individuals in the Freezone it would also eventually dissipate as people got older and left. The technology, without an organised backup and support and just left in

the hands of a few, would, with the best will in the world, just wilt away.

I decided I did not want just some auditors around. I wanted the technology to be there in the next 50 years or so for when I come back

Then the seed of an idea started.

What was needed, I thought, was a clearly defined group that had its prime purpose maintaining and preserving the technology and ensuring its continued use. Also needed was an organisational support structure that actively assisted individuals and groups without infringing their personal liberties or ending up on the same punishment and duress track the Church of Scientology (C of S) seems determined to go down.

## **Structure**

The important issue here was the structure. How should it be constructed?

There were three possibilities, I thought:

A church or religion.

A company or business organisation

An independent free association of peoples.

I rejected the church option. It has been demonstrated that it is open to misuse and vulnerable to possible attack. It would also be in direct competition with the C of S and could cause conflicts with individuals. Were they Scientologists or not? In view of the C of S's current activities this is already a matter of confusion for some. Besides which, there was also the issue of restimulating past church experiences. No, too complicated.

We need something simpler, I thought.

A company or business organisation, although independent is also subject to possible attack. Any business organisation is subject to the laws of the country in which it is registered including the tax laws. In addition the C of S has made plain the frailty of having a business corporation in control of a church. A company or corporation can be subject to take overs and other unsavoury activities. It also suffers limitations on what it can do and is generally money motivated. That was out.

That left an association.

### Advantages of association

An Association, while not the optimum solution perhaps, certainly seemed the best one.

- It is non-profit making.
- It is not subject to take overs or the problems besetting corporations. It is not subject to tax or the tax implications are minimal (if registered in the right country).
- There are no religious complications to undergo and attacks, if it was done right, would be minimal. An association does not have the same difficulties as a religion does.
- It has guidelines on how to act or comport oneself.
- It would not restimulate past experiences within this field yet could provide similar support and some of the facilities needed by people with a common agreement.
- It is essentially based on an idea or purpose and so has a higher motivation level.

For the price of a nominal membership fee, associations can traditionally offer various facilities at reduced costs for members since there is no driving urge to create a profit but simply to invest its proceeds in itself and its members and expand on its ideals.

An association is a co-operation between people who agree on the principles of the association. It can also provide the sort of umbrella protection and support needed without too many demands upon its members and can carry forward the purposes for which it is constructed.

In short, an association would be ideal. People belong on their own determinism and the association is effective to the degree that its members participate, use and continue to support it.

In addition it is simplicity itself to set up, which suited me very well. If something is simple there is a good chance I can do it.

### Getting to work

So I set about constructing the IFA.

The backbone of the IFA is the Constitution. This lays out the ground rules. The boundaries in the game if you like. Here is delineated what the association and its members can and cannot do. This document protects the IFA, it strengthens it and binds it together. It is the agreement upon which the IFA is constructed. It is important to note that, although I set up and put in place the constitution document, many other experienced individuals in the Freezone gave much of their time with some valuable contributions and vital assistance, helping with the fine tuning, discovering loop holes and working on ways to close them. It is doubtful that the constitution would be as robust as it is today or the IFA would be as workable and effective as it is without those contributions.

### Purposes

The IFA has a number of purposes outlined. These purposes indicate the direction the IFA is travelling. The 3 Prime Purposes are:

- Preserve the exact technology and original workable philosophy of Lafayette Ron Hubbard for future use so it is available for all mankind.
- Protect the exact technology and original workable philosophy of Lafayette Ron Hubbard so it is not altered, diluted or changed in anyway but remains exactly as Lafayette Ron Hubbard issued it.
- Promote the exact technology and original workable philosophy of Lafayette Ron Hubbard so it may be known by all mankind.

Preserving the technology is vital. Ron Hubbard spent the best part of his life discovering, developing and laying out the technology to free beings and to lose it out of a sense of complacency would be the height of stupidity. First one must

put the technology there. This might be called the *be* part of the IFA.

Protecting the technology to ensure it is not changed or altered in anyway is vital. Actively working on monitoring the duplication, understanding and application of the technology is a very important part of the IFA. The more the technology is changed or altered the less effective it becomes. It is important that we keep this in mind for future generations (when we return!) This might be called the *doing* part.

And data is only as useful as it is applied. For any one of us to be free it's a truism that we *all* need to be free. This means promotion of the technology. Keeping it in a vault 'so it is safe' does not promote the technology. Spreading it far and wide does. This would be the *havingness* part.

### Sub-purposes

Further sub-purposes were also included to lend support to the above purposes and they are as follows:

Foster, promote and develop fellowship and mutual aid among the IFA members within the framework of the constitution.

Establish communication and understanding among the members of the IFA and members of other communities.

Promote and sponsor educational activities that alert and teach the general public about the exact technology and original workable philosophy of Lafayette Ron Hubbard.

Defend the IFA from any attempt to inhibit its existence and expansion from any quarter.

Assist in the defence of any of its members in the event of any unwarranted legal process to the detriment of the member on the basis of the member(s) exercising their legal religious right to practice the technology and original workable philosophy of Lafayette Ron Hubbard.

### Prime purposes

These three prime purposes then formed the motto of the IFA

Preserve,  
Protect,  
Promote

Pursuing and working on achieving these three purposes will ensure that the technology is available for future generations. I am a selfish person. I want to ensure that in 50 years time the technology will still be here and not lost in a welter of dimly remembered thoughts and altered technology to the point of no recognition.

Having set that up, the next step was to bore down in more detail and work on the actual steps necessary to ensure the purposes were carried out. This is an ongoing process and is mainly carried out with projects.

### Main projects

These projects have been set up to forward the purpose lines with projects ICs working exclusively on these areas. These are:

- **The Tech Research Project.** This enhances and fits in with preserving the tech Purpose and work here is being done to ensure the technology is being preserved for all time.
- **The Great Training Project.** Training is the key to the future. It is the key to protecting the technology as the more people that know, understand and apply the technology, the less chance there is of it being lost. Great emphasis is made on training people on the technology as part of this purpose.
- **The Link & Website Project.** This can best be described as Promote! This is getting the Freezone well known and thought of. It is getting the products out to the people. Producing more web sites and links so that the freezone presence on the net is increased. Getting the Freezone out of non-existence on this planet so people can find out that all is not lost and there *is* an alternative.

In addition, on the **web site**, one can find additional tools and facilities for members and non-members alike.

The IFA web site is not simply a showcase for the Freezone. It is a place one can go to find useful facilities and tools to assist one in the playing of the game and in forwarding the purposes of preserving, protecting and

promoting the priceless technology we have. Here is a list of some.

A list of Auditors and groups delivering the technology. These are members who are qualified auditors. There are various grades and levels.

A list of services relating to correction including:

Video Critiques by a Class XII,

Flub catch

FESing

Programming

And Ethics programming

An Org Board that shows the expansion of the IFA over the past year from 1 to 11 people including 2 Class VIII's and a Class XII as the Quality Control Officer.

Links to sources of Ron's technology

A Dispute Resolution Process set up

Definitions

FAQ

Many success stories

An extensive links page to the Freezone World

Special tributes to Ron and Mary Sue

And many other useful tools such as a currency converter, Web creation tools, web security information, word lister and much more. Other services are envisaged in the not too distant future.

There is also a free booklet available from the download page on the web site that describes the Freezone for new people. Also the latest online journal of the IFA, *Free Theta* which contains fascinating articles by past and current highly trained C/Ss and Auditors.

All this goes to enhance the three prime purposes and to forward the expansion of the freezone in general.

### Future

Ron said that a psychotic lives in the past, a neurotic lives in the present and a sane man lives in the future.

The future of Scientology™, and Ron's workable technology and applied philosophy lie in the Freezone. In the many, many groups, organisations and individuals who are head down, bottom up and pressing ahead with auditing,

training and generally keeping the freezone alive and well. They need support. They need to have somewhere to go where they know that Ron's Technology is being applied and is available. They need predictability. They need to know that for generations to come, the work will still be there and people will still have the opportunity of going free.

The International Freezone Association is a part of that. It is not just a web site or another group sticking its head up. It is here for the duration. It is the vanguard. It is the future. Come and join us!

Find out more at:

<http://internationalfreezone.net>

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## Editorial

WHEN *IVy* started in 1991 it was a Johnny come lately amongst "Free Zone" or Independent Scientology magazines. We were, so to speak, the descendent of a Danish magazine *Uafhængige Synspunkter* but there had previously been sent round a lot of duplicated letters ("Dane Tops" and one from David Mayo being probably the first, starting about 1983), and shortly after that magazines sprung up, amongst them one from Switzerland (*Comm Line*), one from England (*Reconnection*) and one from Edinburgh. Most notable and long lasting was the *Free Spirit* from the USA. *Free Spirit* (later called *Free Spirit Journal*) became *IVy*'s only "Free Zone" colleague (or competitor, if you are in a belligerent mood). It became more of an "alternative therapy" rather than a "Meta-Scientology" magazine, and in later years came out rather irregularly and appears to have stopped.

It began to feel lonely in the field of "alternate Scientology" magazines.

Therefore it was really joyful to see *Free Theta* spring out into "cyberspace" and then the "print" world. *Free Theta* is truly a magazine which complements *IVy*, for *IVy* concerns itself not only with Ron's legacy, but with its roots, and developments from it, and *Free Theta* stoutly aims to ensure the preservation of that legacy

Welcome to the universe, *Free Theta*.

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# RegularColumns

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## A World of IVy

by A Pelican, Antarctica

### Confusedstability

TAKING A NEW LOOK at “old hat” data from new angles can be rewarding.

Take, for example, a worm’s eye view of the the world, or a bird’s eye view.

The same goes for when somebody or something bothers you greatly; take a godlike compassionate viewpoint.

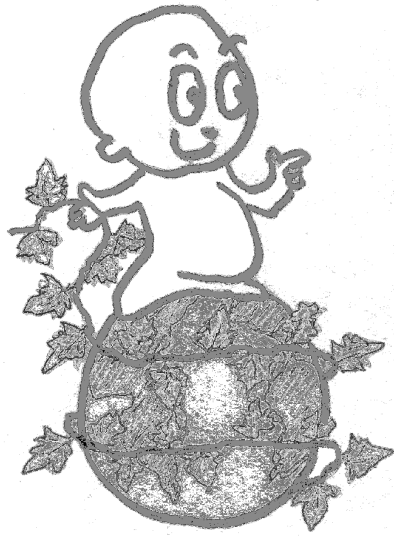
#### Psychological views

Perhaps you tend to look at conflicts and embarrassments by labelling them with some psychological term: Oediupus complex, paranoia, ARC break, service fac., misunderstood word, need for revenge, belongs to an “inferior race”, etc. Or perhaps you tend to look at many things as unsolveable messes.

#### Suggestion

How about looking at the things you run across as having roots in the confusion and stable data way of looking at things?

Rudimentary information on stable data and confusion is found at the beginning of Ron Hubbard’s book *Problems of Work*. ☒



Pelicans are apparently an endangered species, at least to judge by the response we have had to the announcement below. We are forced to accept all of the few attempts at authorship that come in!

Ed.

The funeral of the last known literary Pelican has taken place at Baffin Island in the middle of the Antarctic night. Cremation took place almost before the death and the ashes spread about the sea to insure that no one is able to trace the perpetrator of an enormous crime against animal rights.

TedEd.

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! ☒

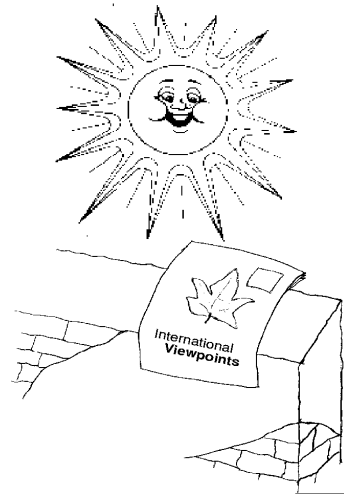
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## RegularColumn

**IVy on the Wall**

by Ken Urquhart, USA

**TheHeadacheHeadache** <sup>1</sup>

I OCCASIONALLY get headaches due to jaw problems or eye-glass problems. As such, the source is usually quite obvious and the handling easy.

If I get headaches at other times, it is always because either:

- (a) I'm not getting enough sleep;
- (b) I have a slight infection such as a cold (very rare); or
- (c) I have added something to my diet which affects me adversely in some tiny way that adds up over time to a chemical imbalance.

**Ask and it shall be given you**

If I have a continuing physical condition that bothers me, I almost always locate the source of it by asking my body. It seems to work best in the moments between half-waking in the morning and becoming fully awake. As, for me, it is almost always something that I eat, I ask the body, "What am I eating that's causing this \_\_\_\_\_ (whatever the body condition is)?"

If I'm willing at that moment for the answer to come, it will come as clear as a bell and without comm-lag.

Sometimes it's something I started eating regularly weeks before, (e.g., tiny amounts of black pepper), or something I ate recently that was slightly off (e.g., some soup I made a week before), or outrageous (e.g., full-fat ice-cream).

**Environment changes**

If the source of the physical condition is some change in my environment, such as new work in a place where something about the air conditioning, for example, disturbs my body, I can

usually spot the source and deal with what is going on. Once it was the air-conditioning in my car at the beginning of summer.

In a situation where I came to realize that a non-optimum situation had been going on for a while, and the source was not easily forthcoming through the foregoing, I would find a way to review what changes had taken place just before the onset of the condition — by figuring it out, by going to the meter, or by having someone else put me on the cans to see what would come up. Of course, in the latter case, the practitioner could do all sorts of assessments, canned or otherwise, to help pin-point what was going on just before the condition began.

I would also review my use or lack of use of vitamins and minerals and other supplements. As a last resort, I would go to a physical healer, and the regular physician would be at the end of my list.

**Diet**

As my own body seems to respond to changes in diet more quickly than to anything else, I long ago worked out a diet that suits my body nicely, and generally stick to it. I am very naughty about chocolate peppermint creams, though, and often about biscuits/cookies too. One of the

1 A friend mentioned to Ken that he had headaches, and we are happy to print Ken's reply here, *Ed*.

## RegularColumn— IVy ontheWall

tools I used in determining a good diet for my body was to eat nothing but brown rice and steamed veggies (mostly greens) for three days and then to add one other item (perhaps a new item that I wanted to check out) at a time. That way, any adverse reaction could be pin-pointed fairly quickly.

**Blood impurities**

My theory is that headaches, if not caused by masses connected to case, come from impurities in the blood; if the impurities are not due to internal failures such as in the kidneys or liver, then they come from something I put into my mouth and swallow. I don't forget that whatever comes into contact with my skin can be absorbed into the blood quite easily. So I don't wear certain materials and wash away any chemical treatment to the cloth before I wear it. I wash my clothes in detergent designed for sensitive skins, and I use similar toilet soap to wash and bathe the body.

I believe one cannot be too careful today about ingesting, breathing, drinking, or touching, and so on, any of the poisons that manufacturers surround us with (let alone Mother Nature).

**Physical healers**

With regard to physical healers, I am very impressed with what macrobiotic experts can do. I was on a fairly loose macrobiotic diet for several

years in the 90's, and am convinced it saved me from serious harm from an illness I picked up then but which was not diagnosed for six years but then was successfully treated with powerful antibiotics (Lyme disease<sup>1</sup>). It seems that my immune system was able to deal with the intruder well enough to prevent the heart and brain damage possible in such a long infection. At least, I *think* there is no brain damage, but how would I know? :)

I have also had very good results from homeopathic healing and from Shiatsu<sup>2</sup> massage. One of the most wonderful massages I ever had was from a little old Japanese lady who did Shiatsu by walking barefoot up and down my spine.

You can hardly go wrong with getting a good, non-aggressive massage even if only for inflow of something nice and soothing.

An excellently effective macrobiotic remedy for headaches (and for other things, including a sleepless night), is to put several drops of umi vinegar<sup>3</sup> in water and drink it.

Others have pointed out the importance of calcium and magnesium, and of getting enough water into the body every day.

Good luck in finding and handling the source of the situation.

Yours, K

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- 1 Lyme disease: Tick born bacterial disease identified in 1975, named for Old Lyme, Conn. It is caused by a SPIROCHETE, *Borrelea burgdorferi*, transmitted by TICKS. which pick it up in the blood of infected animals, mostly deer. .... Lyme disease has three stages ... from *Britannica Concise Encyclopedia, 2002*.
  - 2 shiatsu. See ACUPRESSURE, from *Britannica Concise Encyclopedia, 2002*. (I leave looking that up to the reader, *Ed.*)
  - 3 'Umi Vinegar' is the brine in which the Japanese have pickled umi plums (*author's note*).

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## Mark Jones Dead

Mark Jones, old time Scientologist, active in the first Saint Hill Briefing course, amongst the first Power Process auditors, and very active in the events in the early 1980s involving large departures from the Church of Scientology, and founder of the magazine *Free Spirit*, died recently. We will print an article on him in the next IVy

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## RegularColumn

GradesandOTlevelsseries—3

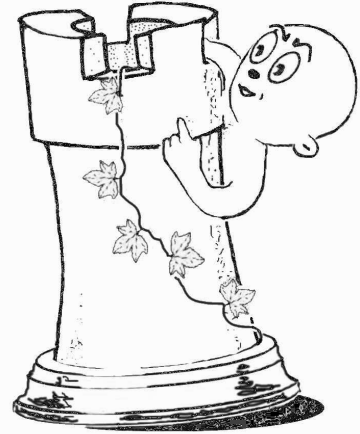
# IvyTower

by Rolf K, USA

## WhatHappenedtoSarge? <sup>1</sup>

Frank “Sarge” Gerbode was a primary figure in *The Advanced Ability Centers* that were established around the world in the early 1980s. Sarge was a medical doctor as well as a Class VI graduate from ASHO. Since he was a major player, together with David Mayo and Captain Bill Robertson, in forming what we now know as the Freezone we wanted to check up on his whereabouts and activities in present time.

Much coverage in *IVy* has been devoted to the schism between the now Freezone and the CoS in 1982. The leaders in the Freezone were undoubtedly Captain Bill Robertson in Europe and David Mayo in the USA. David Mayo initially (1982) formed his Advanced Ability Center in Santa Barbara, north of Los Angeles. In 1984 his activity got a big boost from a mission holder in Palo Alto, California. The mission holder’s name was Frank A. Gerbode, called Sarge amongst friends. Besides being a mission holder, Dr. Gerbode was a medical doctor and a qualified psychiatrist and, as mentioned above, a Class VI auditor. He belonged to a wealthy family. Sarge fitted well the stereotype of “the enemy” that Ron loved to hate. It came to a long fight between Gerbode/Mayo and RTC and OSA. RTC and OSA were probably secretly delighted that their “enemies” were a “squirrel” and a qualified psychiatrist. However, Dr. Gerbode’s ambition, as will be documented later, was not to fight the CoS or its new regime, but simply to be free to find truth about Man and the mind. But let’s first



look at Dr. Gerbode’s academic credentials which are quite impressive — as well as unique among scientologists of his time. Here is a short academic bio quoted from his website<sup>2</sup>:

Dr. Gerbode is an Honors graduate of Stanford University who later pursued graduate studies in philosophy at Cambridge University in England. He received his medical degree from Yale University, and completed a psychiatric residency at Stanford University Medical Center in the early 1970’s. Gerbode is the author of numerous papers and articles, which have been published in the *Journal of Neurochemistry*, the *International Journal of Neuropharmacology*, the *Journal of Rational Emotive and Cognitive Behavioral Therapy*, *IRM Newsletter*, *Journal of Metapsychology*, and elsewhere. He teaches and lectures internationally, and is the author of *Beyond Psychology. An Introduction to Metapsychology*, published in 1988.

### The Establishment of AAC

After David Mayo was ousted as Senior C/S International of CoS and then forced to leave

1 The article was submitted to Sarge, who wrote: “This article, I found, gives an excellent summary of where I am at”.

2 [www.TIR.org](http://www.TIR.org), main website for Traumatic Incident Reduction and Metapsychology.

## RegularColumn— IVyTower

the Church in 1982 he established his Advanced Ability Center that delivered services such as auditing and training. The services were based on Ron Hubbard's writings as well as some writings by Mayo himself. In 1984 he was contacted by Gerbode. Dr. Gerbode had as mission holder had his own troubles with CoS when RTC cannibalized the mission network around this time. Gerbode closed the Scientology Mission and in its place he opened an independent Advanced Ability Center, incorporated as Church of Universal Truth (CUT). It was legally a different entity from Mayo's. Mayo's AAC was incorporated under the name Church of the New Civilization (CNC). To the public they appeared as one entity, however. David Mayo was the technical wizard and the known face of the Centers while Gerbode gave the activity credibility in relation to authorities and later academia. He also backed the Centers financially as he took care of considerable legal expenses.

The establishment of the AAC network was from its outset vigorously contested by the CoS and David Miscavige, CoS' leader. It resulted in a lengthy and expensive legal battle beyond any sanity. It cost Dr. Gerbode a great deal of his own money in legal expenses and the battle didn't end with the closing of the AAC around 1985. It continued as a personal vendetta against Gerbode and Mayo's joint venture of 1986, Applied Metapsychology and its offices and organizations.

After the CoS was able to force a closing of the AAC network, Gerbode and Mayo decided not to directly compete with the CoS but instead to develop and market the tech within "the establishment", meaning giving the tech more credibility and respectability in academia and established psychology and psychotherapy. In June 1994, a settlement with the CoS was finally struck. They each went their separate ways, and there was peace in the valley. This settlement is sealed [secret. Ed.]. An account of

what it entails is however well expressed by Dr. Gerbode in a posting to the web:

June 12, 1994

Dear Homer,

At last I can come out of the closet, now that the war appears to be over. Could you post this to [Internet newsgroups] a.r.s and a.c.t for me? Also, if you like, to Clear-List, etc. Hope all is going well for you. I'm feeling much better, following my TOS-ectomy. Love, Sarge

"I've been reading and enjoying your postings for some months now, but have been reluctant to post anything, because I was heavily engaged in settlement talks with TOS ('The Old School', my term for the C of S), and I didn't want to complicate matters. But after many hours of personal discussions with David Miscavige and more hours of discussions with their lawyers and paralegals, much of which contained a fair amount of Sturm und Drang<sup>1</sup>, I finally, as of 3 June 94, reached a mutually satisfactory settlement agreement with TOS, on behalf of myself, the Institute for Research in Metapsychology (IRM) and the Center for Applied Metapsychology (CAM). As is the case with most or all TOS settlements, the terms of the settlement are confidential.

"The bottom line is that the war is over, thank God! It has been ten years of picketing, plants, embarrassment, and detectives, ten years of massive legal expenses, when all I really ever wanted to do was to discover the secrets of the universe and find and implement new and better ways of helping people. I never wanted to get into anti-scientology mode in the first place, because I think I understand all too well the way of thinking that engenders TOS's actions, having engaged in that way of thinking myself for quite a few years.

1 "Sturm und Drang", here: heated and passionate discussions.

## RegularColumn— IVyTower

“And since I think that I am basically good, I can extend that same principle to them (and to everyone else). But I was being forced into attack mode simply to defend myself. Now it appears I can leave that behind me, and I’m happy about that, because I really don’t have the temperament to be an effective warrior.

“A few weeks ago, I put forward a query on [internet newsgroups] a.r.s and a.c.t concerning TOS’s record of keeping or not keeping settlement agreements. No one came up with a clear-cut case where, after having settled with someone, they continued to attack. So I’m reasonably confident that this agreement will hold. If it doesn’t, I shall have no choice but to get back into fighting mode, a prospect that displeases me greatly but one that I am willing to confront if need be, because then it will be a matter of survival for myself and for the whole metapsychology network. But I don’t think TOS wants that to happen any more than I do.

“The main point on which the agreement was forged is that Metapsychology is a separate subject from Scientology, and the more the differences are emphasized, the better both sides like it. Part of what has helped us are the terminological changes we have made, as well as the way the subject of Metapsychology has evolved away from TOS theory and methodology over the years, and will continue to evolve further. We plan to make a few more changes in terminology and phraseology right away to further distance ourselves. We don’t want to put ourselves in the same ecological niche as TOS by claiming to deliver the same stuff and by inviting scientologists to partake of our wares as a cheaper alternative to TOS. Not only would that be a major button for TOS, but also it would be an extreme form of false advertising. We do not use any TOS upper level materials (we have some of our own and are developing more; none of them are or will be confidential), and the materials we do use are substantially different from theirs and, as I have said, are evolving in the direction of further differences.

“So now we can forget about the past and get on with what we have wanted to do all the time: provide an accessible, respectable, and affordable helping methodology. We have a pretty complete set of training materials, most of which are in their third editions, so most of the bugs have been worked out. We have made substantial inroads into the mainstream, particularly with Traumatic Incident Reduction (TIR), which is becoming recognized as a hot, new method for handling Post-Traumatic Stress Disorder (PTSD).

“This is a growing, evolving subject, and now that our attention can come off the legal garbage, I am very much looking forward to seeing in what direction our explorations will take us.

[Signed] Sarge Gerbode”

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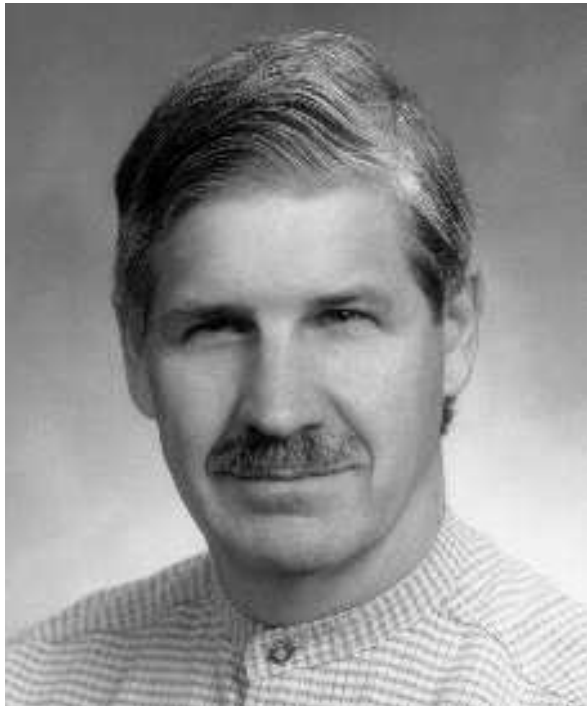
### Applied Metapsychology

The stage was thus clearly set. Gerbode and Mayo were parting completely from the use of Ron Hubbard’s copyrighted writings and the CoS. In addition they no longer wanted to be considered part of Free Scientology or the Freezone. Dr. Gerbode’s academic background gave him credentials in established psychology, and he has marketed the tech in that frame of reference. If you search newsgroups on the web (via Google) you will find many learned discussions between Dr. Gerbode and colleagues of his profession. Dr. Gerbode wrote his introductory book, *Beyond Psychology. An Introduction to Metapsychology*, published in 1988 and currently in its 3rd edition, and Gerbode and his colleagues wrote their own training materials using terminology that has a “psychology feel” to it.

The term ‘Metapsychology’ was first used by Sigmund Freud in 1896 and again as the subject of a book by Freud, published 1915, and containing a series of papers of his. Gerbode calls the technology connected to his subject “Applied Metapsychology”, and under that label you will find many, many elements of Ron’s tech for lower grades and engram running (Dianetics).

## RegularColumn— IVyTower

After Mayo was forced to close his AAC operation in 1985 the battle between CoS and Gerbode/Mayo continued. OSA seemed to have an endless imagination when it came to dirty tricks and harassment, including reporting to authorities that Mayo was a drug dealer, and that he was “practicing Scientology without a license”. They had the police arrest him in the Dominican Republic, where he lived at the time, and the police held him for several days until the charges were dropped because they were proven false. When it came to court actions, the battles continued. Most of it was settled with the June 1994 sealed settlement, but there were still pending appeals on copyright questions in 1996



Sarge Gerbode

according to a rare post of David Mayo to the web. The whole legal battle had cost between 3-4 million dollars to defend and probably much more for the CoS to pursue.

This whole battle seems rather pointless from a rational standpoint, as one of LRHs declared goals was to reform mental health, and who would be better qualified to make inroads into that pursuit than Dr. Gerbode?

In 1986, Dr. Gerbode founded the Institute for Applied Metapsychology (IAM — originally Institute for Research in Metapsychology — IRM) in his home town of Palo Alto<sup>1</sup> in the San Francisco Bay area. Together with his colleagues, he wrote up training materials covering the grades and Traumatic Incident Reduction (TIR, for short), a technique of incident running similar to Hubbard’s Dianetics. TIR has since received considerable recognition among university trained psychologists and has been accepted as a course in the psychology department of Florida State University. Dr. Gerbode and other leading members of Applied Metapsychology give seminars in TIR around the world and are invited to speak about it to groups that are involved in treating so-called “Post Traumatic Stress Disorder” (PTSD). PTSD survivors include military veterans, battered women, people that have been subject to natural disasters, etc. Several writers have published books on the subject, including Gerald French, Victor and Marian Volkman and others. On the TIR website you will find a list of practitioners. Many of these have academic background and credentials. One that caught my eye was Otto Roos, a Dutchman and an early Class XII on Apollo, who now apparently practices Applied Metapsychology in New Zealand.

Here is a short description of Metapsychology. It is mainly from the website of Aerial

<sup>1</sup> Palo Alto is in the heart of “Silicon Valley”, unofficial world capital of the computer industry.

## RegularColumn— IVyTower

Long, Personal Growth and Trauma Consultant<sup>1</sup>:

You, the person, are perfect and whole. You are not a thing. You are not your house, your car, your body, your emotions or your thoughts! These things are a part of your environment and you can change your environment. Metapsychology is different from psychology in that psychology deals with mental diagnosis and disorders, follows the medical model, and considers the mind and brain to be the source of consciousness in human beings. Psychology is defined by the *Oxford English Dictionary* as “the scientific study of the human mind and its functions, especially those affecting behavior in a given context”, whereas, metapsychology views the mind as external to consciousness, or spirit, and therefore a part of the person’s environment, not the person him/herself. Applied Metapsychology was developed for personal growth, not mental disorders, and relies on the client as the authority of their worlds.

However in the process of helping someone with their personal growth, many times the symptoms of some mental disorders will disappear.

The principal developer of Metapsychology is Dr. Frank Gerbode, psychiatrist, philosopher, and author of the book *Beyond Psychology, An Introduction to Metapsychology*. He also founded the Institute for Research in Metapsychology during the 1980s that has since grown into a world wide organization called Applied Metapsychology International with headquarters located in Ann Arbor, Michigan. He considers himself to be retired but is alive and well, and remains active in his organization (AMI). The organization mainly engages in research and training activities and maintains a list of certified practitioners.

I [Aeriel Long] was fortunate enough to have done my internship at the inception of the Institute for Research in Metapsychology and to have participated in the research and development of these powerful, person-centered procedures. The Institute developed an entire “Curriculum” for personal growth called Applied Metapsychology. The Curriculum is divided into two parts, the General Curriculum and the Core Curriculum. Each of these parts has sections that allow the client to proceed at a comfortable and systematic pace. The following is the Applied Metapsychology Curriculum.

Prior to beginning the Curriculum, the viewer will usually require some Life Stress Reduction (LSR). Anyone who has decided to embark on the journey of self-discovery usually has concerns and issues of immediate importance, requiring a very individual, tailored approach. LSR is designed to help clear away problems, issues and concerns on which the individual’s attention is currently focused. LSR will restore a resurgence of interest in life, while it also prepares the viewer for the Curriculum.

### General Curriculum

**Help And Control:** This section is critical to personal individual’s ability to give and receive help and to better control their lives and to accept control from others.

**Memory Enhancement:** Increasing the ability to recall past pleasant experiences—raises awareness of perceptions and builds tolerance for looking at unpleasant experiences.

**Communication:** Emotional issues relating to communication with others are cleared in this section. It increases the ability to communicate with anyone on any subject and the ability to be comfortable with any communication between others.

<sup>1</sup> From her website: <http://www.aerialong.com>. The article was sent to Dr. Gerbode before publishing; changes/updates he wanted is the reason for this not being a direct quote from the website.

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RegularColumn— IVyTower

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**Resolution:** When an individual tries to make problems go away instead of confronting them head on, the problem is never actually resolved. This section, which enables viewers to discover the difference between a solution and a resolution, provides the key to breaking this vicious cycle and the ability to recognize the source of problems and to resolve them.

**Reconciliation:** This section increases the ability to forgive and be at peace. It restores integrity and personal power that has been inhibited by guilt, justification, blame, and fear of harming others.

**Resilience:** Inspection of unwanted or unexpected departures from expectations in life results in freedom from upsetting changes and quick recovery from their effects. The end result of this process is an increase of resilience, when faced with upsets of life.

**TIR Completion:** After finishing the other sections of the curriculum, the individual is more able to confront any traumatic incidents that have strongly affected their lives. The goal of this section is to discover and dissipate the root traumas that hold hidden influences that get triggered. These hidden influences cause the individual to react emotionally, mentally, and physically to situations instead of having choice. This section rids the individual of symptoms associated with the trauma, rehabilitates awareness, and creates a well and happy person.

**Rightness:** One would think that a well and happy person would be the end of a one's personal growth. However, now that the individual's ability and awareness have increased they are more able to look at the false information, misunderstandings, and "fixed ideas" that are preventing them from moving forward in areas of their life and to do new things.

**Core Curriculum**

After having addressed the sections in the General Curriculum, the individual then

moves on to the Core Curriculum. If the issues in the General Curriculum are not sorted out and resolved, it will be difficult for the individual to do the procedures contained in the Core Curriculum. Here issues are addressed that have traditionally been in the province of spiritual disciplines. The Core Curriculum provides the opportunity for the client to separate from their own mental constructs and actualize their full potential by resolving internal conflicts of high level goals and identities and address universes or identities mistakenly thought of as one's own.

The goal of the Metapsychology Curriculum is to bring about increased awareness, personal freedom, peace, and joy. Ultimately it is to uncover ones true self, whether one calls this goal the attainment of sanity, enlightenment, happiness, wisdom, or salvation

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As you probably can see, it seems to be similar to the lower grades of Scientology. In this lineup you handle Traumatic Incident Reduction (Engrams) before the Rightness Level (grade four and service facsimiles). Omitted are the Drug and Purification Rundowns. Another near omission in Metapsychology is ethics. Ethics conditions (non-existence and above) are introduced as "Success Levels" but not in the sense that you can be "sent to ethics" to handle something; and the lower conditions are not included. Since it does not seem that the CoS has a good grip on how to use ethics in a rational manner the pendulum is still swinging between ethics and no ethics, in my opinion, and obviously only a few individual practitioners in this field have found the right balance.

**Core Curriculum**

What is called the Core Curriculum above best parallels in Applied Metapsychology what are the OT levels in Church of Scientology, though in form and content, the two are not very similar. These are not held confidential, but are on the other hand only made available in printed form once you enroll. We have however an account for general information from a



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RegularColumn— IVyTower

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person knowledgeable in this<sup>1</sup>. We quote from his description below. It has been gently edited to be easier to read by our IVy subscribers; mainly we have replaced new difficult words. Any comments added are in square brackets []. Here is the account:

“The Core Curriculum addresses issues that are similar to those taken up in the OT Levels (New OT I-VIII), as well as handling the stuff addressed in “the Alternate Route to Clear” (R6EW, Clearing Course, Sunshine Rundown). It’s just handled in a “generic” manner. Instead of looking for particular incidents, such as implants, or particular entities (beings), one handles the charge in that area as it becomes available. This can be GPMs, including any implants that came to view, as well as “other beings”, including any particular beings mentioned in the scio bridge. But this auditing is done without searching for particular beings/entities, as that violates basic C/Sing tech; you audit the PC in front of you [or yourself in Solo auditing]. You don’t bypass case looking for, or chasing, particular incidents or beings! You do not search for “birth engrams” nor search for “attempted abortion engrams”. And you do not search out other, more hotly contested and specific incidents [such as the OT III incident]; all such actions are considered to violate C/Sing basics. One audits the incidents that the PC has and can access, rather than telling PCs what they have and then auditing what they can find regarding the level.

This means that those areas are handled in two sections: “Unstacking” and “Individuation”.

“Unstacking” handles all “stacks”, the term used for GPMs — whether implanted [implant GPMs, such as OT II and Clearing Course materials] or self-generated by the being [called Actual GPMs in LRH’s materials].

“Individuation” handles any charge related to beings that are either projected by the pre-OT [such as valences and entities without individual life], or exist independently and plague the pre-OT [referred to as BT’s and Clusters in Scio].

I don’t see anything in the Church’s OT Level line-up which handles anything more than these sections, even if the Church breaks it up into about 12 different actions (when you include the alternate route to clear), rather than two. I have it on good authority, from a person who has completed both the full bridge as issued by the Church, and the full Core Curriculum as issued by Metapsychology, that the Core Curriculum handles everything that the Church handles, without the endless grind on OTVII often encountered in the Church, and does so without the evaluation and indoctrination, directly or indirectly, in the Church’s presentation.

This makes the Metapsychology presentation look very different, and it doesn’t have the space opera appearance, but it is no less of a spiritual handling!

The Church hasn’t issued any “Actual OT levels”, other than OT VIII, which was released after Hubbard’s death, and is highly suspect in my opinion, as it seems to be nothing more than valence-splitting revisited, which means it would be handled in the Core Curriculum of Metapsychology as well.

While the Church, at one point, had the “Old OT Levels”, which seemed largely to be about exteriorization and intention drilling, these are no longer in use, and never produced (stably) the gains that were anticipated, although they are certainly therapeutic!

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So much for the explanation we have gotten for this article of the upper levels or Core Curriculum. An auditor in the Freezone,[the auditor is

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1 from email interview with Kevin Brady. He stresses he is a student and not an expert. The whole article was however reviewed for accuracy by Dr. Gerbode before publishing.

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 RegularColumn— IVyTower
 

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'Maggi' a class V graduate auditor of North Carolina] who has first-hand knowledge of Metapsychology was less enthusiastic. She stated:

My experience with MP was this: the processes don't have the same impact for a couple of reasons. It does not seek to make an OT. It makes a person better and happier in this universe. MP was not designed as spiritual enlightenment but rather as a therapy for present time earth problems and conditions. Admittedly it is better than any other psychology out there. But it does ignore ethics all together at the lower end and runs OT levels together with the lower bridge (leaving out a lot of important and pertinent stuff, believe me). The writer [actually two main writers: Frank Gerbode and David Mayo] just believed that what he left out was not important because it was not important in his universe. One of the main claims by ex-church auditors is that not everyone has an OT3 case so not everyone needs to run it. This is pure misunderstanding. If you have an earth body you have an OT3 case. I don't care if it is your first time on earth and you are from the far reaches of some far reaching galaxy. Wonder what was not understood about this by some people who read the OT3 data and ran it? And whether you believe in OT3 or not is not important. What is important is that everyone who runs it, who is ready for it (not quickied up the bridge and overwhelmed) and completes it, does it correctly, etc. has the hugest wins you can imagine."

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As you can see, she is mainly talking about the Core Curriculum. On especially OT3 she had huge wins she wouldn't miss for the world.

We have been told research is continuously being done. Unofficially Metapsychology is currently researching a higher level, which is tentatively called "Aspects". We are further told it has something to do with "big splitter" style incidents, much like the Pilot ran into in his research: big beings long ago being split into

many smaller beings. Why, when, how this is addressed, and what happens to the other "aspects", if they are animating other bodies, is not known to us. This is all in an experimental stage and no word on if or when it will be codified and generally released. At this stage it is a research project for a selected few who have finished the Core Curriculum and are qualified for this project.

Metapsychology is clearly not presented as a church or religion. Instead, it is organized more as a network of individual practitioners, as has been traditional in Yoga, psychoanalysis and other therapies and self-improvement movements. Gerbode's book, *Beyond Psychology*, is a philosophical book with many references to other philosophical and psychological writers. His professional experience with Scientology processing is duly mentioned but so also is the fact that the subject of metapsychology has evolved considerably from its original form.

Obviously followers of "The Old School" of L. Ron Hubbard's standard tech (including the author of this article) may not necessarily be tempted to go into MP, but our take on all this is that we can all feel a little better and freer now that, for close to 20 years, MP and Dr. Gerbode have been actually getting the main principles out there and gaining the support of academia. Gerbode is certainly doing his fellow man a service, not only by getting these basic principles out there and used but also by allowing them to be scrutinized, researched and debated as academics love to do. After all, it takes more than one man, regardless how great or trail blazing he is, to create a new reality. It takes more than "It is so because I say so". Most auditors do their own observations and validity checks of the tech in session, but that stays with the auditor. To gain any kind of wider support and actual influence on society as such, one has to allow open debate and individual research projects to occur. Also, it may even lead to new discoveries and workable processes. This may not be the shortest way to individual results, but we believe it is the obvious way to wider results in mainstream society. ☒

*Grades and OT levels series—4*

# Beyond Bridges

by Flemming Funch, France

I WAS ASKED TO WRITE an update on how I see the Bridge nowadays. Which maybe could be interesting in that I've written a good deal about it in the past. Particularly I've written things and made charts that laid out a bridge of a somewhat bigger scope than what we maybe were used to. So where does that leave me today?

The trouble is that for years, since I wrote those things, the subject of The Bridge has had rather little meaning for me. I haven't had one, and I haven't applied one to my clients. A bridge, that is. That's a rather mixed blessing.

## A game

It was a game. The concept of The Bridge made it quite clear what one was playing and what the rules were. One had an idea of a glorious goal, even though it was somewhat fuzzy what it really was. It was fabulous and inspiring, nevertheless. OT, Operating Thetan, Full Cause over All Dynamics, or however we expressed it. Most people couldn't really say what exactly that was, other than in very abstract terms. Does that mean you'd have full recall of your full existence, and you'd communicate by telepathy, and you could move around freely without your body. Most people expected something like that, and largely ignored that it wasn't entirely what people were getting.

All we knew for sure was that it was better than where we were. It was something bigger, better, and more. And that the game was structured as a sequence of steps made it relatively easy to play.

Oh, one had to move some obstacles to be able to sign up for those levels, and spend some time and money, but there was little doubt about what one had to do. Which was a very comfortable feeling. Things are gonna get better, and I know how.

## My bridge

My own bridge evaporated after I did the Ron's Org OT16. Oh, there were more things I could have done. But somehow I had that pegged as the point when the bridge was done. Caselessness.

And, well, I don't have any big complaint about what I did to get there. Actually, to tell the truth, there are many things I would have organized a little differently, and actions that had undesirable side-effects. But I also got a lot out of it. I also got into quite a bit of a crisis after I was done with it: Both good and bad.

## Free creativity

I suddenly had a lot of free creativity to write and communicate and think for myself, as I no longer was following anybody else's program. Suddenly I granted myself the right to look for myself, and make it up on my own. At the same time I had to recognize that I was still here, doing roughly the same things. I wasn't walking through walls and levitating objects. I wasn't even much smarter.

For that matter, it was as if I were at the starting point, rather than the end point. I started feeling quite humble about my existence here in a big mysterious universe that I didn't really have terribly much control over.

To cut a long story short, the concept of The Bridge wasn't any big part of my life from that point on. Oh, I wrote a bunch of things, trying to fit it into a bigger scheme, trying to make sense out of what it really is, and what more we can do. But ultimately I just stopped using it.

## Clients

I also got very busy working with clients, and structuring techniques that worked well with them. Mostly I concentrated on people off the street, i.e. I had no interest in Scientologists, but I loved working with people who wanted to

change and who were open to it. And I became quite a miracle worker in doing so.

My materials didn't mention any bridge. However, I did have a sequence of modules, which you could compare to grades. All of which I have used with good success, but I never sold anybody a bridge.

But I just realized something recently, and more so as I'm writing this. You know, most people who still consider themselves scientologists would have a not too high opinion about what I was doing, i.e. dealing with new people. Some kind of expanded life repair. And even though many people have liked what I've written, they often couldn't really find the meat in the techniques. I mean, they weren't really dangerous and mysterious and there didn't seem to be any advanced levels or anything, so they couldn't quite perceive it as anything really hardcore and valuable.

### **Addressing the client as cause**

Despite that I tended to get better results, and faster, compared to the traditional approaches. The thing I'm realizing is that I stopped catering to people who weren't, shall we say, clear. OK, maybe that's confusing, so let me put it a little differently.

I organized my approaches to address people as being cause. That is, I assume that people are already cause. They create their own circumstances. They can change their mind about things in no time at all, and create different circumstances. They might need a little bit of help to notice that, but most people catch on quite quickly. And I proceed to help them create a reality which they prefer to the one they have.

One of the definitions of a clear is essentially somebody who knows they're doing it. They know they're cause over their own mind. There might be lots of things they haven't mastered in life, but they know it is themselves doing it, and they know it can change.

That makes all the difference. The funny part is that almost anybody who'd come to see me would quite readily realize that. Might take them one session, but rarely more. And after that it is simply a matter of focusing on whatever they'd want to change, and then we work together on changing it. And the less funny part

is that the few Scientologists who would come to see me typically would not be willing to see it that simply. Rather they'd carry around a complex mental construct explaining how it is really very complicated, but they can't be cause right now. Because they have entities, or something happened at some point in the past, or they haven't done OT40 or they have implants, or somebody has counter-intentions or something. Now, it didn't really matter if they had attested clear or OT something, it typically was the same story.

### **Typical Scientologists**

OK, I'm over-generalizing. It wasn't always like that. But it was enough to make me very bored with dealing with people who were Scientologists and who were looking for the bridge. Because they generally were unwilling to be cause. Which is a bit paradoxical. So, a "normal" person might come in and lay out some kind of issue they'd like resolved. And typically, in a couple of sessions, we have it worked out and changed, and they're cause over it. Or a scientologist would come in and tell me about wanting to do their next level, but being unable to tell me what they actually want to improve. And if I manage to wrestle something out of them, they'd usually insist that it would be impossible to change now because that belongs on such and such a level.

You see, the trouble with the concept of The Bridge, however motivating and energizing it is, is that it convinces you that you are effect, and you're only allowed to become cause again in carefully allotted steps, and you're not allowed to be cause in areas you haven't attested to. OK, it doesn't entirely say that anywhere, but that's the unspoken belief system that goes along with it. The Bridge is sort of a long haul digging away of stuff, in a linear sequence of steps, and you can't skip any steps, or you're cheating. Thus it became a rather upside-down world for me. Where people could come in from the street, and I could address them as cause and run OT stuff on them, and it worked great. And "OTs" would come in and they'd only want me to run some robotic repetitive commands on them, because they want to be the effect of the next level. I got so used to working just with the people who would change readily that I started

forgetting that it doesn't work like that for everybody.

### Are you cause or not?

I was in California where the idea that you're cause over your own reality comes quite natural to many people, as it is a popular new age concept. But I must admit, there actually are people who have a hard time with it. The reason I didn't see any of them is that they generally wouldn't ever voluntarily sign up for sessions. They wouldn't respond to somebody who says he can help them change their reality. So, either somebody has to corner them and insist that they get some kind of processing, or somebody has to sell them a *Bridge*. A bridge which tells them they're currently effect (they can agree with that), and which outlines a series of steps for getting somewhere else. They don't have to be responsible for very much, they just have to take the next step, and be the recipient of whatever it offers. So, you need a bridge if you can't do it yourself, and you don't know you could do it yourself, and you aren't able to admit it is you doing it. Like you need to buy a diet plan that gives you a box of things to eat every day, if you can't yourself take responsibility for eating the right things. Or how you need to go to AA (Alcoholics Anonymous) meetings to not drink. Instead of just not drinking, if that's what you want. It is you doing it either way, but the more convoluted way might better fool you into thinking otherwise.

Which might indeed be what ends up making you able to do what you want. The clever sleight-of-hand thing that is part of most games, which allow you to experience being effect. But is that a good strategy to use for helping people become able and responsible and sane? That's not out of the question. However it is not entirely a good strategy for making people cause, "cause" as in embracing one's own role in what happens, and actively carrying it out. Because you have to agree to not be cause in order to play that game of being taken from effect to cause. You have to agree all the way, until the game is over.

### Cause = end of bridge

So the strategy has a rather limited lifespan. Where such a game makes sense is really only from the point of thinking oneself being effect to the point of realizing one is cause. Which might

be very short. It might take half an hour. Or it might be a difficult thing to realize, and it might take months. But it is a bridge from effect to cause. Once you realize you are cause, you're over the bridge, and that kind of bridge is no longer useful. Now, Clear could be defined as more than that.

Like that you've gotten an all-around cleanup and you're a sane and well-functioning human being who takes rational decisions all the time. That's very worthwhile. But it needs to be distinguished from that particular realization which is what was called the Clear Cognition. Which used to be secret, to avoid people just parroting the wording of it and pass themselves off as Clear. Not too much danger in that, as it isn't just the words. The state of Clear, in the form of the realization that it is *you* doing it, is probably the most finite thing that came out of scientology. Either you have it or you don't have it. It is fairly unmistakable. And if somebody doesn't have it, it is very hard to explain to them. It is not something you can be persuaded to have.

Ultimately you will only change by changing your mind, i.e. you have a consideration and you change it to another consideration. If you don't believe that, or you don't understand that, then you need a bridge. The bridge would be a series of steps that would trick you into getting it. For it to work well, it needs to be defined in terms that do make sense to you. So, for example, you can be sold the idea that you have a lot of charge, and that going through certain repetitive steps gradually will remove that charge. You can be sold the idea that what's wrong with you is these incidents that happened to you, or these overts, or these service facts. And that somebody will find them for you and remove them, and you'll be better off for it. You need a bridge to get around yourself. Or across yourself. To the realization that you're really there. But the moment you realize that you essentially are just changing your mind, then you're done. Oh, not done with changing, and not done with becoming a better human, or a better spiritual being. Just done with the game of hiding from yourself who's doing it. How about OT? Well, let me just mention that I don't really use words like Clear or OT any longer.

## Having, Doing or Being

I don't particularly speak scientologese, other than at times like these, where it is a framework we share, with which I possibly best might explain things. Anyway, how about the bridge after the point when you realize you're mocking it up? Let me go back to stuff I've said in the past about what a bridge might be. The levels up to Clear, including grades, would be about stuff one *has*. One has charge and case and engrams and service facts. That makes sense when one's reality is exactly that. That it isn't something one is doing, it isn't something one is being, it isn't ME. It is just my overts that make me do it. So when that is what one believes, it makes sense to structure a bridge that consists of gradually shovelling away layers of junk one has, which one doesn't want to have.

But at some point you have to realize that it is something you're doing. After which it no longer makes sense to shovel junk off of you. If one doesn't like what one is doing, the obvious thing is to find out what exactly it is one is doing, and to start doing something else that one likes better. And if one does like what one is doing, it is about going out into life and doing it, and learning to do it better.

Maybe you need to practice, maybe you need to study, maybe you need to get results. All of that could very well be called "Operating". It wouldn't be a bridge in the same sense. One can very well lay out steps, but they would be the steps you choose to do, rather than the steps of what is done to you. Which is a totally different thing, so it would be confusing to pretend that it is just a continuation. And misleading to pretend that somebody else will be able to tell you what it is you're supposed to do. If you're trying to master a certain subject, you might well choose to follow a gradient in that direction, which somebody who previously mastered it will have laid out. If you want to be a great telepath, find a great telepath and study with him. But if you want to be a master juggler, it will be an entirely different path you'd want to follow. If you're doing that well, you're living life in the moment and it is worthwhile. That contrasts with the person who's still on the bridge towards realizing that he actually can do stuff, towards realizing he can move beyond his mental images. When one goes beyond that, life

is more lived on the outside. And I could say a lot of things about the trouble one can get in by mistaking these various bands for each other. Such as thinking you need to keep finding some more, weirder stuff in your head to get rid of, when really you should get out and make things happen in life.

## More introverted

There are many supposed paths to OT which just make you more introverted and more weird. To a large degree because you keep following the same path, which pre-supposes you're effect, not cause. It would probably make things easier to stop regarding such things as a bridge you must follow. Anyway, does something come after the doing? I'm not sure it makes sense to structure it as several bands after each other, like a bridge. Might just confuse things. But, obviously, we can guess that BEING would be a good third range of things. That's probably where you realize that it is all just something you're *being*. To change anything, there's no need to *do* anything. You just become whatever else it is you imagine. To be able to do that, you need to let go of any attachment to what beingnesses you might have, and any attachment to what you do. Like some kind of enlightened master who has transcended earthly existence, and who possibly can do some miraculous feats if he's in the mood. How do you get there? Well, certainly not by removing charge from your case. It is probably a better bet to assume you'd need to pass through the *doing* band and master that, before you might start knowing how to *be* whatever you want. I don't actually think it is linear like that, but it gives a hint of what is what, and the scope and difficulty of doing that. Or, maybe better, let me say that you can start right now, and there's nothing you have to *HAVE* or *DO*. It is just important to realize how it is an entirely different thing from having case or not, or doing good things or not.

## Bridge to full knowledge

One way or another, where you're headed is the full knowledge and expression of who and what you actually are. Beyond all the who's and what's. The truth of the matter is that you could never be anything less, and you never have been. It is all just misunderstandings and games you play with yourself. At many levels.

And whenever you truly don't get it at one level or another, you might need a bridge, which you can walk across, only to find, once again that it is you who's on the other side. You only need a bridge if you can't see the other side.

The nice thing about a bridge is that it starts where you think you are. It is right in front of you. You step out on it, and it just seems like a continuation of the ground you were standing on. And you keep walking, and it seems very continuous, and you just concentrate on having good footing on the bridge, and taking one step after another.

Sooner or later you end up on the other side, without quite having noticed. And you suddenly can look around and realize that you're somewhere else. Somewhere you might not otherwise have gone, because you didn't see it.

But you saw the bridge and walked on it, and now you're here. But now that you're here, you realize the truth. The bridge was across a chasm that was only the width of a finger, and it was really just drawn with chalk on the ground, and the other side was really right next to you. Once you realize that, you can step over the line any time you want, and you don't need any bridge to do that. Neither should you again be fooled into believing that you can't see that which is behind a line of chalk, or into believing that there's some kind of lasting value in using bridges to cross lines of chalk. You might just erase the line and get on with more interesting ventures.



### Where's my next level?

But wait, you say, what about *The Bridge*? What's really the next level? What is OT8 or OT 16 or OT 39? Where are the secret upper levels LRH developed? Where's the level that gives me full recall and remote viewing capabilities? Well, I'm sorry, there's probably no such level. At least not in the form of something you can go and pay for and a procedure somebody applies to you, and then you automatically get it. Because it doesn't work like that.

It is the wrong paradigm to use. You can't be cause by being effect. That approach works in a certain band, up until you realize you actually are cause, and it works only on mental phenomena.

You can be tricked into re-discovering you're cause over your mental phenomena. You can't be tricked into walking through walls quite as easily. Don't get me wrong. Having OT abilities would be great. But you'd be much better served with a simple principle such as the gradient scale than with some mysterious level that will do it all for you. It isn't a bridge, it is simply doing it. If you want to be able to jump off tall buildings, start by jumping off a book, then a table, and so forth. If you want telepathy, then start practicing it. Don't sit around waiting for somebody to ask you the right questions that suddenly release your latent telepathic abilities. Oh, it might happen. But it is a lot more likely to happen if you actually work on what you want, rather than looking for magical bullets that will get you there.

☒

## FREE THETA

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# Reality

by Brother, Antarctica

*L. Ron Hubbard [LRH] said many things and at different times about reality. This paper is a summary of his thoughts aimed at better understanding what he said. One could ask: What is reality? Is it real, an actuality, an illusion, a delusion, or perhaps an apparency? Yet we all know it IS and is pretty solid. However, what we understand reality to mean could be of great significance to us on an individual bases.*

## Text Layout

The text is laid out as follows:

### Quotes

Quotes are indented for easy recognition as containing text quoted from LRH's books and lectures.

Comments by the author were inserted in brackets and the print in italics for quotes that require further clarification.

The titles of the source documents were added in square brackets.

### Author's text

All of the other text is not indented for easy recognition as the words of the author.

## Introduction

LRH wrote about of three classes of universes in his book *Scientology: The Fundamentals of thought*, where he explained:

There are three classes of universes. There is first, foremost and most evident, the physical universe of spaces, stars, suns, land, sea, air and living forms. Then there is the other fellow's universe which may or may not be agreed upon by his associates. This he holds to himself. The phenomenon of this universe is included in the field of the "mind" as described earlier. Then, listed last here, but first perceived, is one's own universe. [page 26].

The first mentioned universe is also known as the physical or material universe consisting of Matter, Energy, Space and Time: MEST for short. It is in the vernacular referred to as REALITY.

Questions such as: "Is reality real; or an apparency; or an illusion?" have been asked.

So what does reality mean when used in terms of the physical universe?

In order to answer this question one must first have clarity and agreement on what the meaning of reality, delusion and illusion is. And what is meant by the phrases one's own universe, another's universe and the MEST universe.

## Reality, Delusion And Illusion

During 1952 when giving a lecture entitled "Gradient Scales of Handling Space, Energy and Objects" (which is included in the Philadelphia Doctorate Course lectures (PDC)), LRH said:

### Reality

Quote 1a.

And what do we mean by reality? We mean that which is made and which is commonly experienced by agreement. That which is made or one or many make and can be commonly experienced. That we will define as reality just for our purposes.

### Delusion

Quote 1b

And what's delusion? That which somebody else makes and tries to push off on us as an arbitrary necessary experience. Arbitrary, necessary experience.

### Illusion

Quote 1c.

"An illusion is something somebody made. Very technically, let's make an illusion that which the preclear makes. Let's just use that as a narrowed down word. And let's call a delusion something somebody else made. Let's just categorize that handily."

[Quotes 1a to 1c were taken from the lecture Gradient Scales of Handling Space, Energy and Objects a lecture given on 12 December 1952].

Note: *The Dianetics and Scientology Technical*



*Dictionary* defines Illusion as: 1. a surface manifestation which disappears when experience is consulted. (SH Spec 70, 6607C21) 2. a product of the actual. (SH Spec 70, 6607C21) 3. any idea, space, energy, object or time concept which one creates himself. (*Scn 8-8008 Gloss*)

The third definition of illusion was taken from the book *Scientology 8-8008* by LRH in which he published the subject matter of the PDC lectures. These lectures were given during December 1952 to January 1953. Notice that definitions 1 and 2 are dated 1966. That is 14 years after the third definition.

This is significant only in respect of the way in which LRH uses the term illusion in the lecture entitled “Dianetic Auditing” given on 21 July 1966 where he says:

Illusion as based on an actuality and as based on un-actuality

Note that the use of the term “forced” throughout the interjections (the italic script) contained in quote 2a is intended to mean: tricked, coerced made to believe that a delusion is true.

#### Quote 2a

So the fellow says, “I think the room is full of Martians,” and their (*the psychiatrist’s*) immediate therapy is “You’re just imagining it.” You possibly, through accounts of hospitals and that sort of thing, know that that is the standard response. Well, that’s because they’re addressing the illusion [*that stems from “forced” experience*] or the unactual. They think the unactual or the illusion is what is wrong with the person. [*Illusion is, from the point of view of the individual, an actuality whether if not “forced” upon him through experience in the form of delusion or not*].

Actually, what is wrong with the person is that he is producing illusion and you want to find out why he is producing illusion [*based on un-actuality*]; then you have to get down to the cause of the production of illusion.. Not, “Oh well, you’re just imagining it, Mr. Jones. Mr. Jones is crazy; he thinks he’s prime minister, see? He thinks he’s Napoleon,” and so forth. Illusion.

So the psychiatrist attacks illusion and he’s trying to get rid of that. And that is something that you neglect entirely [*in Dianetics processing*]. You’re only interested in experience. He [*the psychiatrist*] would have gotten much further had he actually attacked experience.

Now, sometimes a person gets delusory after

they’ve had an experience [*the experience acting as other determinedness “forced” upon him by somebody else*]. This is perfectly true. But you’ll find out that that is a minor problem, because as the person confronts the experience, he will lose the illusion [*only the pc can create in his universe so the use of the term illusion is correct*] and get the actual experience. Illusion [*stemming from an experience*] is a surface manifestation which disappears when experience is consulted. So what you are doing is auditing — with Dianetic auditing — you’re auditing experience.

LRH continues in the same lecture:

#### Quote 2b

That’s very, very important, because illusion is simply the product of the actual. And if you attack illusion, you prevent him [*the preclear*] from reaching the actual. [“Dianetic Auditing” a lecture given on 21 July 1966]

Note that the term actual in the above quote could indicate forced or unforced experience because whatever the pc experiences is to him undetected as illusion based on an actuality or illusion based on an un-actuality. Everything that he creates (or believes) is true for him.

An example of illusion that is based on a un-actuality can be found in the practice of magic: The magician or illusionist creates a scene where s/he makes an object disappear or saws a lady in half. For the viewer this becomes a mystery (believed to be true), and an illusion based on un-actuality. It will remain in place until such time as the trick is explained and the mystery clarified. Once this is done the illusion that was ‘forced’ upon the viewer, in terms of experience and un-actuality, disappears to be replaced with an illusion based on actuality.

It should be noted that LRH had not changed the meaning of illusion at all and used it consistently and in the correct context throughout the fourteen years from which the quotes for this paper were drawn.

If any misunderstanding as regards illusion has occurred it can be contributed to by the compilers of the *Dianetics and Scientology Technical Dictionary* who either failed to recognize that their first definition of illusion should actually refer to an illusion based upon a un-actuality. Or that the failure to attach an explanatory

note to this definition could lead to a lack of understanding regarding LRH's intent.

An individual therefore could create an illusion based on an actuality or could create an illusion based on a un-actuality.

The point of emphasizing the difference between illusions based upon actuality and illusions based on un-actuality becomes evident during a closer inspection of the differences and similarities between one's own universe and reality.

A careful study of the term delusion (see quote 1c above) reveals that 'delusion' is manufactured for others to perceive. Those sharing reality, share agreement and have a shared universe. (see figure 1 below)

## Universes, reality and apparency

### Apparency

The term appear is defined as: "seem to be true" [*World Web Dictionary*]. Thus an "apparency", being a derivative of the root word appear, would be something which seems to be true.

But what is truth?

In Scientology, Axiom 35, LRH states "that the ultimate truth is a static" [Ref. *Axioms and Logics*]. He had in fact made numerous statements to the effect that "what is true for you is true for you". This can be very well understood when it is taken into account that you and only you create in your own universe and that those events and objects that you create are simply true for you.

It is obvious that one's reality of the material universe is real and pretty solid to one.

A problem could, however, arise when the individual's concept of the MEST universe clashes with the realities of his own universe. The term paradox can be used to denote such a contradiction between an own universe and the material universe. [Def. paradox: a contradiction in terms. Ref.: *World Web Dictionary*].

One could ask: "What is the difference between one's own universe and reality?"

LRH answers:

Quote 3a

We call one's attitude towards his own universe "actuality", and his attitude towards the Mest universe, since it is based upon agreement, "reality". [*Scientology 8-8008*]

Notice that LRH uses the term attitude in the above quote. When it is realized that attitude is defined as "A complex mental state involving beliefs and feelings and values" [Ref. *World Web Dictionary*] that is one's mindset, it is clear that the difference between one's concept of "own" and "MEST" universes lies in one's considerations (postulates) only. [see quotes 3b and 3c below]

Quote 3b

...and that's the MEST universe and that also would be your own universe. ["Self-determinism and Creation of Universes": A lecture given on 17 Nov 1952].

Quote 3c

The essential difference between your own universe and the other fellow's universe and the mest universe is that you're making yours. And that part of it which you're doing a good job on is the mest universe, and that part of it that you're doing a lousy job on, you see, is your own universe. And then you try to go into competition with mest. Oh! How can you go into competition with you? You'll only be on two sides of the chessboard. As soon as a person starts to go into real arduous competition with MEST, he goes into real arduous competition with himself, of course. And so he's defeating himself all the time, because the best thing he's doing is the mest universe. And the worst thing he's doing is what he's calling his. [Resistance to Effect: A lecture given on 20 Nov 1955]

### Universes

For completeness as regards the difference between one's own universe, the other fellow's universe and the MEST universe (so called reality) one has to realize that in reality there actually are two categories of universes only. That is one's own universe and the other fellow's universe. This is depicted in fig 1 below where A represents oneself, B represents the other fellow and the shared space C represents the MEST universe.

The area D represents the thought or theta universe and as regards MEST does not form part of it but is the universe from which all else emanates. Note that beings A and B could consider

themselves to be placed in the MEST universe space C but will be so placed only upon such a consideration.

It can therefore be said that the only reality there is, is that which is created and being perceived as being real by the individual. This would include all of his thoughts on the matter whether pleasant or unpleasant. It is at all times his universe.

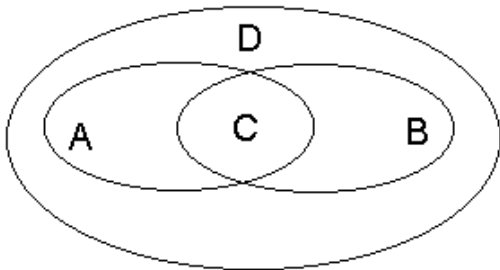


Figure 1

**Thought, universes and reality**

Thought, as can be seen in fig. 1, underlies all of creation because it is you yourself.

You are *universal thought* as stated in *Dianetics the Original Thesis* and the one and only creator of your universe. No wonder then that LRH describes the ultimate truth as being a static (another term to refer to thought or thetan).

No one else can create in your universe because your universe is based on your thoughts not the other fellow's thoughts. For another to create an effect in your rendition of the MEST universe he must convince you to think the same as he does or draw the same conclusion as he (hence you have the same consideration as he). In the final analysis it still remains you doing the creating in your universe albeit in response to the thoughts of another under the heading illusions based on un-actualities.

In one's own universe a thought (postulate) is immediately translated into an illusion based on actuality. The reason for one's postulates not necessarily having the same effect in a shared (MEST) universe is two fold:

- a). The lower on the tone scale one finds oneself the less 'horse power' is available to override previously held postulates made from a

higher point on the tone scale (and is so only because it is considered to be so).

- b) Postulates held in common, such as that attendant to creating a shared (MEST) universe depends on overriding the other fellow's postulate on the same subject to make your postulate effective within his rendition of the MEST universe.

Note: The higher toned individual can override another's postulate and does so as evidenced by numerous occurrences of OT abilities being displayed in the manipulation of the MEST universe. In this case the un-actuality presented to the overwhelmed individual is so 'solid' that he perceives and creates it in his own universe as a delusion.

**Conclusion**

The universe one puts there to perceive is all there actually *is* as regards your own reality.

The MEST universe, just as the concept of time, is apparency and not reality, illusion or delusion.

Commonly perceived effects are created from postulates extant or 'read' from the thought universe and paradoxes therefore can occur only where illusions are based on un-actualities.

Reality therefore means:

That which is perceived to be real and would include your illusions, based on actualities or un-actualities, and may include the delusions of another.

The term reality can be used as applicable to one's own universe or to the MEST universe because they are the same universe: *your's*. It is all created in your awareness by your own considerations or 'think' thoughts in the present moment of now.

*Therefore, as with time, reality can be stated as being an apparency.*

**Epilogue**

Many a spiritual betterment philosophy and betterment group base their technology on thinking positive thoughts or maintaining a positive attitude and in so doing have relative success. They don't seem to be far off the mark because it is your attitude and thinking that creates the world that you live in. ☐

# Remote Viewing

by Robert Dam, Denmark<sup>1</sup>

IN THE LATE SIXTIES, USA realized that the Soviet Union was way ahead in Psychic Warfare. They had made scientific results with psychic espionage and psychic influencing. Naturally this was a great worry for the American government.

Gerald O'Donnell (Guru in remote-viewing and remote-influencing) put it this way: "It is only the fear, triggered by the great successes achieved by the communist block countries in the fields of 'mental espionage' and 'mind control' since the 1930's and revealed in the late 60's, that caused western intelligence agencies to take this matter of 'mind travelling' very seriously and give it finally the attention it deserves." — Gerald O'Donnell

The CIA was more than interested in scientific projects which could help them advance in this field.

## Where Scientology comes in

On 5th June 1972 a meeting took place at Stanford Research Institute, Menlo Park, California. A meeting whose outcome later proved to have a significant historic effect on Scientology. Former professor at Stanford University, Dr. Harold E. Puthoff, had managed to persuade Ingo Swann to meet him for a 5-day briefing. The subject was remote-viewing, in Scientology terms, exteriorization. Ingo Swan had exteriorization abilities. Harold E. Puthoff was a Scientologist, OT IV.

Puthoff wanted to research further into the field of remote-viewing, he was a scientist. But his program needed funding. Stanford Research Institute (SRI) was not a cheap place to do research, but it was well suited for the purpose.

It was a so called "think tank" one of the biggest in USA. It had all the facilities, but scientists had to bring their own funding and pay about 1/3 of the budget to SRI. The CIA could get all the funding needed and thus came about the SRI Project 3183, Remote-viewing, program headed by Puthoff.

Other Scientologists participated. Ingo Swann went to AOLA and did his OT levels. So did Pat Price. They both achieved outstanding results with remote-viewing. They spotted a Russian nuclear submarine through exteriorizing, they proved that a thetan can influence a magnetic field, they could read written materials through a concrete wall. This was scientifically proven. It was pure OT abilities.

The levels delivered at AOLA at that time was OT I — III as we know it today, but above that, they delivered the original OT IV — VII which LRH completed in 1968. These are not anymore delivered in the Church. They have been removed and Snr C/S Int, Ray Mithoff, is avoiding answering to what happened to them.

## Weapons

Naturally the CIA could be proud of the outstanding results. But as an intelligence agency they did not want others to have the same results or to find out how it was achieved. The procedures used at SRI were exteriorization processes by Hubbard. The CIA had just advanced tremendously and did not want to lose anything to the Russians. But the Russians were not the only threat. The Church of Scientology had a technology which could help people attain or improve such abilities. And the SRI project had proven that an OT can influence a magnetic field with his thought. Since

<sup>1</sup> taken from Internet Web Page <http://www.robertdam-cos.dk/SRI.html> entitled "Stanford Research Institute and the Remote-viewing Program". Remote viewing was referred to in page 13 of IVy 72 (under OT XI) in Pierre Ethier's article in the Grades and OT levels series. *Ed.*

the guidance system for a nuclear missile is controlled by a magnetic field, people who did OT levels would potentially be able to control an atomic war. They were also able to perform Remote-viewing which meant that they could spy on the CIA and the American Military!!!

OT's produced by the Church of Scientology could be able to take complete control of the planet!!!

This perspective posed a problem of huge proportions to the CIA and the American government. Therefore they decided that Scientology was a "National Security Risk". A secret program was initiated to take over the Church and alter the technology so that OT's would not anymore be produced.

HCO PL 30 Oct 1962 "SECURITY RISKS INFILTRATION": "As the organization rapidly expands, so will it be a growing temptation for antisurvival elements to gain entry and infiltrate, and attempts to plant will be made."

HCO PL 14 June 1965 "POLITICS, FREEDOM FROM": "The reason for this declaration is the consistent disaster visited upon her 'allies' by the United States government and the efforts of that government since 1955, stepped up since 1963, to seize Scientology in the United States rather than forbid or stop it and the role played by the United States in inspiring the Victorian State attacks in Australia. Scientology Technol-

ogy is no longer offered to the United States government in any effort to assist her in political ends."

### Takeover

The government would be unwise to shut down the Church. That would create a huge problem with the Scientologists as Scientology was expanding rapidly at that time. And why close a promising business? A covert takeover was by far the best solution. Many attempts were made, but final success was only achieved when LRH pulled completely out of the Church around 1980-81. All of a sudden things changed dramatically within the Church. Read more in the chapter What happened to the Church Management in 1981-83 and why? [on Robert's Internet Home Page, see footnote previous page]

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<http://www.biomindsuperpowers.com/Pages/2.html>

Stanford Research Institute: [www.sri.com](http://www.sri.com)

The Puthoff report [find this via <http://www.robertdam-cos.dk/SRI.html>]

More info about the success of the Remote-viewing Program:

<http://www.freezone.de/english/timetrack/1972.htm>

More about Gerald O'Donnell:

<http://www.probablefuture.com/p43.htm>

✕

# Descent from Eternity

by Flemming Funch, France

ETERNALLY THERE IS totality of all that might be. An infinity of ascending and descending infinities. Total knowingness of all potentialities.

The descent into actualities is accomplished by limitation of potentialities.

The first and highest actuality is the static. There is an infinity of statics. The static is total cause without reservation.

The static considers things to be and they are.

The entire purpose of cause is to produce effects. Cause creates a universe of effects. A universe

is a collection of created effects. Creation involves reach and withdraw.

A universe is kept in existence by, and is based on, an illogic agreed upon to be in-duplicatable. All logic is based on illogic.

The universe of a static and the universes of any other statics can be and are brought to overlap by common creation. Thus a playing field is created that is commonly available to all contributors.

On the playing field many universes and dimensions are agreed upon.

Most universes have:

the consideration of apartness which is space,  
the consideration of potential which is energy,  
the consideration of thereness which is matter,  
the consideration of sequence which is time.

In universes, viewpoints might or might not be required.

In this physical universe, viewpoints are mandatory in order to participate.

The static creates viewpoints within and as part of the universe. Viewpoints are points from which to view. These viewpoints can again extend remote viewpoints.

Things are accomplished in this universe by the manipulation of a viewpoint and by the extension of remote viewpoints and dimension points. Dimension points are points to view.

Any viewpoint can also be considered a dimension point, and any dimension point can also be considered a viewpoint. Any point can both view and be viewed. Any part of the whole contains the whole. Opinion is the selection of viewpoint and the assignment of other points to be viewpoints or dimension points.

The static creates all other viewpoints and allows its own viewpoints to be created by all other viewpoints.

Viewpoints can and do interact. They can and do exchange remote viewpoints. Thus any interaction is possible.

Viewpoints can consider things. Thus thought occurs.

Viewpoints perceive space by considering dimension points as being apart.

Viewpoints perceive energy by considering dimension points as being different.

Viewpoints perceive matter by considering different dimension points to be similar.

Viewpoints perceive time by considering dimension points to change.

Combinations of viewpoints and dimension points construct any function and structure. Viewpoints monitor them through thought.

The action of a viewpoint is to construct, to observe, and to evolve. The urge of a viewpoint is to achieve ordered complexity. The action of a dimension point is to be constructed, to be observed, and to decay. The urge of a dimension point is to achieve disordered simplicity.

The interplay between viewpoints and dimension points and the confusion between them accounts for all phenomena within the universe.

A viewpoint can assume a beingness or category of beingness. Thus a viewpoint takes on persistence and consistency. The viewpoint achieves beingness by identifying with a limited group of dimension points.

A beingness can associate with other similar beingnesses and engage in a game of common activity.

Through the activity the beingness engages and interacts with other beingnesses.

Finally the effects of life are experienced by the beingness.

Any situation of existence can be resolved by observing the experiences, interactions, activities, beingnesses, viewpoints, universes, sources, and potentialities involved and optimizing any concourse between them.

This description will likely be further evaluated and modified, but contains at this point a great deal of the basics of life, the universe, and everything. ☒

# Misunderstood Authoritarianism<sup>1</sup>

by Martin Foster, South Africa

The Church of Scientology  
declares in its creed:  
That no agency less than God,  
has the right,  
to covertly or overtly,  
suspend or set aside,  
certain inalienable rights.

The rights of writers,  
to write freely,  
the rights of speakers,  
to speak freely,  
and thinkers,  
to think freely.  
Unless by God upended  
may not be suspended  
by any ruler or earthly authority.

The only exception,  
to this God given freedom,  
has been by the Church forbidden:

You may not say,  
The Church of Scientology  
or Ron,  
may be mistaken  
or wrong.

The Church asserts  
that  
disagreements  
are not due  
to differing  
points of view.

It is because you failed  
to clear some definition  
which gave you a muddled  
interpretation.

You are decidedly a turd  
if you have succumbed to that malady  
called a Misunderstood word,  
because in the Church of Scientology  
every utterance  
of L Ron Hubbard,  
is regarded as holy authority.

If any disagree with their assimilation,  
or disturb some cherished stable datum,  
the indoctrinated will ad nauseam  
chant,  
“MU’s” and KSW  
“MU’s” and KSW  
and then declare the heretic  
a persona non grata.

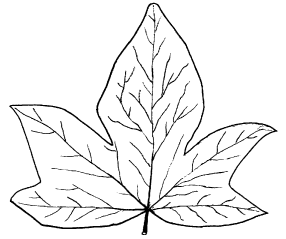
Words that were meant, to inspire,  
now manacle the faithful,  
who don’t realise,  
that some were spoken  
as a result of Ron’s ire.  
These poor souls remain  
in a trap of contentiousness  
protecting the belligerence  
of a frustrated and embattled Church  
which has exchanged their creed  
for greed. ✠

<sup>1</sup> First appeared in ivy-subscribers (Internet list for those who subscribe to *International Viewpoints*) Tue, 10 May 2005. *Ed.*

# B

## International Viewpoints

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