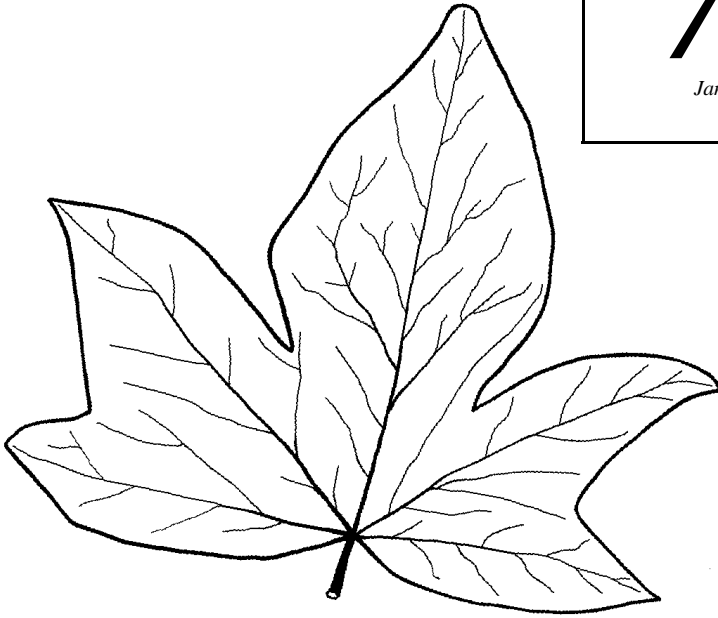
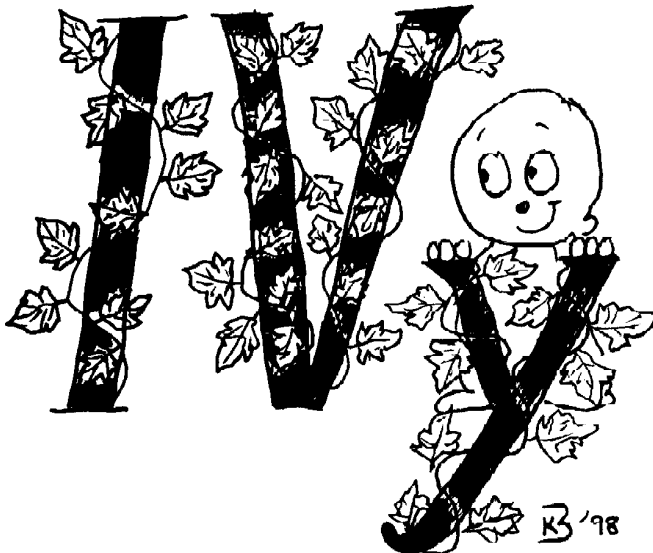


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International Viewpoints [Lyngby]

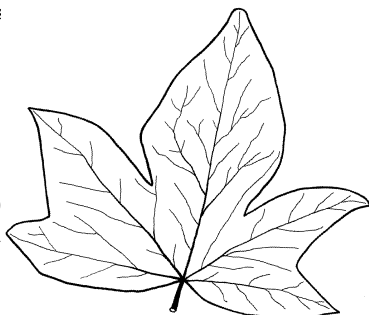


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International Viewpoints is independent of
any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A. 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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We wish you a very good 2006

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Service Facsimiles, Part 2

by Jack Horner

[This article has been adapted from copyrighted lectures given by Jack Horner to students of Dianology on February 24 and May 28, 1970, in Los Angeles, California.]¹

THE ESSENCE OF ALL auditing involves (1) completing cycles of action, and (2) getting a person more and more free, willing and able to duplicate. To duplicate those things that he doesn't realize he's got around anyway. You want to get the guy to duplicate what he's doing. One way you can get somebody to duplicate what he's doing and pick up the original postulates and considerations is to say, "How exactly are you doing that?" That's what we do with service facsimiles.

If you want to beat somebody at a game of golf, ask him, just as he's about to tee off, "Just how exactly do you hit the ball?" He's got an auto-

maticity there that hits the ball for him, and he's got to take a look at how it works, which means he to some degree as-is it, and he loses his machinery. Now he's got to hit the damn ball, and he's forgotten how, because he's depended on his automaticity for so long. "Exactly how do you write?" "Exactly how do you play that horn?" Unless the guy's in good shape, he will tend to blow his machinery at that point. With a service facsimile you do the same thing. When you get the right wording, you ask, "How have you tried to do that?" This tends to then resolve, or as-is the service facsimile machinery. Sometimes it takes a little more effort, but usually the recognition of it is sufficient.

Running a service facsimile

When you've located a service facsimile you ask these questions: "How does (being honest) make you right? How does (being honest) make another or others wrong? How is (being honest) an advantage to you? How is it a disadvantage to others? How does (being honest) help you stay in control? How does (being honest) prevent another from gaining control? How does (being honest) make you seem unique?" You fill in the blank with whatever the service facsimile is. "How does being friendly make you right?"

The guy usually says, "Well of course it makes them wrong". And watch this, he'll say, "Well of course, what do you mean, 'How does it make me right'? Of course being friendly is right. Naturally it's right. It's the most right thing in the world. How could you get along if you weren't friendly?" He'll give you all this. Well, it sounds so logical, it sounds so reasonable, but don't Q & A with it. "Being honest? Of course you should be honest. It's the way to survive." And the really stuck service facsimile *is* a way to survive. The really important service facsimi-

Editorial

FOR VARIOUS REASONS, one of them being the unchanging number of subscribers for the last 15 years, we have taken a look at the structure of IVy. We have various helpers, doing various jobs, in different parts of the world. Among the most notable are the distributors.

In my opinion one important principle I gained from Scientology was the principle of having small groups forming vital parts of successful large groups. I had seen the principle before, notably in the early Methodist Church and, I was told, in early communism.

So I got the idea of reinforcing and revitalising our structure

see page7

¹ First part appeared in IVy 74, November 2005, page 9.

les have that “of course” factor. “Well, of course you do that”. “Of course you’re honest. I mean there’s nothing else you could do.” “There is nothing else you could do — it is the only solution, right?” This only solution doesn’t have a time tag on it, and it has become an automaticity. Whenever that button gets pushed, the guy still automatically defends himself that way.

So the guy will say something like, “Well of course being honest is an advantage to me. Because it’s what makes me better than other people. Naturally. I mean, you couldn’t possibly do anything else”. And it’s very reasonable. Well, you just keep asking the questions, keep working on it until finally when you ask, “How is being honest an advantage to you?” he’ll look around and say, “You know, really it isn’t, necessarily”. He’s finally differentiated. A compulsive anything is aberrative. Compulsive honesty, or compulsive dishonesty. Either one could be a service facsimile.

“How does [whatever you found] make you right?” “How does being sick in order to stay out of the draft make you right?” Or just “being sick”, because if he used it for the draft it’s fairly certain he’s done it earlier. “How does being superior make you right?” “How does being stupid make you right?” “How does being affectionate make you right?” “How does being loving make you right?”

Answers you get

I’m speaking from an actual case on this honesty example. I asked the eductee¹, “How does being honest make you right?” She said, “It couldn’t do anything else but make me right. Being honest is the most important human characteristic there is!” And she gave me a whole essay. It would have made a wonderful essay for a magazine. “How does being honest make another wrong?” “Well, there are so many people who are dishonest, that being honest just shows them how you should be, that’s how”. You can get this great dramatic presentation. Or sometimes it’s very quiet, very controlled.

The person will tell you with great reasonableness that, “Being honest is a very important thing to do. You just can’t possibly get along in life without being honest. And it certainly is an advantage to me because when I’m honest and other people aren’t, I get much further along than they do”. “How is it a disadvantage to others?” “Well, my being honest just shows them how stupid they are, that’s how it’s a disadvantage”. “Being honest helps me stay in control because I can keep things straight that way. And it prevents another from gaining control because they’re not being honest enough and therefore they don’t know what’s really happening so therefore they’re all messed up.” “How does being honest make you seem unique?” “It makes me seem unique because I’m the only honest person I’ve ever known!” These are the kind of answers you get.

Now some of the questions might not apply. The right-wrong question might not apply, but the advantage-disadvantage, or the control-being controlled ones might. In other words, a pair of these might be the real hot ones, whereas the other questions might not be particularly important. In Scientology they additionally had questions about how would being honest help you dominate others, how would it keep you from being dominated, and how would it aid your survival and how would it hinder the survival of others.

The auditor listens

“How does picking your nose make you right?” “Because I don’t have to use handkerchiefs, that’s why”. “How does picking your nose make another wrong?” “Because it gets them all upset and they leave me alone.” “How is picking your nose an advantage to you?” “Well, it’s a lot easier because I can really get it clean”. “How is picking your nose a disadvantage to another?” “Because they use handkerchiefs and it costs money, that’s why”. “How does picking your nose help you stay in control?” “Well because they’re so upset by it that I get what I want done. They leave me alone”. “How does picking your nose prevent another from gaining control?” “Well, they don’t want to touch me or

1 In Dianology, the term eductee is used for the client (preclear in Scientology). *Ed*

shake hands with me as long as I've been picking my nose with it". "How does picking your nose make you seem unique?" "Because I always do it with my little toe, that's why!" He goes through that a few times and then says, "Well it really doesn't. It's kind of ridiculous, isn't it?" Good, that's the end of it.

Now notice as I was going through those answers there, the person said several times, "They leave me alone". Did you hear that? Good. A smart auditor listens. You would pick that up and make a note of it and ask something like, "Is there an advantage to being alone?" "Well it's the only time you can get anything done!" Oh, boy, there we go! This is what I mean when I say the auditor has to really be there listening to what's happening because sometimes you get layers of this thing. Picking the nose is the thing that's sitting on top of "being alone is what makes me right". Follow me? And being alone probably obscures something else. So people don't have one service facsimile. They have probably a couple hundred, but there are five or six important ones. If you get one, the guy becomes aware of the mechanism at least.

Get them off automatic

The purpose of this is to get these things off automatic. What will usually happen is you say, "How does ___ make you right?" And he says, "Well, of course it makes me right, naturally it makes me right". And you say, "How does ___ make another wrong?" And he'll tell you how it makes them wrong. He'll just give you the answers to the first 5, 6, or 7 questions. The next time you come around to "How does ___ make you right?" when he has really cognited, he'll say, "Well, what do you know, it doesn't really, or necessarily". Whereas before it always did. One of the ways you pretty well know the service facsimile is lessened in its charge is that the guy says, "Well, it doesn't necessarily always make me right. It doesn't necessarily make others wrong". Now he can differentiate, where before it was an "always".

When you say, "How would doing this make you right?" and he says, "Of course it would because so and so and so and so", he hasn't cognited yet. Eventually he'll say something like, "It doesn't really make me right. It isn't necessarily an advantage. It isn't necessarily always survival, and it isn't a good idea to make people wrong

anyway!" Then you can say he's cognited. But usually you have to go through the questions, and in going through them he dramatizes the rightness of the thing, and his doing it knowingly is what blows the automaticity, which permits him to be released on the subject.

Unfortunately there's been a type of auditing that's been done, in which, when they discovered a person's service facsimile, the discovery of it was declared to be release on the subject. All they did was find it; they didn't run out the automaticity. Finding it isn't always enough to run out the automaticity. Additionally, some of you may have been taught that if the guy gets a floating needle and good indicators on the definition of service facsimile, you shouldn't continue, that it would be an overrun. However, I have seen people read a definition and get a nice floating needle, but they can walk down the street and have something trigger another service facsimile because they don't have enough understanding of the mechanism and they just key right in on another service facsimile. They may never even have located a specific service facsimile of their own. All they heard was a definition, and they were declared a release, but they're not stably or awarely in control of the mechanism and don't understand its function. They only read a definition that they intellectually understood.

After you've run the service facsimile you have him dramatize it at an object in the room. So if it was being friendly, you have him dramatize going over to the chair and being friendly with it. Going over to the wall and being friendly with it, or going over to the table and being friendly with it, and have him deliberately do this thing he's been doing automatically. Actually, physically, dramatizing the service facsimile. But now he's doing it knowingly and intentionally. When something has been automatic and out of control, one way to make sure you have it back in control is do it on purpose. That's why we run that.

Second flow

The next step is finding how people around him have dramatized service facsimiles. It's the same basic set of processes. "In this lifetime is there anything another has done to prove himself right, or has had in order to prove himself right?" That could include the family. That may

be where he learned how to do it. This is why we have it in there as a flow. "My mother had arthritis to prove herself right". "My mother was always telling me how I was to blame for all of her sacrifices in life and she had to prove it to me."

You find that and you do the same basic process of how does it make that person right and others wrong, etc. The eductee will have automatic defense mechanisms to that. If you've got somebody around who dramatizes a service facsimile on you, you usually have built one in response. Consequently you have two service facsimiles talking to each other; that's called an argument. When you get one side or the other it tends to blow both sides.

There might be an opposition flow with somebody. For instance, "Being slow is my wife's service facsimile, and my service facsimile is being fast. I'm fast all the time to show her how wrong she is, and of course the faster I get, the slower she gets". These are the funny little games that people get into that can actually lead to big fights, dramatization, and what have you. And the harder you defend your viewpoint, the harder the other person defends their viewpoint, and the more solid all those service facsimiles become. And the fights have nothing to do with the subject at hand. They have to do with an effort to prove. And if you get proven wrong, where does that put you? Reactively, to be wrong equals dead. One of the most important efforts, one of the very last things to go is the effort to be right. And it becomes a compulsive, "I've got to be right, or I'm dead".

"In this lifetime is there anything another person has done to prove himself or herself right?" "My sister always threw my books in the garbage can whenever she found them anywhere but in my room to prove how right she was about things should be tidy. She always got mad". So we find this, and we get the charge off of that a little bit. You then run, "Dramatize your reaction to your sister's anger". He's very likely to cognite on anything he's got in opposition to that. You may then have to go back and run that reaction as one of his service facsimiles. So the second flow is to get where did he learn his service facsimiles from, or what service facsimiles did he create in response to others. This is what we're after.

Third flow

Then you have, "In this lifetime is there anything another has done to another to prove himself right?" Why do we do that? Because Mama does things to Papa, and Papa does things to Mama, and brother does things to sister, and so on and so on. The guy thinks, "Hey, that's a great way to do it, I think I'll do it that way". A lot of his stuff was taken on by admiration.

You see somebody do something, and you think it's tremendous and wonderful and totally admirable, and you mimic it, so you've got it, and it's yours. You forgot where you got it. You'll find people who do that. They laugh like somebody else, and many times people are nothing but a collection of their facsimiles of what they think other people were like. The guy doesn't have a self. His laugh is his mother's, his cough is his father's, his friendly expression is his Uncle Joe's, his haircut belongs to the latest movie star, and the way he chews gum belongs to his best friend in high school!

So people become a collection of admired traits that they've picked up from others, service facsimiles included, in many instances. That's why that third flow is in there. As the guy starts putting it out there and looking at it, he may have a little recognition, "Oh, you know what? I've been doing that!" In which case you take it back and run it on, "How would it make you right, how would it make another wrong?" Back to the guy, again. Anything you perceive or observe is also part of your data and is available for use, and sometimes there's a possibility that one uses it.

Freedom flows

Next we have some freedom flow processes, "What are you free to prove? What are you free not to prove?" The need to prove is very important for people. It's compulsive so we want to get the guy free on it. You run this until the guy feels he can prove something if he wants to, but he doesn't have to prove it. A man who knows he's a man doesn't have to prove he's a man. But a man who has to prove he's a man usually somewhere doesn't really feel he is one. Anything you've got to prove, you don't have much certainty on.

The next process, along the same lines, is, "What are you free to defend? What are you free

not to defend?” What we’re after there is the realization eventually that there’s no necessity of defending anything ever anywhere, as such. Of having to defend, anyway. So this gets off the automaticity of defense. You could also run, “What are you free to be right about? What are you free not to be right about?”

You want some specific answers on these freedom flows. If the guy says to you, “I’m free to defend anything, and I’m free not to defend anything”, fine, but get some specific answers. “I’m free to defend my house”. “Good. Tell me something you’re free not to defend”. “I’m free not to defend my wife against a salesman”. When is it flat? When you have a happy, cheerful, interested person who can give you specific and explicit answers with a free needle.

Reasons for existing

You could say to a person, “Tell me your reasons for existing”, and get their reasons. Then you could say, “All right, give me all your ideas why those reasons are valid”. Get him to tell you exactly how he thinks he survives, and give you all the reasons why those methods he’s using for survival are truly valid, are correct, are right, are good, and are beneficial. Not to Q&A with it, or argue with it, or discuss it, but get all the guy’s reasons, its rightness, and get him off the compulsive it’s right. If you get him to tell you those things, and acknowledge them thoroughly, he will come off of his automatic need to be right.

You could get someone to look at a service facsimile outside of session by saying to them, “I’d like to know what your real thoughts are about why it’s good to be nice. How is it helpful? If you wanted to really get it across about the


importance of being nice, what would you say?” The person would start telling you all those reasons. You keep asking that question until finally they get them all out and they tend to blow that need to be nice.


Ready for clearing

The reason you run these questions is that a service facsimile is an automaticity, and when somebody’s doing something automatically, you have them do it knowingly until it’s in their control.

A service facsimile is a this-lifetime dramatization that hooks into and keys into at least one GPM¹ triad. It’s is right out of GPM items. It’s important to key the service facsimiles out before you start running GPMs. That way you’re not trying to run all your GPMs at once; you’re running one GPM triad at a time.

If you take someone through service facsimiles, you have someone who is a lot clearer and freer person and is ready to run clear procedure.

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Editorial from page 3	by having more concentration on small groups. I wanted a name for small groups to form around our faithful distributors, and suggested franchise.
The idea did not go down well, so we are looking for another name. But more important we are looking for small groups, contributing a little to IVy. You are invited to contribute. In fact to be self-determined and find out how you could! Many drops make an ocean. 	

1 GOALS PROBLEMS MASS, 1. the goal has been balked for aeons by opposing forces. The goal pointed one way, the opposing forces pointed exactly the opposite and against it. If you took two fire hoses and pointed them at each other, their streams would not reach each other’s nozzles, but would splatter against one another in midair. If this splatter where to hang there, it would be a ball of messed up water. Call force A the force the pc [preclear] used to execute his goal. Call force B the force other dynamics have used to oppose that goal. Where these two forces have perpetually met, a mental mass is created. This is the picture of any problem — force opposing force with resultant mass caused by the two forces — Goal = force of getting it done, Opposition = force opposing it getting done. This is the goal problem mass. (HCOB 20 Nov 61) 2. is fundamentally founded on a goal. They’re a conglomeration of identities which are counter-opposed, and these identities are hung up on the postulate-counter-postulate of a problem. (SH Spec 243, 6302C26) 3. constituted of items, beingnesses, that the person has been and has fought. (SH Spec 137, 6204C24) Dianetics and Scientology Technical Dictionary 1975

ScientologyReformationSeries21: ¹

Life After The CoS Section 1

by Mike Goldstein, USA

Beginning of the Free Zone (Part 1)

It's not as if no one left the CoS prior to 1982-1983. But the mass exodus that occurred after the RTC takeover was unprecedented in the history of Scientology. People who had been the backbone of CoS delivery and administration, many of whom had worked closely with LRH, exited in droves. What's more, lesser members of the CoS echelon who had been vital components in the organization, such as org and mission staff, also left in large numbers.

The CoS prior to the RTC takeover certainly had its problems, but the majority of the people mentioned above would not have left under previous circumstances. Before the regime change, people put up with all manner of organizational aberration and injustice without seriously considering leaving. They wholeheartedly believed in the total validity of Scientology technology and LRH as their spiritual leader. Even the greatest of problems in the CoS were viewed as glitches that would be corrected in time. But as the New Regime took power, it soon became apparent to a large portion of the devoted membership that their old CoS was gone and would never return.

After the brief revolution that culminated in 1982 was effectively squashed by the RTC, loyal members who had devoted their lives to the delivery and expansion of Scientology, left a life they had been completely dedicated to and re-entered normal society.

Even though their old haven for practicing Scientology had disappeared, dedicated members of the old CoS were unwilling to give up their life's work. Their only alternative was to establish delivery facilities outside the CoS. In effect, the revolution which had been dampened by the New Regime was forced out into the field.

For the majority of highly trained people exiting, there was an unwavering belief in a continued standard delivery of the tech. Since the disagreements with the CoS were limited to management and administration, this was the area subject to dramatic change. But the administration of these new centers did not revert back to the pattern existing in the CoS prior to the RTC takeover. Previous administrative practices were reformed, with freer and more ethically administered delivery units established. Most of the heavy ethics and cult mentality that had been practiced in the CoS for years was eliminated. The high cost of services that had put the bridge out of most people's reach was replaced by a more realistic price structure.

When word of these new centers reached the Scientology public, large numbers of these people began leaving the CoS to get their services in the field. Even those who didn't leave began questioning their continued involvement with the CoS. Thus began what was to become known as the "independent movement" or "free zone".

¹ 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 Life After The CoS first appeared in a number of smaller parts, on the Internet newsgroup alt.clearing.technology, 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. Mike wrote and posted it immediately after his series The New Regime Take-Over which appeared in recent IVys.

Mike can be reached through his website; www.idenics.com . Ed.

The CoS was ill prepared for such a movement. Not only were they losing millions in potential business, but many public Scientologists were demanding the return of advanced payments they had on account. Their usual tactic of threatening the exiting public was ineffective, so the CoS turned their attention to attacking the independent delivery centers and personnel operating these centers.

The first stage of attack was to discredit those people running independent centers in an effort to deter the CoS public from leaving. A massive campaign was launched against these free zone leaders. They were inaccurately blamed for all sorts of past problems in the CoS. Vicious lies were circulated regarding their history and character. But the most powerful deterrent was telling Scientology public that they would not receive a standard or competent delivery of tech in the independent field. Moreover, they were told that they would be thoroughly damaged by this free zone delivery.

The second stage of attack was unleashed upon people who were delivering the technology outside the CoS. Without concern for expense, the full arsenal of black ops of the old Guardian's Office was brought to bear upon independent delivery people.

The intelligent independent centers were structured so as not to infringe on any copyrights or trademarks of the CoS. So, aside from what the CoS continued to preach about these violations to their existing members, such legal attacks on the independent field had no real merit. But this didn't stop them from engaging in a number of dirty tricks and tactics. A no-holds-barred effort to disrupt their delivery was launched on free zone practitioners, who now carried the CoS labels of "squirrels" and "suppressives".

Anyone involved with a successful independent center from that time has his or her own horror stories depicting CoS attacks. After leaving the CoS, I opened and operated a large center in Colorado. I, too, had my run-ins with the organization of Scientology.

Surviving the First Attack (part 2)

When I was leaving the CoS, a mission from the RTC was sent to Denver to 'handle' me. This confrontation was described in Part 17 of the

New Regime Takeover series. I told the missionaries that I would be starting an independent center in Denver. Right after that meeting, I left the CoS.

The next action of the RTC was to initiate an attack using Scientologists still in the CoS who were on our Book One correspondence course. These Scientologists were ordered to contact me, demanding that I refund them for the course. We had people from all over the US and Canada on our course. Probably, because Denver was where I was located, the RTC used this area to test their initiative.

To begin with, students called me demanding that I refund them for the course. During the breaks when these students were on course at the local org and missions, they would call me, one after the other, with their refund requests. Since I had never promised a refund, I told each student that I would not return money for a course that they had started. Next, I began receiving nasty, registered letters from the students stating that I must refund their money immediately. I just filed the letters without responding.

The RTC's next action was to have the individual students take me to small claims court to get their money back. I was informed by mail by my city's small claims division that four or five people had initiated cases against me. I assumed that, once again, the RTC was testing the water with these few court cases. If successful, they would probably have the rest of the students take me to court. Not only would they tie me up in small claims court suits, but also, if I lost, I would be ruined financially. Very concerned, I went to my lawyer for advice.

My lawyer informed me that attorneys were not allowed in small claims court. He went on to say that if I wanted him involved in a court proceeding, that I would have to have the cases kicked up to county court. However, he strongly cautioned me against going this route. He said that this was probably just what the CoS wanted me to do. In addition to the high legal fees, if the case went in their favor, it could set a precedent for future refund claims. In a small claims case, no precedent can be set for future legal claims. His advice was to leave the cases where they were and take my chances. He would advise me on how to handle myself in the proceedings, which

would cost me very little in legal fees. I took his advice.

The lawyer's main suggestion was that I deal with each case from strictly a business owner's point of view, and not mention anything about Scientology or the CoS. If anything were to be brought up about Scientology or the CoS, it would be the plaintiffs who would do it. Such arguments would probably be irrelevant to the proceedings and make the plaintiffs look bad.

I wrote a statement in which I said that the plaintiff had paid for and started a correspondence course. I had continued to provide supervision by mail, but it was up to the student to send in his lessons. If the student failed to send in his lessons, that was his decision. I was fulfilling my part of the bargain and would continue to deliver the course if the student wished to continue. There was more written, but this was the gist of the statement.

I was nervous going into the first case. At the start of the proceedings, I handed the judge my written statement. The judge read the statement and then called on the plaintiff to make his case. The student got up and made the argument that when he started the course, I was a member in good standing with the CoS. Now that I was declared, he could no longer participate in a course delivered by a squirrel because this was against his religion. He, therefore, wanted his money back. Things went back and forth for a short time, with the student making a fool of himself and me calmly taking the position of a businessman.

It didn't take long for the judge to render his decision. He stated that all the information about Scientology and the CoS was irrelevant. Furthermore, he said that there was an apparent value in my service when the student started the course, and that that value would not change just because I was no longer a member of the CoS. He found the plaintiff's arguments completely without merit, and found in my favor, without even a partial refund required from me. The student and the Scientologists who had accompanied him in court were visibly shaken.

Over the next couple of weeks, there were two or three more similar cases. Each one was in front of the same judge. Since a win in small

claims does not set a precedent for future cases, the judge just handled each case on its own merit. But each case pretty much went the same way. I would start by handing the judge the identical written statement. The student would get up and basically make the same stupid argument. The judge would make a similar statement in his ruling and find completely in my favor.

Going into the final case that had been filed, I was feeling extremely confident and cocky. But to my surprise, this case was presented differently. The plaintiffs were a couple who had purchased the course almost a year prior. Accompanying them was the ethics officer from the local org. After I had submitted my usual written statement, the couple presented the judge with a couple of feet of documents, all labeled as specific exhibits. The primary exhibits were a set of docs from me to re-incorporate my company, Survival Services, as a Dianetics Counseling Group. I had forgotten all about these documents!

Two years prior, in order to keep the Guardians Office off my back, I had agreed to re-incorporate my company as a Dianetics Counseling Group. I had my lawyer draw up the papers and had sent them to GO Worldwide for their approval. The docs, probably being lost up lines, were never sent back to me. This incident was described in Part 7 of my New Regime Takeover series.

Up until this point in the small claims cases, I had maintained a stance of a businessman, rejecting any connection with the CoS as irrelevant to the proceedings. But the incorporation documents showed my intention to place what I had been doing under the CoS. There were also other exhibits showing a connection to the CoS and my Book One program, including dispatches I had sent to Diana Hubbard. These plaintiffs had made good arguments, unlike the previous ones. This couple had obviously been well briefed. As I was surprised by the whole affair, my arguments clearly demonstrated that I was completely unprepared for their presentation. After arguments were made, the judge wanted to take some time to look over the exhibits before ruling. He took maybe fifteen minutes to scan through the material. During this time I was quite nervous, while the

plaintiffs and ethics officer sat smiling and looking very confident. When finished, the judge announced that he was ready to make a ruling in the case.

The judge made a lengthy summation before rendering his decision. He said that the exhibits obviously demonstrated an extensive working relationship between me and the CoS, also showing my intention of incorporating my business under them. But since the docs were never filed, the legal connection between us never occurred. He made the analogy of Jell-O¹ power and water. The possibility for Jell-O is there, but without mixing the two, Jell-O is never made.

He went on to compare this case to a man who buys a lawnmower that he later wants to return. There's nothing wrong with the lawnmower, but the man wants his money back because the salesman was a Buddhist or a Jew. He went on to talk about religious freedom in this country. By the end of his summation, the judge had made the plaintiffs and CoS look like bigots.

During the judge's summation, you could hear a pin drop in the courtroom. Everyone² there was listening intently to what he had to say. When the judge gave his ruling in my favor, the entire courtroom (except for the CoS members, of course) burst into an enthusiastic applause that went on for a few minutes.

Afterwards, the court recorder came up to me and asked if I wanted a taped recording of the summation. Excitedly, she told me that she had never seen that judge so enthusiastic about a small claims case and that she had never heard him give a summation like that in small claims. As I left the courtroom, people who were not even Scientologists came up to congratulate me.

On my way out of the courthouse I saw the CoS members slinking away with their heads down. I went up to the ethics officer and put my arm

around his shoulders and said, 'Now that's a great example of our legal system at work!' Looking completely devastated, he slowly walked away without saying a word.

The judge's summation and final ruling put an end to any further refund demands from members of the CoS.

Survival Services International (part 3)

In an effort to discourage Scientologists from coming to me for services, the RTC sent Heber Jentzsch to Denver to put on an event disparaging me to the public. I don't know exactly what was said at this event, but I did hear about an amusing tactic that was used. Every time Jentzsch mentioned me in his talk he would say, "Goldstein!", in a guttural and disgusted tone. On cue, staff members dispersed throughout the audience would respond by saying, "Ooh", with a nauseated inflection in their voices. However, during this period of time, Survival Services International re-opened for business as an independent center.

In addition to John Galusha and I, many highly trained and experienced technical people and some administrative staff were brought on board. Among these were my ex-wife, Rebecca Jessup, and an old friend of mine from LA and the ship, Russ Meadows. Rebecca was one of the first one hundred Class 8s trained at AOLA, bilingual auditor at AOSH DK, and Qual Sec at Flag. Russ was one of the original twelve Class 12s trained by LRH.

We operated out of a beautiful, 5000 square foot office that was built to our needs, in a prestigious business area in Denver. Most of our clients were from Colorado, but having one of the best technical units in the entire independent field, we also got a good share of people who came to us from other areas.

There were groups of Scientologists who had left the CoS in many locations without

1 Jell-O is a popular brand name for a desert gelatin. It comes in a powdered form. You add hot water and put it in the refrigerator for a time. After it has cooled properly, it is ready to eat. Sometimes, people put whipped cream on it before serving the desert. *Author's footnote.*

2 Asked who the others were, Mike replied as follows. "There may have been a couple of people from the CoS other than the ones that I mentioned, but I don't know. There may have been one or two of my supporters, but I don't remember. The majority of the people there, though, were just people awaiting their own small claims court decisions who had no involvement with my case whatsoever."

independent delivery facilities. Some of these people came to our center for services. We arranged with these clients to set up events for us in their area with other former CoS members attending. I usually brought two technical people with me to the area. We went over what we were doing and described our service potential. We offered the people a free, on the site case evaluation and a free session to handle upsets. These trips brought us a lot of clients from various parts of the country.

We were different from most other independent centers in that we didn't just service Scientologists leaving the CoS. We worked with a lot of people who hadn't previously been involved with Scientology. Executing programs to enlist interest in the general public, we had success with several actions.

When I was running the org in Denver, we had a thriving public office located on the main street in downtown Denver. We tried most successful Division 6 programs at that office. The best one was OCA testing. At the time, we were using the original OCA materials¹ that were designed by Raymond Kemp. Ray was the person who wrote the OCA testing materials for Hubbard, and actually held the copyrights. In addition to the test, he had written a manual for evaluating the completed tests, which was an extremely effective part of the entire OCA process.

When Ray was declared, the CoS changed some of the OCA questions and put Hubbard's copyright on the test. They also forbade further use of Kemp's manual in Scientology orgs and missions.

I was interested in using Kemp's initial OCA materials at Survival Services. I managed to track him down without too much trouble. I asked him how the CoS was legally able to change a few questions and then put their copyright on the OCA. He told me that they just did it, but that he hadn't had the resources to pursue the matter. But he still had the original materials, on which he still held the copyrights.

For a small fee, he licensed me to use this material and sent it to me.

I published the OCA test in a large local newspaper. People would complete the test and call our office to schedule an appointment to have the test evaluated. The biggest problem with the OCA test line in the org was the time involved with properly preparing the evaluation. We solved this problem at Survival Services by writing a computer program using Kemp's manual.

The potential client would bring their completed test into the office. The answers were punched into the computer that then spit out the evaluation. The whole process only took a few minutes. The client quickly received a good evaluation of his test and was sent to a sales person where he was signed up and sold services. Our OCA program was extremely successful and efficient.

Unlike in the CoS, the technical staff were allowed to do their jobs without constant interruption and pressure from management. The delivery quality and efficiency was therefore very high. Clients progressed through their training and processing levels without the stops created by high prices and heavy ethics. There were only as many administrative personnel as necessary, and the admin staff who were there were extremely effective.

The years that I ran the independent center were both rewarding and enjoyable. This was much different from the stress involved when working in the CoS. In the CoS, I spent as much time dealing with the insane aspects of the organization as I spent doing my job. It was a real pleasure being in a situation where clients and staff were winning, and where there wasn't the constant flack from people who were supposedly part of the same team.

Independent Field vs. CoS (part 4)

A war raged between the independent field and the CoS. I kept in good communication with other independent delivery facilities, but I didn't get involved in these battles. I had engaged in my share of skirmishes with the

1 See Ray Kemp's article "Putting it to the test" In IVy 22 page 20, where he gives the history of the test in Scientology and a lot more data, *Ed*

suppressive elements of the CoS while I was a member. Now that I was out of the CoS, I was no longer interested in having any involvement with them.

I could certainly understand the field's upsets and had sympathy for their cause. But when I'd been a member of the CoS, I fought with the purposes of correcting the organization and being allowed to do my job. Failing to accomplish these purposes, I left that group and continued my work elsewhere. I had no interest in wasting my time further with the CoS.

I kept Survival Services away from what I considered to be unproductive distractions that didn't forward our current activities. In or around 1985, many independent centers and their clients were launching their own offensive against the CoS. They had teamed up with a lawyer by the name of Michael Flynn, an old nemesis of the CoS. They were putting together a class action suit and were trying to get as many independent people and groups involved as they could.

People working with the lawsuit contacted Survival Services with a heavy push for our involvement. We were told that the CoS would eventually be taking legal action against all the independent centers. And, since we could never hope to fight the CoS alone with our limited resources, we would have to join together with the other centers in this class action suit. Only together could we survive, because individually, we'd surely be destroyed.

Feeling isolated and scared, many members of my staff met with me, asking what we were going to do. I was certainly concerned about our survival, but there were points in the lawsuit that didn't sit well with me. For example, the suit sought back wages from the CoS. When in the Sea Org, we were only paid \$10 per week, which was far below minimum wage. It was true that I only made \$10 a week, but I had gone along with that while in the Sea Org. I could have left because of this, but I chose to stay. I didn't feel right asking for more money now. The only reason that I would do such a thing would be to keep Survival Services from going under.

As I paced around the room, with members of my staff waiting for a decision, I felt as if I was between a rock and a hard space. All of the sudden, something quite amazing occurred. In

mid-stride while pacing, I seemed to go "somewhere else". In this other place I was not confused, and calmly assessed the situation.

I knew that getting involved with this class action suit was not right for me. True, my refusal to go along with the lawsuit could mean that Survival Services might not survive. LRH used to take actions that on their own merit were unethical, but put in the context of the "greatest good for the greatest number of dynamics", these actions were justified. This was just another way of saying, "the end justifies the means", a common justification for all sorts of atrocities committed throughout history.

All of a sudden, I knew that the statement, "the end justifies the means", was just not true. The end does not necessarily justify the means. If I had to compromise my integrity in order to keep Survival Services afloat, then Survival Services should not continue. Let it die. At that instant, all my confusion was gone, and I knew exactly what I had to do.

An instant later, I knew that Survival Services would be fine.

When I turned my attention back to my staff in the meeting, I realized that no time had passed during this strange incident. The entire event had occurred during the time it took for one of my feet to hit the floor! I told the staff that we would not be participating in this lawsuit and why. I then assured them that Survival Services would not go out of business. My staff accepted my decision.

It turned out that Michael Flynn left the lawsuit after the CoS paid him off for other legal suits he had brought against them. The class action suit was later dropped. It is interesting to note that all of the centers involved with the lawsuit eventually disappeared, and only Survival Services remained.

During our operation as an independent center, we didn't get a lot of flack from the CoS; certainly not as much as other independent centers. A few spies were sent into the center, but they were easy enough to spot. There were a couple of break-in attempts that were foiled without incident.

When the form of our independent center ended, it was not because of anything done by the CoS. It was a necessary evolution, which I will explain in a later series. ☐

IVy's Recent Class XII Articles

by Otto Roos, Holland

PIERRE ETHIER'S ARTICLES about Class XII do not contain unknown data for me. They are most definitely of great interest.

In the past I sent you some items about missing Tech which are more basic than the present IVy publications. It is more advanced data out of the "old LRH Upper Level days" of Actual Goals handling from Class 6 on up, which had been "forgotten".

From my view it would have been more advisable to have continued to complete *goals* handling before getting into the current implant (CC, etc.) handling, all the way to NOTS style Solo auditing esp. valence tech. However, it didn't go that way.

NOTs type tech was not known in those earlier days. The shift to Clearing Course, etc. was, looking at it now, a great pity¹.

In the 60's, a shift was made with the beginning of the "Sea Project" (later the Sea Org, of which I was one of the first 17 people there). I was called to Las Palmas by LRH. I was then the first OT2, Class VII auditor. Class VII was in those days the highest class. I was Case Officer SHUK², then the most senior auditing post. (At a later stage I continued in the senior Case Tech position, appointed by LRH personally, until my departure from the Sea Org.)

Sea Org Era

The advent of the Sea Org (SO) came just after the period of LRH's trip to Rhodesia and, technically, with the birth of the Clearing Course, the early OT Levels I, II, and III developments. I was involved in the research auditing, in which Brian Livingston, Hana Eltringham (now

Whitfield), Tony Dunleavy and John McMaster also participated under Senior Advanced Courses C/S, LRH.

I became the first OT6, then the most senior grade, which later became used as a promotion item in the early SO Magazine at the time.

Hana, Brian, John and I also test ran what was to become recognised as OT8 (when running the level this was not known). LRH and we three were not successful, as LRH discovered, there were "unknown banks" which prevented our getting through. These "unknown banks" were later found to be NOTS.

However, the outcome of all this was that the (*actual*) Goals Running was set aside and somehow abandoned.

SHUK had earlier been doing very well. MSH had appointed me Org Exec Sec SH, and, with Leon Steinberg, later appointed HCO EXEC SEC, we had formed the SHUK Exec Council responsible for the "Golden Era".

I was somewhat later called to the SO in Las Palmas by LRH to take the first tech hat there. From thereon out the Tech grew into the more advanced OT levels, the L's, the FEBC, etc., etc.

It is a great privilege to have been there and to have been able to actively participate in these developments, all under the direct training and supervision of the Commodore (LRH).

The progress of XII

Class XII became in its later processes very much involved in purposes and identity handling, so it was not too difficult for a Class XII auditor, who had also been trained in the

1 John McMaster and I had to review the early Clears (we did the first 30!, which was quite an honour!). I myself was Clear #25. *Author's footnote.*

2 SHUK. Saint Hill United Kingdom, the original Saint Hill at Saint Hill Manor, East Grinstead, Sussex England

early LRH Class VI Goals Procedures, to continue looking for, finding, following and concluding the old VI Actual Goals running road. Having completed the NOTS level and its integration into the Class XII Procedures was of the greatest help, in fact quite indispensable.

Communication to IVy

I did write to IVy about this (unfortunately in a form not useable in IVy¹) *As LRH trained, and personally appointed by him to the senior tech hat, I was not interested in offshoot techs which may have made my comm somewhat unpalatable to a few people. My road was only the red on white one²!*

Apparently not arousing any interest, I mentioned my notes re goals handling to Steve Bisbey, whom I had already helped with other more advanced data than the work he was doing in his Centre. Steve, a true tech man *was* of course *very* interested and he certainly wanted to (and did) continue on this road!

Abandonment

It was quite a pity that the Actual Goals running road was left before it had been fully researched, followed and completed, in favour of the Clearing Course, etc. implant scene.

The people around SHUK in those days may remember the sudden emergence of the very severe "ethics". Director of Processing Trevor Bull was the first declare³ in a horribly viciously written document by LRH, who was himself obviously entrapped in the very basic R6 to OT3 implants he was researching! John Lawrence, the chaplain, was yet another to become declared amongst the many declares with completely insane wording and contents.

The above was the beginning of the end of "the Golden Era" of SHUK. I was there, as well as some of the present IVy readers, although only a very few (named above) witnessed the then tech developments closely.

This development and the Sea Org became a great saga and the Tech which came as a result of it, OT 3, NOTS, Classes 8 to 12, as well as the Advanced OT Levels have grown into a universe of know how and results of their own. We are fortunate to witness and experience the fantastic products our tech has left us.

I have been fortunate enough to experience from its beginning the story of many years from SHUK to the Sea Org as the then *true* Tech Mecca. It was a great privilege to have been there during the development of the Technology and Policy.

If there is any interest in knowing more about this period and the early SO, it could be sent to IVy.

The future

I hope the Tech will continue to grow in the many different places on our planet where dedicated people are earnestly searching for, and continuing to work at achieving that *freedom and awareness* which has been our purpose for aeons!

I wish *success* to all of you who are involved,
O.J. Roos.



Ex-Church members
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and out, meanwhile cre-
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in which to do so.

Glynn
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Australia 08 9622 5490

- 1 We had a problem extracting parts from various letters and forming them into an article – you could call it staff shortage, or just plain incompetence! Editors note.
- 2 During most of Ron's career, what he wrote on tech was issued as HCO Bulletins, and these (and nothing else) were written and printed in red ink on white paper, thus called "red on white". *Editor's note.*
- 3 Declare. In this context suppressive person declare. *Editor's note.*

The 4th Annual FreeZone Convention in Reno, 2005

Craig Robart, USA

THE ELDORADO HOTEL and Casino is one of Reno's most beautiful — marble floors, 9 restaurants, showroom, cabaret, martini bar, rock and roll bar with live bands 7 days a week, disco club. Our convention room was plushly appointed with dimmable lighting, an 8-foot video screen, powered podium and bottomless refreshments.

All pre-registrants were given yellow, pre-printed, personalized lapel badges. Only one stranger showed up at the last minute, paid his \$250 fee, and was given a *red* badge, oh my!

Words are not going to describe the camaraderie between 36 big, free beings in one room; the free theta involved was just..... exalting. The things we could have done (and some of the things we're going to do) are unimaginable. Well, to an earthling.

Realities were aligned and friendships forged. A stronger sense of community resulted. A particular group of us found ourselves (again) as old comrades that were long-forgotten. Thus, a common, but certainly not-quite-forgotten purpose was rekindled amongst us. The outcome of that re-acquainting is earth-shaking (well, for some of us). In fact, one OT from Europe called to ask — "Whoa! What's going' on over there". You'll be hearing more about this in the future once a little more order is put in.

Order of events

Our Master of Ceremonies, Tim Roland, masterfully guided us through the whole day beginning with introducing our first speaker, **Rey Robles**. Rey proceeded to initiate a new tradition at the annual event: Lifetime Achievement Awards. Heavy, Oscar-like statuettes were given away to 3 active FreeZone pioneers: Patricia Krenik, Mary Freeman, and a very surprised Rey Robles. (We're accepting nominations for next year's awards).

Then, each main speaker was given 45 minutes to speak with a 15 minute period for questions and answers.

Rey gave his Keynote speech which brought up some very interesting topics. Since the current weather phenomena has been making things very uncomfortable for many people, he is offering the Reno building as a "Safe Haven" for any freezoner who needs somewhere to go. Another topic was the "OT Boot Camp". Like Tennis Camp, but for OTs. His other topic tried to reconcile what was wrong with the current FreeZone and what can be done about it. The main point here was that the Independent Field was *too* independent! Which is good from one viewpoint, but a general out-of-commness can't be good for the sake of the survival of the technology. Which led into his next topic about recreating an old corps of beings in a new unit of time who act as Guardians of the tech and to ensure its use on this planet. (Look for the following Proclamation of The League of Loyal Officers). To wrap up, Rey talked about the various symposiums we were holding the following day, which is where the real meat and potatoes occurred.

Several raffles were held throughout the day for original tech, mostly donated by Jennifer Freeman and her company, Shining Star Books. For purchasing original materials by LRH, see her site at <http://shiningstarbooks.com>

After Rey, I gave the "State of the FreeZone Address", a report on the number of groups and individuals around the world practicing standard tech. It showed that the Americas have a looooong way to go, baby. Then, **Caryn Colgan** gave her fact-filled Power-Point presentation on how to self-publish your own book! There was just way too much valuable information to include here.

After lunch

After lunch, **Mary Freeman** gave a short talk on personal ethics which, coming from her, packed a big one-two punch. (Fortunately, the whole event has been transferred to DVD so you don't have to miss any of it. Ordering info is at the end of this article).

Jack Schwartz gave his Power-Point lecture on creating a powerful business model based on the tech. The angle at which he approached this subject is one of the most unique ways I've ever seen.

Then, **Bill Reid**, an OT8, physicist and inventor, brought his unique lecture and demonstration that revealed how much enturbulating earth- and man-made-energies are wrecking our body health, possibly even making auditing more difficult than need be. He demonstrated to us the very existence of those energies in the very room we were sitting! And how to neutralize them!

Day two

At the FZWW Center, Sunday morning, all attendees and C/Ses who were OT3 and higher came together to discuss various topics like "OT8 and Beyond" and the infamous "Founder's Bulletin".

When they were done, filming resumed as we all crowded into a large suite to attend Mary's ethics workshop where the group received a "session" on a step of her "personal ethics" program.

After a short break, Rey began a roundtable symposium on discussing the various Bridges that have been released through the years. He showed all the actual life-sized variations of the Bridge, discussed its evolution and why the RTC version is destined to make you fail. Everyone had a chance to talk, and it became quite lively.

A time of war

Rey's second symposium concerned the airing of a topic that couldn't have been more critical to

Earth right now. He wanted to see what kind of interest existed among us. Note: In LRH's 19 Jan 1986 Flag Order 3879, "The Sea Org and the Future", Ron creates the post of Loyal Officer and assumes for himself the rank of Admiral (a rank not activated until time of *war*). Did everyone *really* miss this? Well, just to be sure it *was missed*, Miscavige cancelled FO 3879 after Ron left. See attachment¹. And, since lil' Davey likes to lightly promote himself and others to higher and undeserving ranks, we also take it upon ourselves to promote *ourselves* to the rank of Loyal Officer. So, per FO 3879, and total recall of some of our former positions we have also taken the rank *above* the rank of SO Captain and can go in anytime we like and *remove DM from his illegally obtained post*. Knowledge Reports and Boards of Investigations will be forthcoming. Seriously!!!! We're back!!

The last workshop of the day was presented again by Bill R. His uniquely researched and developed inventions for body-healing were demonstrated upon one of the attendees with positive result. This was captured on film as well, and is something to be seen!

That was the end of the official event, but was actually just the beginning for a large group of beings whose common *and* different purposes became reinvigorated. A warm group bond was established. I look forward to seeing you all again next year.

For those in attendance who missed filling out a DVD (or VHS) order-form for the whole weekend event, or for those souls who could not make it this time, just drop me a line. The DVDs are ready now and they're only \$40 for 4 DVDs or 2 VHS tapes. It'll be like you were actually here the whole 8 hours of filming². ☒

IVy is the result of team work. We do not get to name all who help to produce the magazine. There are many, in many lands. We owe them a vote of thanks, and a round of applause.

1 This prints badly so we have placed it on IVy's Home Page at the special address (go direct to it) <http://home8.inet.tele.dk/ivy/ivy75pix.html> . Ed.

2 Craig's email address is "FZWWRReg" <fzwrrreg@charter.net>. Ed.

Upper Dynamics¹

by The Pilot (Ken Ogger), USA

THE DEFINITION of the 8 dynamics has been used successfully for many years. Much observation of life and the long history of workable auditing rundowns based on these show that they do, in some manner, form a complete set of the urges to survive. But there have always been loose ends which hinted at something more.

First, there was the recognition that Survive was not the ultimate goal but simply a mid-point in the Create-Survive-Destroy cycle. Of course, one can do better than simply surviving on the 8 dynamics. One can *be* these 8 dynamics (see the Technique 80 lectures) or even create in each of these areas. But, although a being can operate along these lines, they do not seem to form a complete picture of surviving well as a thetan. Although a thetan can't help but survive in the sense of persisting, he can certainly survive well or poorly in his own estimation. And his estimation of this only follows the 8 dynamics to the degree that he has gone into agreement with physical universe survival. It is not his normal baseline. His native operation is up towards the create side.

Infinite survival

Consider achieving ultimate survival in MEST universe terms on these 8 dynamics even to the extent of being worshipped as a God and having ultimate persistence along all these 8 lines. But imagine it with nothing more beyond this, no beauty or ethics or interesting games. This would be a poor and tawdry thing for a thetan. In fact, it would be a trap. Infinite survival in physical universe terms is a curse, not a blessing.

Therefore, just as we see 8 dynamics reflecting the Survival or physical universe band of

the scale, so we might conceive of another set of 8 reflecting the creative or Theta band.

Clue to more dynamics

The next clue was the mention of Aesthetics and Ethics as the 9th and 10th dynamics in the Philadelphia Doctorate Course lectures. Certainly these make sense in terms of Creative or Theta dynamics. Also, we can see that the physical universe tries to make nothing out of these, but in spite of this, thetans do operate better when ethics and aesthetics are present.

Looking further, we see other factors that the thetan values. He likes playing games and building things and figuring out logical problems, and especially, he loves to create. Often you will see an individual considering one or more of these as being more important than good survival in MEST universe terms. Consider someone solving a crossword puzzle with no payback in terms of any of the 8 dynamics and perhaps even putting off eating and sleeping (good physical survival) to accomplish the task. Is this some weird aberration laid in by an implant? Or is it the individual's last remaining shreds of theta level operation persisting in spite of all physical universe evidence and objections.

I struggled long and hard to define these 8 upper dynamics and get them in the right order. Much research of the whole track and implants gave many clues (there are many implants which try to aberrate each of the 16 dynamics in sequence), but still the correct order eluded me. Then one day, I saw that each of the lower dynamics had a slight tendency to sublimate into the corresponding upper dynamic. This let me establish the order of the upper dynamics based

¹ article in *SuperScio* from the chapter "Implant Universes", section 6.1 "The Upper Dynamics".

on the known order of the lower ones. This brought considerable order and relief to other areas that I was researching and validated the entire pattern of dynamics.

The sixteen

The list of 16 dynamics is as follows:

- | | |
|------------------------|------------------|
| 1. Self as a body | 9. Ethics |
| 2. Sex/Children/Family | 10. Aesthetics |
| 3. Groups | 11. Construction |
| 4. Governments/Mankind | 12. Reason |
| 5. Lifeforms | 13. Change |
| 6. MEST | 14. Games |
| 7. Spirits | 15. Knowingness |
| 8. Worship | 16. Creation |

Upper dynamics

The 9th dynamic, Ethics, has been defined as the contemplation of optimum survival. A major component in this might be referred to as Integrity. For a being who cannot die, integrity is the cornerstone of real survival. Whenever he has lost it, he has not truly survived in his own estimation.

We might say that physical survival as a body sublimates upward into this Ethics dynamic. Or, from another viewpoint, we might say that Ethics has been collapsed downward into physical survival. Once the thetan has abandoned integrity and lost himself as a being, all that remains is the effort to persist as a physical mockup.

Note that I have reduced the definition of the first dynamic down to survival as a body. We generally think of this dynamic as encompassing more theta qualities, but these are really the remnants of dynamics 9 to 16. Once these theta dynamics have been crushed out of view, the last lingering traces can be attributed to personal survival since they are the thetan's last hold on survival as a being.

The 10th dynamic is Aesthetics. It has often been said that sex can be sublimated into aesthetics. We can also see that aesthetics is a huge band of theta enjoyment. In the second dynamic, this enjoyment seems to have been collapsed into a simple physical act.

What about the close sharing and love between family members that occurs on the 2D? It's more than simple ARC. How would it manifest

between beings without bodies? Wouldn't it be proper to describe this as the intimate exchange of aesthetic waves between beings?

Construction

The eleventh dynamic is Construction. This is the kick you get when you build something yourself. The child putting together a model airplane is surviving on this dynamic as is the person who builds his own furniture for the fun of doing it. You might say that this is simply survival through MEST, but it's not. You can buy the child lots of model airplanes and they don't matter one whit compared to the one he built himself. Here it's the construction itself that counts rather than the havingness.

Interestingly enough, this does sublimate upwards from the third dynamic. Or rather, the third dynamic is to some degree a lower shadow of the Thetan's constructive impulses. The biggest and most interesting constructive efforts involve groups of beings working in a coordinated effort. This is a natural way for Thetans to build things and it is the way you would go about putting together a complicated universe. When survival is not a problem and no one has to work for a living, they still join groups for the purpose of building things that are fun and interesting.

Reason

The 12th dynamic is Reason or Logic. Here is the realm of the mathematician, the problem solver, and the player of thought oriented games. Here I'm emphasizing the abstract problems because it's easier to see the urge in isolation from the other dynamics.

The 4th dynamic has been referred to as race and mankind. But a better definition would be to consider it as those groups that one is born into. The big difference between this and the 3rd dynamic is that in the 3D one has choice as to what groups to join but in the 4D you're stuck with it and must figure out some reasonable way for everyone to get along together. Governments generally fit more into the 4D characteristics rather than the 3D and should be considered here.

Since people cannot leave a 4D easily, this raises the entire area of law and legal systems. This sublimates into the dynamic of reason since logic is the primary justification of law.

Change

For the 13th dynamic, we have Change. Thetans will alter and modify things just for the sake of change and variety. No other reason is necessary. Notice that this dynamic is above reason and often operates contrary to logic. As Ron has pointed out, change and unpredictability are survival characteristics for a Thetan because it makes him difficult to manipulate and trap. At a higher level, we see that altering things lends persistence and interest and variety.

In the fifth dynamic, we also see endless change and variety as one of its greatest survival traits, so its reasonable to consider the 13th a sublimation of the 5th.

Games

The 14th dynamic is Games. The subject of games was frequently discussed in the materials of the 1950s and is obviously a keynote of theta operation. As far as relating this to the 6th dynamic, it would seem that a playing field and implements and some rules about energy etc. would be necessary components in a game. This is the only theta dynamic where a consistently paced sequential time rate would really be needed. We might well consider the entire MEST universe to be no more than the components of a game. Note that here we are referring to action games rather than the thought games of the 12th dynamic.

Knowingness

Knowingness or Understanding is the Fifteenth Dynamic. This is higher than the dynamic of Reason and quite distinctly separate from it. With reason, one follows a logical progression, but in the 15th dynamic one can just know. Here we have the urge for knowledge and understanding even when there is no physical universe reward in sight. Again we have something that has been extensively discussed in the early technology but not previously considered to be a dynamic.

Back Numbers of IVy from 1991 available. Check with your distributor for prices, and our Home Page, <http://www.ivymag.org/> for contents list under author and title. For instance, the Objective Series is of great interest.

Although one may come to understand something by study or reason, the higher levels of knowingness are achieved by pervasion, mockup, ARC with other beings, and by pure postulate. In MEST universe operation, this is all closely related to survival as a spirit and with other spirits.

Creation

The 16th dynamic is Creation. Here we have ourselves as gods rather than worshipping gods. This is the cause side for which the MEST universe 8th dynamic (religion etc.) is the effect.

Of course all these 16 dynamics are inter-related. Although I have pointed out that it's the upper 8 dynamics which are operational beyond the physical universe level, within this universe the lower 8 are vastly significant. True survival here means operating fully on both sets of dynamics.

Conclusion

Note that each of these upper 8 dynamics have been used to trap and aberrate thetans. Since the thetan wants to do these things, he can be suckered in and taken advantage of even when he is in a body-less or OT state. His own codes of ethics can be used to trick him into punishing himself, his love of aesthetics can be used to lure him into traps, etc. Total freedom would require being able to operate or not operate in these areas at will. Just because these areas are interesting doesn't mean that they have to be compulsive. A thetan doesn't have to have a game, he only thinks he does.

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FREE THETA

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Reverse Scientology

by Heidrun Beer, Austria¹

THIS PHRASE (Reverse Scientology) is not part of Hubbard's original vocabulary, but a term that has been coined later during the discussion of Scientology on the Internet (some attempts to explain "reverse" in German follow at this point in the text).

It describes not only general violations of basic human rights, like they have been reported many times by ex-members and ex-staff-members, but also special methods that are used in fighting real or imagined enemies of the "church" and are characterized by the fact that important basic principles of Scientology are reversed into their exact opposite.

Unfortunately, the application of "Reverse Scientology" has already been observed in the Free Zone as well, so that the question arises whether there are (secret, for good reasons) policy letters by Hubbard, with instructions about how to reverse these important fundamentals in certain situations in order to fight an enemy with especially high efficiency.

The reasons to use "Reverse Scientology" are often deviations in the Scientology technology, or dissident opinions inside the own group — both activities that are not always pleasant or reasonable, but are explicitly protected by Scientology's creed. But their main field of application are critics and opponents.

The following important principles of Scientology are reversed into their opposite when "Reverse Scientology" is applied:

- Defamation and destruction of reputation by using lies instead of the truth (finding the exact truth is otherwise the leading principle in the whole approach of auditing) — by many repetitions intensified into downright witch hunts.
- Pressing buttons, which destabilizes the target, instead of flattening buttons, which is all that is otherwise done with buttons outside of sessions.
- Publication of private informations of the most extreme embarrassing or destructive nature, sometimes even taken from auditing files (keeping such informations confidential is otherwise strictly regulated by the auditor's code and is a nearly sacred principle of every auditor).
- The use of communication on low tone levels — in all other situations, a Scientologist will typically apply a pattern from the book *Science of Survival*, which instructs the reader to generally communicate one half to one full tone level higher than the environment, with the intention to raise the environment's tone level in this way.
- Massive entheta — otherwise the antithesis of what a Scientologist tries to achieve in his environment.

¹ This is a chapter from my book *Understanding Scientologese: A language book for family members, teachers, ministers, therapists and journalists*, developed from my earlier *Ex-Scientology Glossary 1999*, newly edited and with substantial additions. It was published in October 2004 in German, presented at the book fair in Frankfurt in the same year, and has been ordered by bookstores and various anti-cult institutions.

The book is written in SCN language for a non-SCN public, to give them a feeling about how a Scientologist in their family or school class etc. would think and talk. All SCN technical terms used in the text are printed in a special font that indicates that they are terms which can be looked up in the same book. [These words are underlined in this text, *Ed.*]

- Deliberate enturbulation — while in other circumstances Scientology is always working towards a de-enturbulation of the environment.
- Various outpoints per the data evaluation instructions in the Data Series — this means that informations are deliberately twisted in order to cause the greatest possible confusion.
- Application of Fair Game — see the “Fair Game” keyword [below] where the Scientology fundamentals are described that are violated by the application of “Fair Game”.
- All paragraphs to this point are breaks of the two Golden Rules.
- Reverse Processing.
- Black NOTs (this point is difficult to verify but has been reported on some occasions).

Although the deliberate reversal of Scientology’s fundamental principles in handling opponents is a conclusive indicator for the possibility that Hubbard has left policy letters with such a content — which are missing in the publicly available training materials for good reasons — experience shows that the application of “Reverse Scientology” becomes rarer, the better and more thoroughly a Scientologist is trained in the red tech.

There he cannot help but learning the importance of the positive laws — which are turned into their own negative by “Reverse Scientology” — so thoroughly, that in the view of the inevitable consequences he does not see any more practical value in breaking these rules.

The application of “Reverse Scientology” therefore allows immediate conclusions about the training level of a Scientologist or Scientology Organization. Its plentiful application by the “church” confirms the many other indicators for the fact that the staff members’ training in Hubbard’s fundamental materials has sunk below the absolutely required minimum inside the church. The same conclusions can be drawn about Freezone groups who see no better way of defending themselves against their perceived opponents.

Fair Game¹

There is a text by L. Ron Hubbard in context with the ethics condition Enemy, where he states that an enemy of Scientology is fair game for every Scientologist. He “may be lied to, tricked, sued or destroyed”, and the internal ethics department of Scientology will not react in any way. Physical violence, murder etc. are not mentioned in this text; it can be speculated how far “destroy” could include the application of physical violence.

The way of dealing with this text is a perfect example of the poor level of training within this “church”. Actually it could be expected in context with the many ambitious concepts of Hubbard, like ARC, the tone-scale or surviving on all (not only the inner) dynamics, that a Scientologist will attempt to treat even his enemy in a decent way. After all this enemy is a part of his own 4th, 5th and 7th dynamic as well as everybody else, and sooner or later it will be necessary to find ways of reconciliation, peace or at least co-existence, if the spiritual expansion into the higher dynamics is not to come to a standstill.

Hubbard’s data on the overt-motivator-sequence make it quite clear that harmful acts have unpleasant consequences (motivators); an educated Scientologist will therefore take good care not to harm others, even if they are enemies (except of course in the case of a direct attack). The PTS/SP course teaches that it is only possible to go PTS to a suppressive person, if one has committed overts against the suppressive. Another reason to keep one’s hands clean and leave things like lies, betrayal and destruction, which are located far down on the tone scale, up to other people.

Hubbard’s organizational management books (the green tech) also contain central texts that express that a Scientologist or Scientology Organization needs to make sure to live in a high level of harmony with the surrounding culture, and has to pay a lot of attention to seamless integration — this is not very compatible with illegal guerilla activities against “enemies”. And

1 In Heidrun’s book this is a separate chapter to the foregoing. *Ed.*

finally, the famous Golden Rules tell about the basically peaceful attitude of Scientology.

When Hubbard wrote the "Fair Game" policy, he expected of course that the Scientologist has studied these principles and is using them as the cornerstones of his life. He could not know that in today's "church" the training level would be so pitiable. It is obvious that the permission to somewhat let go of self-control to some degree in dealing with an enemy, without having the ethics-department getting at one's throat at once, can have been understood by Hubbard only as a minor loosening of discipline, as every fairly trained Scientologist knows that he would mainly harm himself with every destructive act, and that he would immediately fall back into the trap of aberration, which he is just about to escape with the help of auditing.

Nevertheless "Fair Game" gets applied today with amazing brutality and persistence, although the policy has even been cancelled by

Hubbard because of bad press reactions. Critics of Scientology have proven on the Internet that not only "Fair Game" is still in use within the "intelligence" department OSA, but that OSA also follows other confidential guidelines by Hubbard which advise them to mercilessly ruin the lives of "enemies of Scientology". Compared with the arch-scientological dream of gradually "clearing the planet" by the patient conversion of entheta into theta in countless individual auditing sessions, this is a declaration of moral bankruptcy.

It is disastrous also because of the fact that inside the "church" there is a total confusion about who their actual enemies are. This is another point where Hubbard's various texts about enemies and the ways of handling opposition, to be found in the "PR Series" and other policy letters in his green (administrative) volumes, are getting misinterpreted (see there). ☒



A further Don Gordon picture — see IVy 73, page 16

RegularColumns

A World of IVy

by A Pelican, Antarctica

RespectorAdulation

You deserve respect.

You have done things worthy of respect.

If you are not treated with a due amount of respect (with a due amount of warmth, or ARC) then one wonders why that is?

Have you chosen badly the people you associate with?

Is your behaviour inconsistent with the receipt of respect?

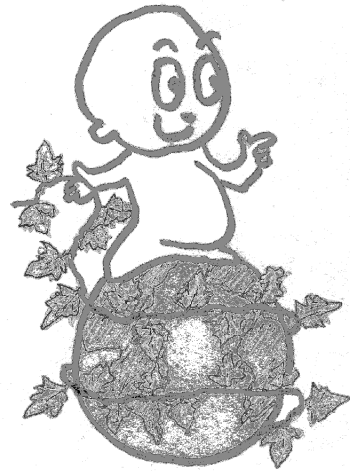
Would it be a good idea to alter your friends (meaning get fresh ones)?

Or would it be a good idea to treat those you have now a little differently?

Adulation¹

That is another kettle of fish. Are people putting you on a pedestal? Flattering you?

And perhaps at the same time making you responsible for... everything (or so it feels)?



Then you need to watch out. Maybe pride comes before a fall, but it could well also be that adulation precedes a fall.

Middle way?

Do you think there is a middle way between being respected and being idol worshipped?

Can you describe it?

Are there any rules?

✕

1 adulation *n.* too much praise; slavish flattery: *Adulation ever follows the ambitious* (Oliver Goldsmith). *World Book Dictionary*, 1979.

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! ✕

RegularColumn

/Vy Tower

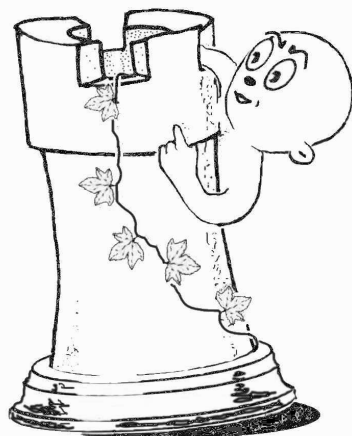
by Rolf K, USA

PrometheusVictorious

In August of 2004 a write-up of Ron's OT Levels suddenly appeared on the Internet. According to the publishers and Internet hosts of the materials there has been no backlash or official reaction from the CoS or the OSA in the year and a half it has been up. This no-reaction seems odd as using copyright issues always has been considered the OSA's main weapon to fight unauthorized use and any type of publications on the tech. The write-up is called the Prometheus Files. Their unharassed existence has, however, a rather long and interesting story that goes more than 10 years back.

USE AND MANIPULATION of copyright laws surrounding Ron's works has long been the CoS's main tool in seeking to protect a monopoly and to control dissidents. As is probably well known, this tactic has been used in legitimate cases and a long string of frivolous cases. A Dutch court decision of March 18, 2005 has however changed the landscape drastically. Furthermore, it has become obvious that the OSA has changed their policies in how they handle vocal critics active on the Internet.

The whole story goes back before there was an Internet to speak of. In 1993 the so-called Fishman Affidavit was made available through the US Court System. The Fishman Affidavit was filed in court in a case called **Church of Scientology International Versus Fishman and Geertz**. It contained over 700 documents presented with a declaration written and filed by Steven Fishman on April 9, 1993. He included the OT (Operating Thetan) materials as exhibits. Fishman had bought these materials for thousands of dollars from a "leaker" inside the CoS. Anyone could, after the court filing, order these documents for about \$40 as they were now public court documents. This was vigorously fought by the CoS and they succeeded in having a judge seal (make secret)



the files on August 15, 1995; but the materials were legally in the public domain for over two years and were widely distributed by mail and the web.

Ever since this disastrous leak (in the eyes of the OSA) had been plugged, a good part of the OSA's work consisted of finding still existing copies in circulation and having them ordered destroyed. This worked well in the USA but was less effective in Europe and especially in Russia.

Karin Spaink

In the Netherlands there was a female journalist who had closely followed the controversy of the Fishman Affidavit, as it unfolded on the web in the early 1990s. She was a free speech advocate and a true Provo. "Provo" which stands for "Provocateur" and in Holland that was, and still is, a movement consisting of free thinkers, hippies and other non-conformists. Her issues were free speech on the web, fighting misuse of authority and several others. She wasn't, and isn't, a Scientologist. Karin was originally an English teacher; later a programmer and finally she became a columnist for Het Parool, a major Dutch newspaper. Today she is about 48 years old. She had at some point been diagnosed with multiple sclerosis and she found any talk of that illness being psychosomatic was objectionable, and wrote a book about this issue. She also clearly found the OT materials bizarre.

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Zenon Panoussis and Karin Spaink at an award ceremony.

However, her zeal for free speech was so strong that she posted the Fishman Affidavit in its entirety to her website. Many other website owners had done the same but Karin, as a published writer and journalist, was the one with the highest profile. As a result she and a string of Internet hosts in the Netherlands were sued by the CoS for copyright violations. The case originally went to court in February 1996. Spaink and company won the first round in the Dutch court. the thje CoS appealed and the appeal was heard June 10, 1999. Again Spaink and company won. The Dutch Court, located in The Hague, came to the conclusion that the OT levels had been made available to tens of thousands of the CoS members and the CoS claim that the confidential materials were “unpublished” could therefore not be condoned by the court. In other words, the materials could be published in part; and according to Dutch law they could be made part of scientific studies and critiques. This is similar to “Fair Use Quote”, although that term does not exist in Dutch copyright law.

Zenon Panoussis

After the first trial in 1996 Karin had actually gained an ally in Zenon Panoussis. He is originally Greek but lived in Sweden at the time and is a Swedish citizen. He had in a similar fashion been sued by the CoS in Sweden for posting the OT materials, especially the NOTS materials, to the web. He lost his case eventually after a long fight where Zenon showed much knowledge of the law and of legal tactics. He then sent the NOTS materials to the Swedish Parliament and could thus for years uphold a defense based on Sweden’s Freedom of Information Act as materials in the Parliament’s possession could be argued to fall under this clause. In 1998 he was sentenced to pay about \$1,200 in fines and damages but ended up with \$200,000 in owed legal fees. However, he contacted Karin Spaink in Holland and moved there around that time. Karin and Zenon had a 2nd Dynamic relationship for about four years and helped each other through their troubles with the .

The 1999 sentence was appealed by . Karin, Zenon and the Internet companies were however not discouraged. tactic of suing people until they went broke worked fine in the US where it ts “millions” to pursue a long case. In Holland, however, the court system is not so suppressive and she had about 10 internet companies behind her to split the bill of reportedly “thousands of Euros”, not tens of thousands or hundreds of thousands of Euros. was, however, not about to give up their traditional tactics of trying to run the opponent into the ground. Again, as mentioned, they appealed and there was endless correspondence, and preparations and tactical manoeuvres, so the appeal wasn’t heard until September 2003. Again, the Dutch alliance, led by Karin Spaink, won. The decision was once more appealed by . This time to the second highest court in Holland. This appeal was heard on March 18 of 2005. Also this time the Dutch alliance won a resounding victory. The Court’s main statement was still that the materials were not “unpublished works” that would be covered under privacy laws and industrial secrets laws. The materials had been made available to 10,000s of advanced students and

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although the students were bound by their oath of secrecy, it did not change the fact that the OT Levels were published with the copyright holder's permission and full knowledge so others who had not signed a confidentiality bond were not bound.

Dutch Supreme Court

The CoS had one more appeal they could make: To Dutch Supreme Court; and so they did. This was scheduled to be heard by the court in July 2005. As the time approached it had however become clear that the Dutch court system was incorruptible and wasn't about to make a u-turn. A few weeks before the court date the lower court put out an 80 page recommendation about the case that, according to the system, is an important document in the appeals case. When 's lawyers saw what it contained they decided to withdraw their appeal. Now, however, the tables have turned and Spaink, Panoussis and the Internet companies seem to take the initiative so the case will come before the Supreme Court and be heard and ruled on once and for all. This is, at the time of this writing, not totally sorted out. But from what we hear, we expect that Spaink and company will bring the case before the Supreme Court and are ruled on some time in 2006.

The CoS Internet Policies

There have been many signals indicating that and the OSA have indeed changed the way they go about dealing with the Internet. Ron's controversial policies on how to deal with the press and critics, etc., etc. weren't really geared to a wired world. These policies sort of worked back then when all important communications were in writing or print. the OSA or their agents could take one dissident or critic at a time and "beat him up in a back alley" where nobody else would see it or interfere. With the Internet there were no "back alleys" anymore as the instantaneousness and wide reach of the web shone a bright light on anybody's underhanded doings. The Internet community was an opponent not even conceived of in the 1960s when the policies were written. When the OSA, therefore, started to handle critics on the Internet with the same underhanded methods they had

used before 1995 it really backfired. the OSA became the scapegoat and black sheep of the online community. the OSA actually unwittingly rallied a whole army against them, largely consisting of people who never had heard about Scientology prior to the webspace and copyright controversies. This ragged army had been rallied because the OSA started to sue webmasters and webhosts for even minor and ridiculous infringements and non-infringements. the OSA tried to bully search engines to favor and freeze out opponents. They were never geared for the noisy volume of free speech as it appears on the web.

To illustrate who this ragged army consisted of, I can tell you about a dialog I had with one guy in a newsgroup. He had heard nothing about Scientology, the OSA or prior to becoming a web surfer. He had gotten interested in the "Scientology vs. the Web" issue as a grassroots movement had formed around the cause and simply spread as "word of mouth" across the web. When he later saw some of my postings defending the philosophy and principles of Scientology he only saw "one of the enemies". I didn't have much opportunity to explain to him any nuances of thinking. It was like trying to teach a herd of charging elephants the finer points of German grammar before they stampeded me. He had attended a free speech banquet in Boston that honored some of 's most outspoken critics on the net as free speech advocates. He had even met his girlfriend through this movement. So it was party time in the Web camp of "Scientology vs the Web". It seems, however, that the OSA finally did learn a lesson from all this. Around 2002 the signals coming from the side were different. Instead of attacking, suing, harassing and manipulating everybody in sight they were now running a counter-campaign with a broad web-representation of their own, so friends and foes at least could be fully informed of both sides of the issue. They still used legal actions when there were obvious violations of copyright laws. We have, however, not seen any of these endless legal battles (often frivolous suites) that dominated the landscape in the 1980s and still played out in the 1990s. The granddaddy of

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these cases was probably versus Advanced Ability Centers (David Mayo and Frank Gerbode) that ran up into the millions in legal expences. This was well covered in my last column titled, "What Happened to Sarge?" Indeed, the OSA these days almost appears to be a "cleared cannibal" attending Sunday School.

So the way seeks to manage critics on the web is to tell members how bad and enttheta it all is out there on the web. Reportedly, looking up "Scientology" on a search engine and reading any unauthorized or critical site can get a member in serious ethics trouble to a point where he will be declared PTS, barred from his OT levels or be kicked out outright. This seems a policy doomed to fail in the long run as the web gets bigger and bigger and, consequently, gets smaller and smaller and more like a sect, (there is no such word as sectic).

The Prometheus Files

This is in broad strokes how the landscape looked prior to August 2004 when The Prometheus Files were released. In all this we haven't even mentioned books or web-books released prior to this date. Here we will only mention the Pilot's works ("Self-Clearing" and "Super-Scio") and Clearbird Publishing's "Road to Clear" and other titles. We could mention at least 10 additional legitimate tech writers, including Flemming Funch, Captain Bill, Alan Walters, Dynamism, Ralph Hilton, Jeff Filbert and others. The Pilot's works stand out as original research, while Clearbird Publishing seems rather to have written textbook versions of orthodox Scientology Standard Tech. *That's it — no more.*

The Prometheus Files seem to take off where Clearbird Publishing left off. The Files are a scientific comparison between a number of the above mentioned tech writers' works and the orthodox Scientology confidential materials, spanning from Power Processes, R6EW, Clearing Course and through OT1, OT2, OT3 to New OT4. NOTS and Solo NOTS are not covered or commented on. NOTS, however, is also well covered on the web as Ralph Hilton, a Standard Tech hardliner, has provided us with a write-up. The Prometheus files are very

complete and give full procedures for all the above mentioned levels and grades so they can be done standardly the orthodox LRH way or according to newer tech finders. The Prometheus Files lean heavily on the above reported legal developments and upon other tech writers. The 1999 Dutch court ruling in Spaink vs Scientology is thus brought in full in the Prometheus Files as well as the Dutch Copyright Law of 1912, "By the grace of Her Majesty, the Queen" as this law begins (The Netherlands is a kingdom and all laws have to be signed by the sovereign). In the introduction to Prometheus it states, among other things: "Ron Hubbard's line-up of Advanced Levels has been printed, according to court documents, in at least 25,000 copies and distributed. Yet, it was sought to be held confidential by the copyright holder, L. Ron Hubbard's Library, as 'unpublished works'.

"The Hubbard Library was trying to take a rather odd legal position. They were on the one hand publishing and distributing the materials on a large scale but were at the same time trying to claim these materials were unpublished works or trade secrets. This led to a string of law suits in the USA and around the world. Here notoriously a court case in The Hague in the Netherlands, home of the court for international affairs.

"The outcome of all this was the ruling of the Court in The Hague. In their sentence of June 9, 1999 it was clearly determined that the materials did not have trade secret status nor the status of unpublished works but had normal protection for published works under Dutch and international copyright laws. "In other words, in these present reports we have to observe the normal academic rules concerning copyrights. We cannot bring the course materials in full. But we can bring fair use quotes and refer in detail to what the course materials state.

"We are under copyright law allowed to bring exact procedures and processes as these explicitly cannot be protected under this law but have to be passed on as new knowledge to society.

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“Note: Processes and procedures can only be protected under patent laws and only for a limited number of years. This is to make it financially attractive to do research and develop new technology. Under patent law protection it is possible to get a reasonable return on inventions. Inventions, processes and procedures cannot, even under the stricter patent laws, be held proprietary forever. When the patent runs out they are fair game. But no such patents have ever been sought or existed for the present materials.

“Comparison: We have done a comparison between Ron Hubbard’s work and a number of other researchers in the field. We have been able to obtain the works of four other writers on the subject. We have met more cooperation when it comes to these authors’ works.

“They are: Jeff Filbert. Publication: ‘Excalibur Revisited’ (1982). L. Kin. Publication: ‘From the Bottom to the Top — The Way Out’ (1992). The Pilot. Publication: ‘Super Scio’ (1997-99). Some of Captain Bill Robertson’s works.

“These four researchers have made their materials available on the Internet and in books and do not contest fair use quotes of extensive nature for this study.” Signed, *The Editors*.

Prometheus Victorious

According to Greek mythology Prometheus was a Titan that took fire from the Olympian Gods and gave it to man.

He taught humans many important things: astronomy, medicine, navigation, metalworking, architecture, and writing. By bringing the fire to mankind Prometheus brought the power of warmth and light to the dark and miserable earth. Prometheus here acted against the express wishes of the Gods, who wanted to keep knowledge and the power of fire — enlightenment — for their exclusive use.

Zeus was especially angered by Prometheus’ act. He forbade the Titan from teaching man the ways of civilization but Athena helped Prometheus. Athena, the goddess of learning and wisdom, chose to go against her father Zeus and taught Prometheus so that he might teach man.

Thus, when we use the headline “Prometheus Victorious” it is to acknowledge many good people’s intense work and sacrifices in order to successfully break the dark age monopoly on the tech. It seems at this date broken and crushed. The tech is out there, legally and freely available and all we need to do is to fully apply it and get on with our work towards a worthwhile goal.

Prometheus on the web:

www.freezone-materials.org and at
www.freezoneamerica.org ☒

Ken Urquhart is taking a years leave from writing a regular column for IVy, and Flemming Funch is taking his place. Ed.

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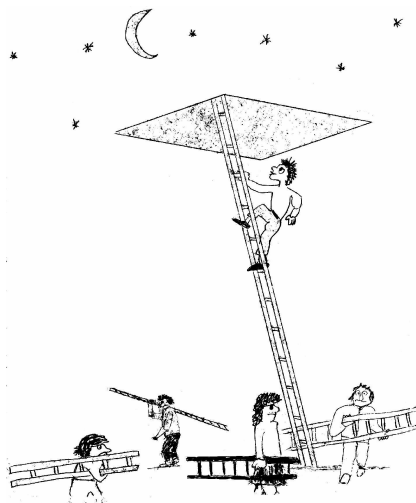
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... and don't your friends deserve some of that theta too?

RegularColumn

Outside the Box

by Flemming Funch, France



WhereDoThetansComeFrom?

SOME PEOPLE WOULD consider that a sort of blasphemous question. Of course they don't come from anywhere, they've been there all along, they're eternal and immortal, and they have no wavelength or location.

OK, that right away gets into the somewhat self-contradictory set of definitions that exist. You might say that a thetan is a spirit who inhabits a body, who can exteriorize and have a time track. That obviously implies that it is something that is located in space and time. You could also say that it is a static, without location or weight or wavelength or anything. Which is something quite different.

Most people reconcile it by implicitly assuming they have one of each. Or rather that they *are* one of each, as one isn't supposed to say 'have' about thetans. So, a practical way of making sense of it is to say that the thetan is that spiritual unit that occupies and runs a body. And that the static is that spiritual unit which never was located, but which exists outside time and space. Some people think they have both. Some people think that the thetan sometimes flips out into that static state. Or maybe that it is a target for the thetan's journey to be able to exist just in the static state, without any longer being located.

Divided Opinion

Either way, we're talking about some kind of spiritual unit which is you. So, where does that come from?

I realized at some point that there were rather divided opinions about that.

Back when I first got a lot of incident processing, and I was running a lot of other people on incidents in chains, it was pretty clear to me. Not just because I had read and understood the factors and the axioms, but because of what I

often found when one got far enough back, one got to some kind of event of separating out from Theta. Where, before, one didn't have an identity or a beingness, and afterwards one did. The first taking of a viewpoint. The first time one started identifying with being something. The state one was in before was a very warm and fuzzy thing to experience. But also it was a potential state, before one even got down to having a state. Beyond being. Which is a wonderful kind of thing, but it isn't possible to have the pleasures of being from there, and one can't play a game from there. Because everything is known, or rather, there's nothing to know per se. Nothing has materialized into anything. Which one could say is a bit boring, although that doesn't really cover it. At any rate, starting to *be* is a new and interesting thing.

OK, I saw that for myself, and noticed that it happened for others, so I assumed that of course everybody would see it that way. One separated from theta at some point and became a thetan. Or a static. And after that the rules changed. Suddenly I can say "This is me!" and "That over there is *not* me!". Which opens the door to games and to endless variety of life and existence. And of course it also opens the door to aberration and to forgetting and screwing up. And then it is sometimes nice to remember that it all is based on one's decision to be one thing and not another, and one potentially could always go back and reverse it, and redo it, or at

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least have some comfort from knowing that one really is more than that and that "be" versus "not-be" thing is just a game we're playing.

Other Views

But later I realized that some people take offense at the idea that they somehow came out of some sort of mega blob that they were sharing with everybody else. They will rather hold the idea that they forever have been a thetan separate from other thetans. They will even regard any attempt of poking at that idea as some kind of subversive communist implanter propaganda.

See, there are a number of possible traps here, so it is not like I can't understand the reasons for some reluctance.

Mathematics

It is a common new age thing to say that "we're all one", and to endeavor to return to God, to the one being we all are. That's a nice thing in a number of ways, but there are some problems with the mathematics there, which can have some less than nice results.

Should thetans try to go and merge with each other into some kind of unified super-being? Maybe not. Or, rather, that's missing the point. Let me get to the math.

Most of you know about equations. They have an equal sign in the middle and you've got something on the left side and something on the right side, and they're the same, even though they're expressed in different ways.

$$2(x+3) = 6+2x$$

You know, that kind of thing, or much more complicated. There are various rules one learns to be able to work with equations. Like, you can move things from one side to the other if you reverse some things about it. Plus to minus, multiply to divide. And, most importantly, it all always adds up to zero. Like, I can move everything over to one side, and on the other side there will be zero.

There's a magic in the number zero. You can make anything out of it. Instead of zero, you can say $2-2$ or $17-2*2*2*2-1$. It all adds up to zero.

You can do this in an infinite number of ways, all adding up to zero.

Polarities

We're essentially talking about polarities. You can take a zero and split it up into a positive and negative part. Which still adds up to zero, but you suddenly have two particles of some kind, which you can play around with and do stuff with. You can make it much, much more complicated than that, and turn your zero into a whole collection of different items, which you can combine in a bunch of ways. And when it is time to clean up, they will all nicely be added up to a total of nothing, zero, zip.

If I didn't lose you yet, consider that it works the same way with beingness. If you say that something *is* something, or even that you yourself *are* something, you do a similar trick. You might not notice, because you usually only look at half the equation. When you say that something *is* something, you're at the same time implying all that it *isn't*. A definition or a declaration of identity is just as much a matter of exclusion as of inclusion. Actually it is more a matter of exclusion than inclusion, because there's usually way, way more stuff that the thing isn't than it is.

Me and not me

A definition or an assigned identity is dividing the universe into two parts. An *is* and an *isn't*. If I say "This is me, my name is Bill, I'm a fireman", then I've sliced the whole universe into two. The rather small part of what I insist that I am, and the rather huge part of everything that I'm not. I might not think I'm thinking much about it, but my existence would be intimately intertwined by that decision This is Me versus This is Not Me. Somebody says "Telephone for Bill", and I decide, "That's me". If somebody said "Telephone for Joe", I'd not respond. There's a fire alarm, and I grab my helmet and run out the door. That is me. If somebody needs knee surgery, I'd know it isn't me who does stuff like that. OK, in reality it is much more complex than that, but you get the idea.

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Zero is wholeness

A viewpoint is the same kind of thing. You divide the world into that which views and that which is viewed. If you merge them back together again you get ... zero. No distinction, no view, no identity.

The zero is wholeness. No division. But with the potential for division. Everything and nothing at the same time.

So, all of this has a lot to do with how one gets from a state of infinite potential into some kind of beingness or existence. The infinite potential is the zero, and the beingness becomes one side of a polarity. This is me, that is not me. Which still adds up to zero, nothing, when the accounting is done. But which gives rise to a whole lot of game playing in the meantime.

We could say that Theta is that infinite potential, everything and nothing state. Or maybe we'll reserve the word Theta for something slightly less than that, for unmanifested spiritual existence. And pick a bigger word for that which is Everything and Nothing. Like the 8th Dynamic. Or All-that-is.

Jumping out of nothing

OK, so beings of any kind can come out of that. By a certain jump into polarity. A decision to Be (something). And, simultaneously, a decision Not to Be (everything else). One can be a thetan, a certain mobile viewpoint with certain capabilities. Perceiving, experiencing, postulating, considering, etc. And having certain qualities to it. Certain unique qualities.

All beings are different. They're not the same. One thetan is not the same as another. So, this "We are all One" thing is a bit confusing. You can't just merge a zillion thetans together and get God. You might just get a zillion thetans stuck together. Which isn't the same.

It is the math again. The answer isn't One. The answer is Zero. Zero can be divided into anything at all, and can be brought back into infinite potential. But it isn't one or two or a billion. The magic is in the Nothing from which you can make Everything.

One side of a polarity

A thetan can't experience the primal state of unmanifested infinity directly. Per definition. Because the thetan is one side of a polarity, the other side of which is the rest of the universe. Or maybe the rest of the multiverse, if we think a bit bigger than one universe. You can't easily experience the unbroken wholeness when you have so much invested in what you're being, and particularly in the much, much larger pile of stuff you're not being.

But a thetan might still conceive of what it is like. There are many traps, though. One might try to achieve unity with a bunch of other thetans in the same situation, but one might eventually realize that that wasn't really it. Thetans are different beings, and bundling them together doesn't make a wholeness.

A thetan can't evolve into the All-that-is wholeness either. Certainly not while he still tries to hold on to his identity, and while he still refuses to take responsibility for all the stuff that isn't included in his identity.

One can still get it to some degree, though. It requires a logical jump, though, to a different level of thinking about things. Which most thetans aren't very good at. But it is possible. One might to some extent experience one's bigger undivided wholeness, without undoing one's existence.

Safety Valve

For that matter, that's a built-in safety valve and source of comfort for any being.

See, if the truth really were that we were all just eternally existing separate individual beings, and that was it, it would be a pretty grim state of affairs. OK, we might have some stories to tell each other about how we really are creating the whole universe, by our collective agreement, and we really have a lot of potential. And we do. But most thetans I know are pretty bad at creating much of anything when it comes to universes. They might feel very good and powerful and think good thoughts, but they're still one single being each, with a limited scope of perception, and they can't create even the smallest little planet, or pebble

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even. However many stories you tell about why that is, it doesn't really make it go away.

But there's a certain comfort to be found in realizing that really one is much, much more than that. That the stuff you're made of is infinite potential, infinite consciousness. The stuff you're made of is Everything. And it is also Nothing. And no matter how much you forget and how much you screw up, you can't really change what you really are. Which is not a single being in a big and confusing universe. Yes, that's maybe what you're *being*. But it is not the real you. The real you is a step up, or a step back. Beyond identity. Hard to describe, because our words are based on identity, so words get in the way. Sometimes it is best described in paradoxes.

Bigger you

That bigger you, behind and beyond it all, never got into any trouble. It never went on a downward spiral. Never forgot anything. It can't. But it can play the little trick of endlessly dividing itself into pieces, some of which might at times feel lost and in trouble, and some of which might engage in a game of getting out of trouble. It can do all of that without ever getting in any trouble itself. Because it is constant. Static. The equation adds up at all times. It couldn't be otherwise.

Now, this is both wonderful and depressing. It is depressing if you try to hold on to an identity. You might try to insist that your identity is exactly what it is supposed to be, and it has always existed, and it always will, and you'll endeavor to make your identity better or bigger. And you'll discount any ideas of states beyond identity as some kind of religious nonsense. But, per definition, with an identity you'll never ever get the whole picture. You can play a game alright, but you can never get the *whole* thing. Because you started off by agreeing to not-be the other side. So, you can win games along the way, but you can't really win over the game. The wonderful part is that you always have a way out, as long as you're willing to not be attached to identities. That's a hard one, however. A paradox. Your only way out is through being willing to let go of you.

Some of these puzzles play out at multiple levels, multiple harmonies. For example, the

trouble we have with minds is of a similar nature. A mind will often think that it alone is able to figure everything out and make it right. When really it is just a collection of computation machinery and pictures, without much real power, other than in making computations when it has the necessary input. Which it often doesn't. When it doesn't have the necessary input, it will still try, and will make up all sorts of stories about how clever and right it is. A mind is like a sub-division of you, which thinks that it alone is in charge, when really it doesn't have most of the pieces. And minds are generally de-aberrated by bringing them out of that delusion. Realizing one doesn't already have all the answers, being open to receiving them when they're available, and letting go when one still doesn't have them.

Infinite consciousness

Thetans have the same things to learn, at a slightly different level. You don't already have all the answers. You're just a mobile viewpoint with consciousness. You can do great things with that. But you'll do best if you grasp what you are and what you aren't and what the relation between those two are.

And, no, none of that is *really* what you are. You're infinite consciousness. You can be or not be anything, anyone, anywhere, anytime. All at the same time, without running out of breath. But that's a bit hard to grasp directly while remaining a thetan. You can, however, access it indirectly. That's what you do when you have hunches, instincts, intuition, knowingness, or whatever you call it. It is what you do when you postulate something and it happens. It is what you do when you get a new idea. You don't really have to know exactly how to do it, and you probably don't. But you might be comforted by the fact that a much vaster You knows exactly what is going on.

So, where do thetans come from? Well, you made them when you were a little bored, just because you could. Nothing terribly important, even though they tend to consider themselves very important. They have all the time in the world to remember who they really are, so nothing much to worry about. ☒

Hate Handling

by Pierre Ethier, Canada¹

THE ANSWER to hate is Admiration

Unless you have elected to lead the life of a hermit, getting one's share of hate is unavoidable. It ranges from enraged drivers screaming obscenities at whomever happens to be in their path to plain Merchants of Chaos who perceive any decent people as an obstacle to their personal lucre. The universally adopted solution has been for millenia, to answer hate with hate: An eye for an eye, a foot for a foot. This is akin to fighting fire with a flame-thrower. Instead of putting the fire out, you will only make it grow, possibly quite out of control, often with both protagonists noticeably weakened. If you put out a fire by using its opposite: Water, why not do the same when trying to address hate? This is why the Church of Scientology PR machine has, for decades, manufactured enemies and for all intents and purposes been the architect of its own demise.

Scientology, as originally defined by LRH (as opposed to the way it has been redefined by the current Church Management) is based on the study of truth, such as those contained in the Axioms, Logics and Factors. Yet for many years the Church propaganda machine has been busy (and still is) manufacturing hate, labelling well meaning people as anti-social evil-doers, and appears to have had only one purpose in mind: covertly spread as much hatred as possible about its perceived enemies.

Psychosis characteristics

Technically, insanity is defined as "The overt or covert but always complex and continuous determination to harm or destroy". Hence the intentional spreading of hatred against individuals in an effort to destroy them is one of

the key characteristics of psychosis. Sinking deeper into insanity and psychosis is the very trap from which Scientology seeks to liberate people, so using that kind of PR accomplishes the exact opposite of that Scientology is meant to do. Historically, just to mention the last 100 years, both Nazi Germany and Stalinist Russia have made heavy use of hate propaganda to forward their cause. Both empires who were meant to last well over "a thousand years" crumbled within just a few years. Most who remember them despise them.

Scientology fails when it is mixed or diluted with other and unworkable practices. The spreading of hate, the black PRing of one's perceived enemies without having even bothered to apply the communication formula, the ARC triangle or one of countless applicable tech handlings is actually an abandonment of Scientology tech to satisfy another practice. The practice of answering hate with hate is so omnipresent in our lives and throughout history that people are prone to regard it as "the way the universe is and has always been" rather than fully acknowledging it for what it truly is: "Another practice, completely alien to the principles and fundamentals of Scientology and perhaps to the laws of life itself".

Try to find any book or taped lecture from LRH from the 1950s (when all the fundamentals were defined and put in place), where answering hate with hate is advocated. You will not find one.

The stable data

Traditionally "love" has been ruled as the opposite of hate. Such ideas have been spread by a number of philosophers, and can be found in the teachings of Christianity. Those ideas are

¹ Pierre Ethier is the only Class XII working in the Free Scientology field (which is to say the only one actively auditing, c/sing, etc. outside the Church of Scientology). His email address is: class-xii@rogers.com . Ed.

not wrong, but they have nevertheless missed the bull's eye.

If love is close to being the opposite of hate, it is not strong enough to cause a complete as-is-ing of hate. But, admiration most definitely is.

"... admiration is so strong its absence alone permits persistence". (from *The Factors*, Number 14)

Indeed admiring something thoroughly and completely without any lies or not-iness will cause the vanishment of the effects of hate or any undesirable, persistent condition for that matter.

Admiring the execrable, the disgusting and the hateful is not necessarily easy.

In fact the reactive mind is based on the avoidance of such things. One's whole education and upbringing are completely at odds with the idea of admiring that which you feel justified in despising.

LRH Tapes from 1953-1954 cover this area at length. It is even part of the Upper OT Levels

above OT VIII which will never be released by the Church until they have a sudden realization about what they have actually been doing to people for the last few decades.

Nevertheless for the one who is capable of rising above the bank, the rewards are well worth it. It is actually the way toward the stars, rather than degrading oneself toward solidity and persistence.

An operating thetan must also be able to manufacture particles of admiration and force in abundance.

The true test of being OT is not whether you subjectively feel powerful, even if you are blind to the fact that you may be actually unable to control your destructive impulse toward others.

It is whether or not you are truly capable of applying the above datum.

If you cannot manufacture particles of admiration in abundance, you are not OT, whatever your certs may say.

✕



Don
Gordon,
See IVy
73, p.16

Kenneth D. Barrett Left His Body on October 3rd, 2005

by Carolyn Ann Brown, USA

KEN WAS A GOOD FRIEND of mine. I worked with him on staff at the Academy of Scientology in Washington D.C.

He answered a letter in 1956 which I had written to Ron in 1953. This letter, along with many other letters, had been held hostage in Wichita, Kansas, while the legal battle over the rights to Dianetics was being fought.

In June of 1956, Ken invited me to come to the Academy of Scientology, to take the P.E. course which he taught with a passion. I was a Scientologist from that day to this day. Around September of the same year, he asked me if I would come to work for him, typing labels for the bookstores all over the country, in order to disseminate Scientology. At that time, the tapes and books were being distributed from Silver Springs, Maryland. Judy and Don Breeding were in charge of the Distribution Center. Don Breeding was responsible for taping Ron's lectures. Ken was very excited about this project. He said to me, "Carolyn, these labels, telling people where Scientology is now located, will go to all the book stores in the country!" There were also multitudes of boxes filled with those letters from Wichita, and I helped set up Central Files to accommodate them. Ken was always kind to me and he was a good teacher, giving me advice when I needed help.

Thanks to Ken for introducing me to Scientology and making me a staff member, I got to meet Ron for the first time when he came to Washington D.C. from England in the late summer of 1956, to do the Games Congress Lecture over the Labor Day weekend (August 31st — September 2nd). This was a Hallmark event: People came from all over the world to see and listen to him.

Ken and Ron had many deep conversations, and I saw them several times on the steps of 1812 19th Street, engaging in them. During this time, little did I know, that in the beginning of 1957, I would be asked to baby sit Ron and Mary Sue's children for a short time, while they sought a new Nanny.

I saw Ken in Las Vegas during, I believe, the Spring or early Summer of 1969. I had not been active in Scientology since 1965, because I was raising a child. Again, Ken brought me back into the fold, telling me all about the new R3R Dianetics and how effective it was in handling the reactive bank. How could I resist, and there I was on the Dianetic Course at the L.A. Org. in September 1969, gathering dear friends all the way.

Ken and I had been communicating via e-mail for about 4 years, and Ken was the only one who always acknowledged my e-mails.

We had planned to meet at a place for an old timers get together in September 2001, but then 9/11 happened, and as most people know, all planes in the air had been diverted to the airports nearest them and subsequently grounded for a few days. No rental cars were available and Ken was not able to keep our appointment, so we did not meet, much to my great disappointment.

I gave him a big acknowledgement for getting me into Scientology twice. He wrote back and said that I was the one who had done all the work.

I would like all those old timers who knew Ken in the early days, to know Ken has left the body, and not to say goodbye but to say "*later*". For he will be back!

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Awareness

By Brother, Antartica

The philosophy of Scientology is covered in many books by L Ron Hubbard. It is, however, not described under a single heading but must be looked for in many books and lectures. After many years of study it became apparent that the solution to the riddles of life and particularly the philosophy of Scientology, in its simplest form, one must look at awareness. Awareness is the only actuality there is and lies at the heart of everything.

Overview

When looking for a central element common to life and Scientology one must take awareness and thought into consideration.

One of the earlier books written by L Ron Hubbard (LRH), dealt with the fundamentals of thought. His first description¹ of the dynamics listed thought as the seventh dynamic. It was only later expanded to the seventh dynamic being thought and the eighth dynamic universal thought or infinity. Later still the eighth dynamic became known as the god dynamic.

Why is thought so important?

The common denominator

From the top of the tone scale to the bottom a degree of awareness can be found to exist. Even at the lowest point on the tone scale sufficient awareness can be found for an auditor to work with.

Consciousness

Most dictionaries define awareness in terms of consciousness and in Scientology perception features in the definition. The key words here

are conscious and perceive where consciousness indicates awareness and perception relates to present time, the only moment of awareness in which one is capable of perceiving anything.

The key to understanding awareness lies in when we are aware of something and not so much in what we become aware of. One is aware of something in the present moment of now (PT). Not yesterday, not tomorrow but now and only now.

In its simplest form one could say that existence, whether actual or real, is limited to the perception of PT. To bring one fully to PT means to become fully OT.

Actuality and reality

Actuality is defined as: 1. (Scientology Axiom 27), an actuality can exist for one individually, but when it is agreed with by others it can then be said to be a reality. (PXL [*Phoenix Lectures*], p. 175) 2. one's attitude towards his own universe. (Scn 8-8008, p. 28) [*Dianetics and Scientology Technical Dictionary*].

In one's own universe you are cause and everything that you postulate is realized. You are the creator of your own universe and in its creation thought is the "tool" being used to create because your own mindset or thoughts and considerations (that which you believe) become that which you create. Small wonder then that LRH initially described thought as the seventh and ultimate dynamic. It is only in reality that the later definitions of the seventh and eighth dynamics apply. One is a composite of your dynamics whatever you believe them to be.

1 7 Dynamics: Dyn. 7 = Thought [*Astounding Magazine* 1948], 8 Dynamics: Dyn 7 = Thought and Dyn. 8 = Universal Thought [*DTOT* Page 32], 8 Dynamics The seventh dynamic-is the urge toward existence as or of spirits. The eighth dynamic-can be called the infinity or God dynamic. (*FOT*, pp. 36-38) [Ref. *Dianetics and Scientology Technical Dictionary*]. [*DTOL* = *The Dynamics of Life*, a book based on the works of LRH, less well known than his original works and not written by LRH]

Cause and effect

When it is considered that one is cause then everything that you perceive becomes the effect of your causativeness. This would include your rendition of the physical universe that you create for yourself to perceive.

Like time, reality only appears to be. Neither yesterday nor tomorrow exists. Any and all isness whether in terms of time, objects or events exists only in the present moment of now. This applies to actuality as well as reality.

Everything that you perceive therefore becomes illusion because it is created by you. [Definition of Illusion: 3. any idea, space, energy, object or time concept which one creates himself. (*Scn 8-8008 Gloss*) *Dianetics and Scientology Technical Dictionary*].

The apparency of reality is described in Ivy 73 and will not be dealt with here. Everything that you perceive was put there by you for your own pleasure and edification.

Conclusion

The data contained in Scientology contributes to the philosophy of Scientology as well as details on processing. The latter will not be dealt with here.

Philosophy

In a nutshell the philosophy of Scientology deals with the individual: *you*. (1) What you are, (2) how you operate and (3) why you changed from an all powerful unit to become man. (4) Processes and procedures to return man to his original state of OT.

1. You are an awareness unit referred to as static, thetan or thought.
2. You operate (create) by using postulates (thoughts or considerations: your mindset).
3. You create your own bank (or case) giving rise to the dwindling spiral.

Therefore 1, 2 and 3 represents the philosophies of Dianetics And Scientology and 4 represents their technologies.

Full awareness is at the top end of the tone scale and reduces as the scale is descended but is not totally extinguished at the bottom end of the scale because in the real world absolutes are not attainable.

If at all possible the only conceivable absolute would be total awareness and cause, with all else being effects emanating from that cause.

Bearing the above in mind and applying it to a study of Dianetics and Scientology it will be found to resolve (and form a central thread) throughout these subjects. It clarifies the statement by LRH that thought is the subject matter of Scientology. Thought is defined in similar terms as static, the awareness of awareness unit: *you*. ☒

Conferences etc.

We know of these conferences/conventions this year:

January 2006 - San Jose, CA, USA - Free-Zone Convention. Contact Rey Robles - reyrrobles@sbcglobal.net

Rusia; Saturday 10 March till Friday 31 March 2006 is the next camp (The days before and after can be used for travelling. You don't have to be there all the time.) For details mail to: max.hauri@hispeed.ch

Spring, London: Saturday 6 May 2006
leshii9023@aol.com
Ewa Manius, 76 The Fairway, North Wembley, Mddx, HA0 3TJ, GB

June 2006 - Reno, NV, USA - 5th Annual Free-Zone Convention. Contact Rey Robles - reyrrobles@sbcglobal.net

August 26 and 27, Copenhagen, contact: mllutken@mail.dk, Lonnie Lütken, Nørregårdsvej 71. 2610 Rødovre, Denmark

Saturday and Sunday 26/27 August 2006, RON'S Org Convention, Switzerland
max.hauri@swissonline.ch
Erica und Max Hauri, Mohnstrasse 96
CH-3084 Wabern
see www.ronsorg.com

October, Training Camp Russia, three week camp, date to be announced. See www.ronsorg.com or write: max.hauri@swissonline.ch
Erica und Max Hauri, Mohnstrasse 96
CH-3084 Wabern ☒

Be Here Now!

by Flemming Funch¹, France

PROBABLY THE MOST VALUABLE gain I have gotten from processing is the state of comfortably being present, facing the world with a calm certainty that everything will work out well.

I have gotten a taste of that state in different incarnations from doing TRs, from attesting Clear, from being a staff member, from doing conditions, from various upper OT levels, from suddenly understanding something, from being in-session with a good auditor, from meditating, and probably from a few more different practices.

Not permanent

Unfortunately I didn't find a way of having the state permanently. Hard TRs Course sort of promised that. As did the state of Clear, or OT16/Caselessness². All of it felt very good and gave me a good key-out for a while. But no permanent state of comfortably being there with full confront. Sure I got a lot more horsepower in some ways. But the stuff I would get myself entangled in would also get bigger, and something new would always come along that would change the balance.

I would claim that what most people would want in life is exactly such a state of presence. It might be expressed or thought of in many different ways, but I've found it to be the most common denominator of what people want. Being calm inside, dealing comfortably with what is going on around you, being confident that what you want is happening, optimum randomness. It doesn't matter what one calls it, or which philosophical or religious discipline one is following. It is basically a feeling that you are there and that things are happening in the right way. An ideal scene.

Various names are used about this state. Being present, being empowered, in the flow, satori³, getting it, caselessness, self-actualization, OT, having your TRs in, F/Ning, etc.

Components of state

It is not very precise to say that this is all one state. However, I would say that there is a state of optimum presence and operation that all of these states are just examples of. Let's look at what some of the component parts of this state would be.

First of all one must **be present** in the Now. That is, one shouldn't be out of PT. Life is happening here and now, not in the past or the future. Particularly one shouldn't be confusing past times with the present and act out of situations that aren't happening now. One would have most of one's attention units available for what one is doing. "Do what you do when you are doing it" is the rule. It doesn't say that one should stay in the same place or that one can't be in several places at once. It is just that one shouldn't mix up different times inappropriately or be somewhere else. So, presence now is the first requirement.

Secondly, a state of being **calm inside** is required. That is, one wouldn't have a million unrelated thoughts flying around. One would be able to think nothing or to concentrate at one thing at will. One would be relaxed. One wouldn't have random inappropriate emotions pop up, but would be in control of one's emotional state. One would feel free to feel things strongly without a need to hold back. One would be able to maintain one's comfortable internal state no matter what happens in the environment.

One would **confront** what is happening externally. That is, one would be able to focus on the external activities or lack of activity and comfortably maintain one's external focus without wavering. One would not react automatically to what is happening, but would be able to respond appropriately. One would perceive what is actually going on, not some dubbed-in delusion. One would be able to reach out and deal with the circumstances.

One would have the ability to be in **the right place** at the right time. That is, one would have "good postulates", one would appear to be lucky, things will just be flowing in the right way. One is the person who doesn't hit the banana peel, and one knows it. There is a certainty that things will work out well and that one can handle whatever comes up.

Not absolute just as good

These different qualities aren't very absolute. It is not something we can measure very well. We are talking

1 Technical Essay # 109 — Flemming Funch 24 November 1992

2 OT 16, with the name of caselessness is a level on Captain Bill Robertson's bridge, which is delivered by the various RONS Orgs. *Ed.*

3 satori: a state of sudden spiritual enlightenment (Zen Buddhism) "*One Look*" on line dictionary.

about a personal state, not something you need some authority to bestow you with.

We are not talking about an extreme in any direction either. It is not the top of the tone scale, full cause and knowingness, etc. It is rather the point of optimum randomness¹. Being comfortable that there is part of reality that you are cause over (your inner calmness) and part of reality that you just need to allow to be the way it is (the external circumstances). A calm certainty that what you need will be available to you, and if you face any obstacles they can all be overcome. You don't have to consciously know everything, or control everything, or keep track of everything. As long as you are present and can trust that the game will develop in the most appropriate way, it sure will.

The state is not a goal, a quantifiable deliverable that you are pursuing. It is not something you accomplish after much effort and then you have it. It is rather an ideal scene. An ideal scene is not the goal you hope to get eventually. It is the state of affairs that most contributes to the accomplishment of your goals. It is a dynamic situation, not a fixed thing.

Desirable state tricky

This brings up the fallacy of creating a bridge as a game with the goal of getting to certain states. The goal is the carrot that keeps the game going. The moment you have it the game is over and you need to think up some other goals. Making a desirable state a goal is tricky. First of all because a state is not a very quantifiable thing. But more importantly because you will have to agree to not have the state in order to play the game. And the moment you get the state then the game is over and you can no longer pursue it.

It might be a better idea to choose goals that aren't inherently all that meaningful, and then focus on an ideal scene for working on that you really like. That is, the playing of the game ought to be the part that you really want, not just the short-lived goal of the game. If you make the desirable state the most optimum state to be in in order to play the game, then you are likely to spend the most time in it, which is probably what you wanted in the first place.

Explanation

This might seem a little abstract to understand, so let me explain a little more. If you like playing soccer it is probably the playing of the game that you like, not just the end result. We could say that the end result is the ball in the net of the opponents' goal, or it is the score at the end of the game. If that was really what you wanted then you didn't need any other players or

anything. You could just walk over and place the ball in the other goal, and you could sit and look at it as long as you want. Or you can walk over and push the buttons on the scoreboard to show whatever you want. That wouldn't be much fun in itself if it isn't connected with a game. So you see, the object of the game is usually something that in itself is fairly insignificant. The goal is just a way of keeping a statistic of the playing of the game.

Now, if you really liked playing soccer, what would you think of a game like this: Somebody writes a number between one and a million on a piece of paper. You sit around for 3 hours and give guesses at what the number is. If after 3 hours you got close enough you would then be allowed to go out and play soccer for 10 seconds. That is ridiculous of course. However, that is an example of a game where you make the activity you really desire the goal and you make the playing of the game (the ideal scene) something tedious and boring. That is stupid of course if you plan on having a good time.

To get back to the state of presence that I have been talking about: There is really no good reason for making it a far off future goal if you would rather have it all the time. All the reasons for not having it right now are just parts of the game itself.

Many of the principles and ideas involved in the bridge² are part of the agreement that you can't have the carrot now, but if you play the game right you will have it in the future. Most specifically, any datum that tells you that it takes a considerable amount of steps, time, effort, money, suffering, etc. to get to the state you want, is primarily there to keep the carrot from you and thereby force you to play the game.

That doesn't mean that it is with any mean intent. It is a trick alright, but so is any game. You have to unknow and un-have the object of the game in order to play the game of getting it back. Nothing wrong with that as long as the playing of the game itself is fun.

Bridge game

So, if the game is "going up the bridge", then the game playing itself better be fun and exciting and full of valuable lessons. The final carrot is only something you've already had all along, so it shouldn't be only because of that that you play the game. There certainly wouldn't be a point in suffering a lot of pain and hardship to get there unless the fun and learning you have outweighs it. If the game itself is fun, then by all means play it. It is a big, complex, and ambitious game, so why not — it can be a lot of fun.

1 Randomity: Scientology term referring to the ratio of predicted and unpredicted motion — Flemming explains it well in the rest of the paragraph. *Ed.*

2 In Scientology one refers to a bridge (first mentioned at the end of *Dianetics: Modern Science of Mental Health*) which now consists of definite steps (so it really is a ladder, which you go up). *Ed.*

But if all you really want is a state of being comfortably present, calm, collected, confronting the situation, making things go right, etc., then you don't have to go through so much trouble. You would rather choose a game that requires you to have exactly that state in order to play it.

Games and ideal scene

A goal in a game is something you have to work at against opposition and with limited resources. The ideal scene on the other hand is something that is in your full command and that you can accomplish just by doing it. The difference is all in the agreements made about it, you can make anything into a game or not. What we have called a "games condition" is when you make something into a game that shouldn't be a game.

You need to make clear for yourself what you would like to have most of the time and what you could easily live without and therefore could make into a long term goal of the game.

If you would like to be exterior with full perceptions right now, then choose a game that requires you to be in that state in order to play it. Don't make it into a 20 year project with many obstacles. If you want to be rich right now then choose a game that requires you to be rich in order to play it, and you will be rich much faster than if you made "becoming rich" the goal.

This is also the difference between Be and Have¹. The Be is what you assume in order to play the game at all. The Have is what you agree at first that you don't have and that you are pursuing. The tension between the Be and the Have is what defines the game and what makes the Do possible. The game itself takes place in the Doingness. The Doingness ought to be enjoyable in itself, otherwise it is a stupid game.

You are maintaining the Beingness through the game in order to do the Doingness that eventually will acquire the Havingness. In other words, you are spending the majority of your time with the Beingness and Doingness and you only eventually get to hold the Havingness for a brief moment before the game disintegrates.

Comfortable presence

A state is most naturally a state of beingness. It is a rather risky thing to make a desirable state a havingness instead of a beingness. Because it means that you are going to go largely without that state for the duration of the game. If you make a game with the target of "becoming happy" then for sure you won't really be happy before the game is over. So if there is a state you really want now, make it a part of the beingness you need to have in order to play the game.

In this light, the accomplishment of the aforementioned state of comfortable presence becomes a much more simple matter. We just make it part of the required beingness and we include its maintenance in the ideal scene. We reject any datum that makes it into a games condition.

Notice that Hubbard did that as far as auditors and staff members were concerned. An auditor has to have his TRs in. In lieu of auditing the auditor we just set a standard for how he is supposed to be and we let him do TRs until he has got it. A staff member has no case, per policy. One has to make it part of one's beingness as a staff member that one has no case whatsoever. If one fails to behave accordingly one gets thrown in ethics and treated rudely until one flips back into the correct valence. The interesting thing is that this works quite well. People are quite able to behave in a caseless way if it is made necessary for them to do so.

Simple method to zero state

What I am getting at is that there could be very simple methods for accomplishing what would otherwise be regarded as a very high state. If we regard the state as a required ideal scene and we aim for it directly without any games conditions, then it should become much easier. And if we regard the state as not an end goal but as a means to other ends, then it should be much easier to maintain.

This state, which I will call the Zero State for lack of a better term, is basically available to anyone at any time. However, there might be reasons for not being in it. These can be found and remedied and one can then become able to assume the state. It would be similar to an administrative action: If one finds that the existing scene is different from the ideal scene one would do an evaluation to find out what the major outnesses are and then you would follow a program to get back to the ideal scene again.

By regarding the Zero state as the normal, optimum mode of operation it puts the associated processing into a different light. Specific techniques would be methods of correcting outnesses in the existing scene so that one moved back to the optimum point from which one then can go about one's business. They would simply be adjustments, like the way that you would tune a car engine so that it runs more optimally. A well-tuned car is not an end in itself, it is a means to some other end.

We could also call the state Clear, and that might make a lot of things make sense in a new way. However, it will go against much existing thinking, so I won't go that far at this point.

✕

1 Be, Do and Have are an important triad in Scientology, discussed in, among other places, the Philadelphia Doctorate Course Lectures. *Ed.*

Ron's Org Convention 2005

by Max Hauri, Switzerland

THE INTERNATIONAL RONS Org Convention 2005 was the second convention of the Ron's Org Committee. (It's important to say that the convention was totally in the tradition of the OTC Conventions which were started by the OTC in 1984 and held yearly up to 2003.) It was organised by the Ron's Org Committee CIS and took place in Russia (near Moscow) over three days — on 7th, 8th and 9th October 2005. Staff, students, preclears, preOTs and OTs from all RONS Orgs of all countries were invited to it. As a result this convention has become the largest jamboree of Scientologists ever held — not only of RONS Orgs but of the entire Free Zone. Approximately 350 participants from 12 countries took part in it! These countries were: Great Britain, Portugal, Netherlands, Germany, Switzerland, Brazil, USA, Russia, Lithuania, Kazakhstan, Ukraine and Belorussia. Of course, most participants came from the CIS — but nevertheless about 30 guests came from other countries. To allocate all the participants it took two three-story and three two-story buildings of a holiday village in a suburb of Moscow!

Hosting that many Scientologists shows the high interest the convention had, and not only for the RONS Orgs but also for the Church of Scientology who sent a yellow bus with about eight people who were harassing the participants of the convention as well as the students during almost all three weeks of the training camp. Never before have the Church been harassing us that much — which shows how much attention they give to a big public event. To state it clearly, the Church is not living their policy of religious freedom.

Programme

The convention was not composed of workshops, but of lectures. The main purpose was to unite and to give a common goal and purpose to all Scientologists.

The Convention programme was:

- "What is Scientology?" by John Donaldson (Great Britain);
- "Dissemination" — Alexander Prasolov (Russia);
- "Havingness" — Erica Hauri (Switzerland);
- "The Perspectives of RONS Orgs" — Max Hauri (Switzerland);
- "Life Continuum" — Nick Venkov (Russia);
- "Scientology: the Past, the Present and the Future" — Otfried Krumpholz (Germany)

From Bazil

A separate, deeply memorable and unique event was a conversation with Hugh and Madalena Meacham from Ron's Org in Rio de Janeiro, Brazil. Madalena came into Scientology in 1956 and she was one of the first professional Scientologists in Brazil. Later she and Hugh went to Saint Hill to do the Saint Hill Special Briefing Course, after which they became mission holders in Rio de Janeiro.

Notes on some lectures

"What is Scientology?" by **John Donaldson** and "Dissemination" by Alexander Prasolov were mainly addressed to newer Scientologists. It was very much appreciated and gave many new hints about how to deal with new people. John Donaldson compared Scientology with the game of American Football and set up an analogy which showed how an interesting game that gives improvement and is a mental challenge brings about involvement in a game! In other words Scientology with all its components, when understood and presented correctly is interesting, enables improvement through training and auditing, demands and increases intelligence and by that provides an involvement in Scientology!

Alexander explained the Pre-Havingness Scale and the Presessions — the elements of 1. Help factor, 2. Control factor, 3. Pc Communication

factor, 4. Interest factor. He pointed out that Help is an excellent entrance point but that one has to be aware that when the factor of help is stressed too much or when an FSM wants to help very much, he can overdo it and fail: in other words it will result in the FSM increasing his effort to help and that this can change very slightly into a harmful act in an effort to solve the problem of getting the new person on line. This becomes an overt, and then the FSM will withdraw from the person, and that would end the cycle of dissemination. He gave useful tips on how to clear the four presession elements mentioned above.

Erica Hauri, senior C/S of the Ron's Orgs, spoke about the importance of havingness for a Scientologist. Havingness is the ability to reach, ability to reach the pc and that it is only possible to reach a pc or a person when you truly can hold a position. To hold a position is a high ability and by definition is power. The formula of the condition of Power is "Don't disconnect", which presupposes that a being first needs to get connected with somebody or something. The mission of a Scientologist playing the game of Scientology is first to get connected with a person and then to help him/her to get connected with the writings of L. Ron Hubbard — the Tech.

Max Hauri, ROC Chairman, stressed the importance of being a group marching in the same direction with the same goal. Both the Ron's Orgs and the Free Zone in general need very much to be coordinated in their efforts, to avoid duplication of work and having fights for irrelevant reasons. That requires organization, org boards and that people have hats, and know and execute them.

Max Hauri also pointed out that the Church is fading away and that their power is lessening; that it is time to stand up and to make things go right, including that we then have to take full responsibility for everything we do and make sure that we are the real heirs of Scientology; that we must set up structures which are strong enough so that we can handle all the inflow of people; and that by taking real responsibility, by putting a real posted org board there, expansion will just happen.

Max considers to "have the correct Technology" as a major key point which the Ron's Orgs have to take responsibility for, as a no-havingness on that stops the expansion of Scientology to almost zero. A destroyed havingness about the Tech is a major breakdown per se. The Church does everything to make it impossible to have the Tech: high prices for materials, the courses and the auditing, altering the materials, not selling them, giving Scientology a terrible reputation — to name a few things.

"Scientology, its past, present and future". First **Otfried Krumpholz** gave a summary of the history of Scientology from 1950 up to present time, with a specific look at the tech, admin and ethics side of the development. He also showed the development of the Ron's Org network founded by Captain Bill Robertson in 1984, reaching a high in about 1990 and a following low in the first half of the 1990s due to many orgs starting to develop "new ideas". The current upward trend of the Ron's Orgs, Otfried explained was due to increasing usage of the green on white tools, along with the fact that many Ron's Orgs developed from 2-part-time-auditors-in-the-living-room set-ups to operations with fully grown org boards, handling all the randomities a growing 3rd dynamic can face and learning from the experience.

Otfried concluded by addressing the audience with the open question of whether the future lies more in an expansion by creating many new, relatively small orgs with less than 10 staff members (the successful way of expansion of the Ron's Orgs during the last decade), or whether the time has already come for the present orgs — or some of the circa 50 existing Ron's Orgs — to grow to become really big orgs like the old-time Church orgs.

Entertainment

Last but not least there was fantastic entertainment by local Ron's Org artists, which brought the participants to enthusiasm and higher! Samba and Flamenco dances, jazz, blues and other melodies, humorous songs, Russian romance and folklore, touching verses and essays. Melinda Hauri (singer) and Nicole (piano) made a perfect concert with all kinds of songs from all over the planet. ☒

Remembering Mark Jones

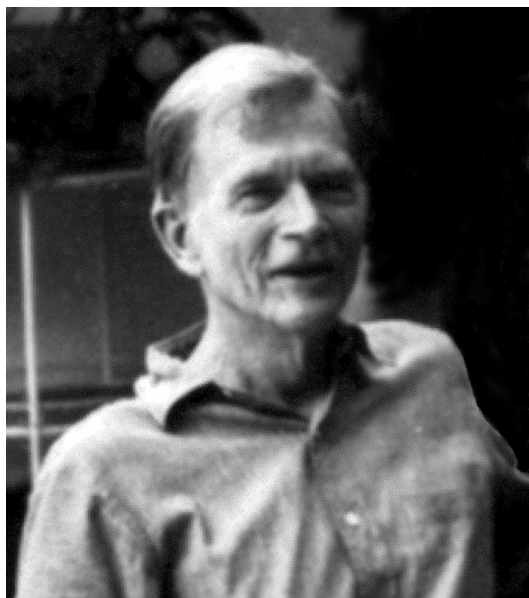
by Hank Levin. USA

MARK JONES WAS THE FOUNDER of the *Free Spirit Journal*, which he started in 1984, and edited until 1989 when he passed the editorship to me. Mark was a key player in the promulgation of Clearing¹ technology on a world-wide level. Here in the following paragraphs is a short biography of this remarkable and wonderful man.

Mark gained his early business experience as a farmer and as a cashier in a small bank where each person had to learn to do all of the key functions. Many years later he studied investment banking at Johns Hopkins².

He did his undergraduate work at the University of Oklahoma and got his M.S. degree from MIT³. In addition, he studied industrial management at the University of Minnesota, journalism and psychology at George Washington University and counseling at Saint Hill in England. Mark subsequently held many key managerial positions successfully. He owned and ran a motion picture theatre. He served as the Program Manager of Fighter Aircraft Armament Systems for the U.S. Navy Bureau of Aeronautics, Program Manager of Fighter Aircraft Programs, and Program Manager for the Navy's Advanced Airborne Missile Systems in the Bureau of Naval Weapons.

Mark served in the Marine Corps as a pilot in WWII, China and Korea. During the Korean war he was also in charge of aircraft maintenance for the Marine Wing. On his last active tour he commanded one of the early jet squadrons, operating off a carrier in the Mediterranean. At the end of this tour the squadron was



selected by the Commandant as the top fighter squadron in the Marine Corps for combat effectiveness.

Mark steadily developed extensive experience as a successful workshop and seminar leader and management consultant. He contributed articles which were published in a number of magazines, and addressed hundreds of sales and management groups across the country.

Scientology

Mark's interest in Clearing (auditing) technology began in 1963, when his wife Ellen introduced him to the works of L. Ron Hubbard. He went to England in 1964 and trained at the London

1 Clearing: The wider name given to Scientology and associated practice after 1983 (when there was some reticence in using the word Scientology). *Ed.*

2 Private university in Baltimore, USA. *Ed.*

3 Massachusetts Institute of Technology. Private university in Cambridge, Mass, USA, famous for its scientific and technological training and research. *Ed.*



The photo shows Mark embracing his two children upon returning home from a one year tour of duty in the Mediterranean as the commanding officer of an all-weather fighter squadron of F4D Skyrays. The first supersonic jets, this plane was capable of climbing from sea level to 40,000 feet in three minutes! The squadron Mark commanded won the Marine Corps Commandant's Trophy for top combat efficiency in 1959.

Organization and Saint Hill in East Grinstead, training to Class VII and graduating with honors.

He then became highly instrumental in the supervision and expansion of Hubbard's Scientology organization, holding both technical and administrative positions at a world-wide level until 1968. He served as Tech Sec of the London Org, then Org Executive Secretary, then Qual Secretary, and finally Public Secretary.

In 1968 Mark became Technical Secretary World Wide of the entire Scientology organization, and then the Organization Executive Secretary World Wide.

He later helped start the Santa Clara mission (which later became Stevens Creek and Palo Alto missions).

Mark and Ellen then left Santa Clara and moved back to Los Angeles, and in 1970 he achieved the status of Class VIII auditor at The Celebrity Center, Los Angeles.

With his wife Ellen, he started the Washington DC mission, and also started a mission in Tokyo in 1971. In 1971 he also helped establish the Narconon drug rehabilitation project, and directed its expansion from one to twenty-five programs in communities and prisons! This program was given the Intra Science Award in 1972 for its effectiveness. He returned to England in 1973. After six months there, Mark moved to Washington DC to start the Washington DC mission, where he spent four years before passing it on.

Independent

Mark returned to Los Angeles in 1979, where he remained active in the field until 1983. In 1984 Mark founded the Council for Spiritual Integrity and the *Free Spirit* magazine, in an effort to effect reforms of organizational inequities within the Scientology organizations. Finding this impossible, he resigned from Scientology and continued the *Free Spirit* as a free and ethical forum for other independent users of the technology.

After he had turned the editorship of the *Free Spirit* over to me in 1989, Mark continued to be active as an associate editor, organizing the printing and making numerous contributions of articles and commentaries. He also served as mentor to me and to the *Free Spirit*, with invaluable help with financial and editorial policy, subscription and advertising concerns, and other issues. His advice was always full of insight and wisdom.

Having officially left Scientology, Mark proceeded to investigate many other paths in his persistent search for modes of healing and self-realization. He co-authored, along with Dr. Pat Collette, the self-help book *Realizing Your Dreams*, along with an accompanying tape. He also occasionally sponsored proponents of healing and enlightenment systems that he considered worthwhile, organizing and promoting presentations of *Avatar* with Harry Palmer, and *Access* with Gary Douglas. He also explored (and avidly shared) the channeled lectures of Lazarus, Bashar and Abraham, the shamanic



Mark Jones in 1984 at the Holistic Clearing Center, with director Thea Greenberg and her two proteges Hank Levin (editor of the *Free Spirit Journal*) and Tim Ryan (founder and CEO of M-audio Corp., who became her successor at the Center)

workshops of Mike Horner, and events featuring the reknowned Brazilian psychic healer Fatima.

Conclusion

Later in life, Mark struggled with physical difficulties. Most notably, an early back injury sustained while he was ejecting from a damaged fighter plane came back to haunt him; he also contended with some serious heart difficulties. Toward the end, whenever I spoke to him he seemed alert and appropriate, albeit subdued by the accumulated physical effects of an intense and eventful life.

Mark's personal manner was direct, straightforward no-nonsense, combined with a profound congeniality. Our mutual friend Thea Greenberg, who was a demanding judge of communication ability, considered Mark to be a paragon of excellence in communication. In all the years I knew Mark, he only expressed a negative opinion about someone on two occasions. (He turned out to be dead-on correct on both of them.)

Mark Jones died on June 4th, 2005, a few weeks short of his eighty-fourth birthday. Mark is survived by his wife, Ellen Jones, who is the author of several best-selling historical novels, including *Beloved Enemy*, published by Simon and Schuster, and by one daughter and a grandchild. When I spoke to Ellen recently, she said of Mark: "His lifelong goal was enlightenment. I think he's finally gotten it". ☒

Note to readers of IVy Magazine: In this memorium to Mark Jones, I have resisted the temptation to deal in depth with the story of the *Free Spirit Journal* founded by Mark in 1984. Nevertheless, Mark continued to take a deep interest in the magazine after he passed the editorship over to me, and was clearly dismayed when I passed the editorship to a successor in 2001, especially when the

Free Spirit Journal ceased publication shortly after. Look for my subsequent article about the Saga of the *Free Spirit Journal* in an upcoming issue of IVy. Hank Levin ☒



Poetry.

By Nikolay Brovcenko , Australia

It may express,
Create & foster,
The inward soul.

It's like a flower.
Reflecting colour.
It's beauty to behold.

It summons us,
To render vision,
Presenting it across.

With soaring,
Sweeping,
Riding currents.

A set of words,
That blend together.
To radiate a special thought.

It is a way,
Of reaching feelings.
Of understanding life.

It tells a story,
Of passing glory.
Some moment of the past.

A tune — one plays.
In lyric harmony,
That rhythm blossoms.

It's like a nightingale,
That chirps so freely.
With symphony galore.

A landscape,
Full of beauty.
With natural perfumes.

And if & when
Success emerges,
Elation flows.

With warm heart & admiration,
To you the *public*.
For sharing special dreams.

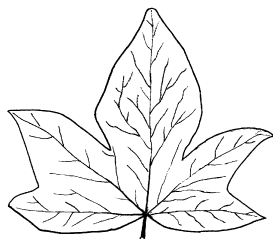
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