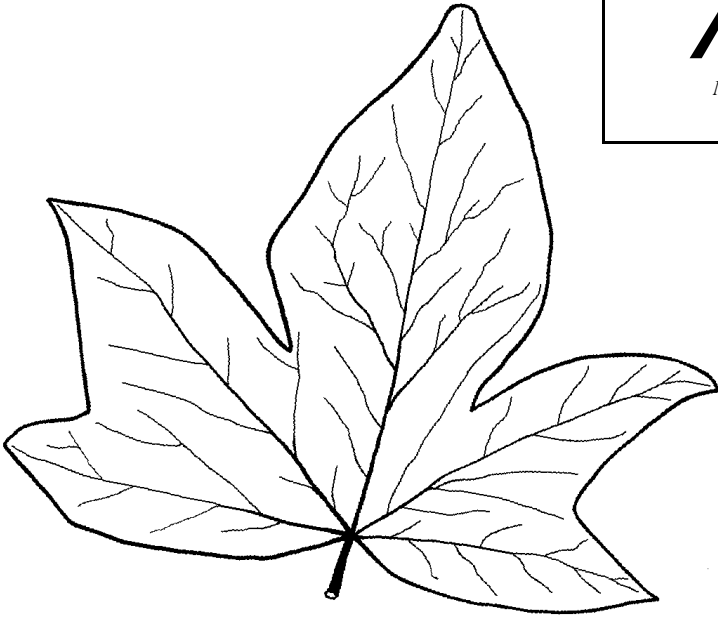


77

May 2006



# *International Viewpoints* [Lyngby]

*The story of:*

THE  
Free Spirit

JOURNAL

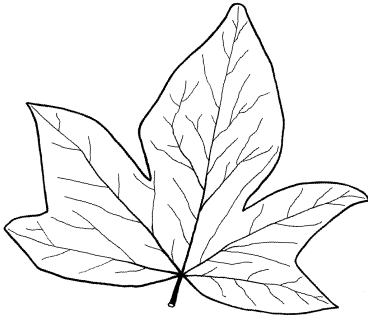


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International Viewpoints is independent of any group or organization.

IVy's aim:

The aim of *International Viewpoints* is to relay communication amongst those interested in the positive use of MetaScientology. MetaScientology covers the many branches, groups and individuals arising from Scientology, including Nordenholz' book *Scientologie: Wissenschaft von der Berschaffenheit und der Tauglichkeit des Wissen* from 1934, what became the Church of Scientology, and the many splinter groups which arose, especially since 1980. We have no connection with official Scientology, and wish none.

*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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# Negative/Overt Acts — Part 2

by Jack Horner

*[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism on April 27, 1971, in Los Angeles, California.]*

Again, the only reason we're after the things a guy has done is to get the fact that he's done them, to get him to communicate them, and to get them acknowledged. Then he won't be trying to keep them from happening again and keeping the pictures around to make sure they don't happen again.

## Justifications

A person, a criminal or not, will maintain a pattern. You can key out his negative acts and his overt acts, but unless you get his justifications and reasons for doing them, they remain there as a structure and as a pattern which can key in again and he'll continue doing the same actions again. So you can key a guy out and make him feel wonderful with just this straight action of getting what he's done, but if you get the justifications then you're likely not only key it out, but put him at complete cause over it so he won't necessarily be doing it again.

"Have you ever had anything to do with pornography?" "Yeah, I wrote it for years". "Good. What excuses, justifications, or reasons did you have for doing it?" He gives you all the reasons. "Now that you've given me all the reasons you had for doing it, what is it you did?" "I wrote pornography." "Thank you."

This is a very important action when someone has done something he considers bad. What were his reasons or justifications at the time? "Why did you do it?" "I had to steal the bread. My family would have starved if I didn't. So I just had to do it. It was the only thing I could do." There's your "only thing I could do" solution. "I did it because I had to". Good. He's now assigning cause to a reason that says he has to, and is making the reason senior to himself. Therefore the reason becomes cause, the excuse

becomes cause, the justification becomes cause, and he's forgotten that he caused the justification. He's made the justification bigger than he is.

## In spite of the justifications

You have him tell you what the justifications were, and then you say, "Good, now, in spite of the justifications, whether you had a justification or not, whatever your justification was or even if you didn't have one, what is it you did there?" You just want him to say what he did in the first place. You're not trying to get another answer. His first answer was, "I wrote pornography". "Good. Why did you do it at the time?" "Because I needed the money, and because I didn't have anything else to do, because I thought it would be an interesting thing", and so on. "Good. Aside from all that what is it you did? In terms of pornography, what did you do?" "I wrote pornography". "Good. Thank you very much". In other words he did what he did. He did it. It wasn't the reason that did it. Reason or not, he did do it.

If I move the cigarette lighter from here to here, I've moved it. No matter what reasons I had before, during, or after, no matter whether there was no reason, one reason, or an infinity of reasons, the fact is I did move that cigarette lighter. That was the fact at that moment of space and time. So you want the guy to say, "I did move the cigarette lighter", or "I did write the pornography". Having looked at and acknowledged his reasons, we still want to look at his doingness and what he caused. What we're after is him being cause, so that he can know he was cause.

## Joburg questions

[Reading questions from the "Joburg" security check.] Have you ever committed arson? Have you ever been a drug addict? Have you ever made anyone into a drug addict? Have you ever peddled dope? Have you ever "PDHed" anyone, meaning have you ever used pain, drugs, and/or

hypnosis on someone in order to accomplish a purpose of your own? You know, you give him some sodium amytal, and when he's unconscious you beat him with a rubber hose while telling him, "You've got to do what I say". Lay in a good engram like that and after awhile he'll do anything you say.

Have you ever had dealings with stolen goods? Have you ever divulged government secrets for pay or for political reasons? Do you have a police record? Have you ever raped anyone or been raped? Have you ever been involved with an abortion? Have you ever assisted in an abortion? Have you ever committed adultery? Have you ever committed bigamy? Have you ever practiced homosexuality? Have you ever practiced or assisted intercourse between women? Have you ever had intercourse with a member of your family? Have you ever been sexually unfaithful? Have you ever practiced sex with animals? Have you ever publicly exposed yourself sexually? Have you ever hidden to watch sexual practices? Have you ever practiced sodomy?

Have you ever consistently made a practice of sex with a member of your own sex? He may not think that's bad. But if it reads on the meter the guy's got charge. That's all we're concerned with: getting the charge off. I can't emphasize that enough. There isn't a being around who doesn't get involved in some value structure where at times, things that he causes are considered negative, bad, or non-survival.

Have you ever slept with a member of a race of another color? Again, we don't care whether he has or not, it's a question of is there charge on it, that's all. Because sometimes the guy may have done it when he was programmed and conditioned that it was a bad thing to do. He may have since changed his mind, but he hasn't undone the conditioning he had when he did it in the first place, and it still has the charge.

### **Diamond buying**

Have you ever committed culpable homicide? That means deliberate. Have you ever committed a justifiable crime? You'd better then say, "Good, what were your justifications?" Have you ever bombed anything? Have you ever murdered anyone? Have you ever hidden a body? Have you ever attempted suicide? Have you ever caused a suicide? Have you ever kidnapped

anyone? Have you ever done any illicit diamond buying? Now, if you ever use this form, don't skip these questions. You'll find the most surprising people having done illicit diamond buying! Part of the fun of this is, it's called the Joburg because it's based on the South African penal code. It's a crime to do illicit diamond buying down in South Africa and Rhodesia, and some of those diamond countries. But here in the United States you'll find somebody, for example, who bought a diamond from a stolen goods dealer in this country.

Have you ever acted as an informer? Have you ever betrayed anyone for money? Have you ever betrayed a trust? Have you ever betrayed an employer's trust? Have you ever speculated with somebody else's funds? Have you ever knowingly implicated an innocent person? Have you ever withheld a communication concerning a crime or misdemeanor committed by another? Have you ever threatened anyone with a firearm? Have you ever been in illegal possession of firearms? Are my questions embarrassing? Have you ever been paid for giving evidence?

### **A useful tool**

If you decide you want to use this security check you can. Again, a lot of times people get through with it, and they say, "Gee, I'm not as bad as I thought I was"! They discover the things they might have done and didn't do, and they feel better for realizing that they're much nicer people than they thought they were. Lots of people say, "I'm such a bad guy, I'm awful, I'm a terrible person". You take him through this and he's going to have a new frame of reference. Even if he has reads on a lot of the questions if you take someone through this, and you thoroughly clean up each read as you get it, you're going to have a guy who feels a lot better off.

Now if you feel as an educator that you don't have any business prying into somebody's life like this, I would suggest that you ask one of us to do one of these on you. Because if you're unwilling to look at somebody else's life, you probably have some charge on your own! If you're unwilling to dig out anybody's secrets, you've got some of your own.

### **Take a good look**

You might have someone whom you ask, "What have you done?" and he says, "I haven't done

much of anything. I just lived my life". You can't get any reads on the meter. He's not looking. You want him to tell you the various things, good and bad, particularly the bad, that he's done so he can get the charge off of them. In order to get the charge you need to take a good, solid look. If there is any charge, this is the place to get it off. There are a lot of things people haven't told anybody simply because there was never anybody to tell.

Have you ever masturbated? There are more people who have masturbated who think they're unique, that they invented it themselves, they're the first human being who ever did, and no one ever knew about it, and nobody better find out, because that's a bad thing to do. Or they did it having been told they'd go crazy if they did, and feeling that they'd go crazy if they didn't!

If I had someone who was a Catholic, or had been a Catholic, I might invent some questions like, "In this lifetime, while going to confession, did you ever knowingly fail to tell a priest everything you did?" "Did you hold back in any confession when you went to a priest?" If I've done a Primary Information Record<sup>1</sup> on him, I know that he was brought up as an Episcopalian, or a Jew, or whatever. I could then look at that frame of reference and consider, or ask, in terms of being brought up in that frame of reference what would be bad things? And I'll ask him if he did any of those things. If he didn't do them it's good to acknowledge that. If he did do them it's good to get the charge off and acknowledge that.

### Attempted murder

I once asked an eductee, "Have you ever tried to murder anybody?" This guy was an intelligent man, a chemist, very well off financially. He said, "Oh, no". I said, "Okay, I'll check it on the meter. In this lifetime have you ever tried to murder anybody?" There was a big read. I said, "I got a read on that". He said, "No, no". I

checked it again and there was that big read again. "That reads. There's something there". "No, no there isn't. There isn't anything there. No, no. There's nothing there. I have never tried to murder anybody". "What was it?" "No, I'm not going to tell you". "Come on, come on, tell me. What was it? I don't care what you did, but you've got charge on it. Tell me. Let's get the charge on it. All I'm going to do is acknowledge it". "No, I'm not going to tell you".

But I'll tell you something: he was still sitting there holding the cans! Right? He didn't blow the session; he didn't leave. He just sat there holding my e-meter cans. He said, "I'm not going to tell you. I can get audited without having to tell you that!" I just sat there and kept encouraging him. It took about 20 minutes of getting the lag off, getting the considerations off. It finally came out, "Well, I got tired of my wife, so every morning I'd put a little more of this stuff in her coffee. She kept getting sicker and sicker. Then I decided it wasn't a good idea so I stopped". And no one else knew it. He was the only one who knew it. It was his big guilty secret in his whole lifetime. He seemed to have a problem communicating to his wife, for some strange reason!

### Out of communication

When people do things they consider bad they go out of communication with the thing they did it to. It's that simple. They go out of communication with the thing that they did something bad to. If you blow up somebody's front porch you probably have a tendency to stay away from their front porch. You find employees who steal paper clips, stamps, erasers, you know, things that "aren't important". One day they're quitting their job. They're quitting their job because of the stack up of the bad things they've done that they unknowingly or knowingly feel guilty about. And you don't have to punish them. They're punishing themselves. That's the tragedy: a person is his own worst judge, jury, and executioner.

<sup>1</sup> The Primary Information Record was an Edutivism form that would typically be used very early on in a person's processing, to get a new eductee communicating about himself/herself, and at the same time identify areas of charge that might be addressed in later processing. It had questions about the eductee's background, family, persons they are connected to, illnesses, accidents, religious training and beliefs, goals, past successes and failures. *Transcriber's note.*

When you ask a person what he's done, what he's done to himself, and what he's done to others, and have him tell you and acknowledge him, that cleans it up so he doesn't have to be out of communication with whatever it is he did bad things to. In other words to the degree you've done things that you consider bad or feel were bad, you put yourself out of touch with that part of existence. The purpose of this level of processing is to help put you back in touch with those things that you've put yourself out of touch with. So that you're free to reach, and free to withdraw, and free to communicate with and free to be or not be, and free to create reality about those things.

### Friendliness

You need to approach this with lots of friendliness. The idea is you're working with the guy; you're not there to third degree him. Be very careful about that. You don't want to put your eductee or preclear into a state of anxiety. I've seen people do that. I've had it done to me.

You learn a tremendous amount by bad auditing. You certainly learn what not to do. I had an auditor run the Joburg on me and she had been told that I would try to fool her, so she shouldn't let me get away with anything. She'd ask me a question, and I'd immediately go down the chain to the basic and get the earliest incident if there was anything, and tell her about it. Then she'd look at me very suspiciously and check it on the meter. I was in a state of anxiety, and the meter will read on anxiety and protest. She was trying to clean cleans. She was trying to get something that wasn't there. I was anxious and protesting because the only way I could graduate from this particular course was to have a clean Joburg. I was so anxious about whether or not it was going to read I'd get a lot of prior reads and she was sure there was something there so she'd keep trying to get it.

If I start to get a prior read, I won't even finish the question. I'll tell the person that I'm getting

a lot of needle reaction, and it may or may not be on the question, and ask what's happening. Then I let the guy communicate and get the anxiety off, so that I've got a clean needle to work with when I check the question on the meter.

In this lifetime have you ever spilled ashes on the floor? Suppose that's clean, but I get a huge latent read. I might tell the guy that it's clean, but that there was a latent read, in other words there was a definite read after the question was clean. I'll ask if there's anything he wants to say. He might say he thought of a time he spilled sugar on the floor. Quite often you get associated actions coming up on a question. It wasn't ashes; it was sugar.

### Basic on a chain

Here's something to know about the type of question we've been talking about, "In this lifetime have you ever?" If you know the answer is yes, look at it, communicate it, and if possible find the first time you did it in this lifetime. If you get the basic on a chain it tends to blow the charge on the later stuff. Usually if you get the basic the needle will be clean after you've looked at it and viewed it. Usually if there's any charge it's because you remember a number of incidents but you don't remember the first one.

The first time will probably boil down to the first time you or somebody else had the consideration it was bad. It won't necessarily be literally the first time, but the charged area will be the first time it was made a bad thing, whether by you, or imposed externally. Most overt or negative acts are initially externally imposed. That's part of their liability because the person to that degree is not operating on his own personal conditioning and values. He's operating on the basis of originally externally determined values and conditioning. He's still stuck in it and can't now as an adult determine his own values because he's still got charge on that prior value that's jammed. It's a held-down 7<sup>1</sup>, to use

1 held-down 7, see Hubbard's books, such as *Evolution of a Science (EOS)*. The following appears (amongst other entries) in *Dianetics and Scientology Technical Dictionary*: [This term stems from an analogy made by LRH comparing the reactive mind to a computer or adding machine in which the number 7 (or 5) has been shorted out so that it was always added in in every computation. Of course it could not compute correctly or get the correct answers as long as this condition existed.] *EOS*, p.51

Dianetic terminology. So this is a process of clearing those held-down 7's so you can decide for yourself in the present whether something is a good idea or not. In general it may not be, but there may be a time when it's the wisest solution.

### The charge

It's the charge that's important. And let me specifically emphasize that in Educativism or Dianology we do not write down what the guy did. We merely indicate that we cleared that question. Unless the eductee requests that something be written down.

Maybe he wants you to write down that the first time he ever stole an apple pie was out of his grandmother's window when he was four years old. He wants to go back and tell her how great the pie was because she wondered for years what happened to it. Now he can. You got the charge off it, he can go tell Grandma about it and they can have a good laugh out of it instead of his trying to avoid talking to her.

You can also ask, "What have you done? What have you not done?" or "What have you done? What have you not said?" The acts of omission sometimes have more charge than the acts of commission. One of the biggest acts of omission is the individual who loves his mother or his father or his grandparents and the mother or the father or the grandparent dies suddenly. He had meant to tell them how much he loved them and he didn't do it. He has shame, grief, blame, regret, and guilt, because he can't tell them now. But he can. Have him mock up his grandmother and tell her he loves her. You get all the grief and everything else. It is a very workable procedure. Get the charge off, so the guy can finally say it.

### Reviewing what you've done

There are a lot of good things that weren't done and weren't said. A person thought he should have done something and restrained himself. That was a bad thing from his viewpoint. Sometimes there wasn't anyone else who even knew it or thought it was bad. Maybe you've felt you should have done something and didn't do it, but didn't mention it to anybody else. Maybe you've done something and then felt it was a bad thing to have done, but nobody else thought it was bad. Something you consider wrong that

other people wouldn't consider wrong. That's an unacknowledged thing. It's good to get somebody who can acknowledge it. "I did so and so". "Oh, okay. How did you feel about it?" "Well, I thought it was a terrible thing to do". "All right. Thank you". At least it gets acknowledged instead of being rejected or not-ised.

So it's a question here of reviewing all of the things that you're carrying around as shame, blame, regret, and guilt, as bad actions, as restraints on your causativeness. As long as there's some element of that in you emotionally, you tend to limit and negate your causativeness in other areas. Maybe 2% or less of your life was involved in bad doingness of some kind. But you restrain yourself from being causative because you don't want to cause bad things. Most of us are very good. We don't do things and we do many things because we're good. So when we do cause bad things, we decide we'd better be careful in everything we do. So the other 98% of your life is influenced by your unwillingness to be bad cause, or your unwillingness to be cause at all, because your unwillingness to be bad cause extends into the unwillingness to be cause and you limit your abilities in the rest of your life.

It's valuable for you to take the time to look over what bad things you've done, or what good things you didn't do but thought you should have done, and just generally reevaluate and take a fresh present time look, and get them acknowledged. At least acknowledge them yourself. Hopefully an eductor will acknowledge them too. This leaves you free to decide in present time what you can be cause about instead of being programmed against being causative on the basis of your past unevaluated experiences.

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A dog thinks: Hey, these people I live with feed me, love me, provide me with a nice warm, dry house, pet me, and take good care of me... They must be gods!

A cat thinks: Hey, these people I live with feed me, love me, provide me with a nice warm, dry house, pet me, and take good care of me... I must be a god!

ScientologyReformationSeries23: <sup>1</sup>

## Life After The CoS Section 3

by Mike Goldstein, USA

### Identities (part 9)

The initial development of Idenics dealt with the subject of identities. Interest in this area is not new. Identities have been discussed and worked with for hundreds, perhaps thousands of years. Nine hundred years ago they were called “elementals”.

Hubbard also touched on this subject from different angles. His work with this subject can first be seen in *Dianetics: The Modern Science of Mental Health*, where he talked about a valence, which he defined as somebody else's identity assumed by a person unknowingly. He also viewed identities as the opposing “items” in his theory of GPMs (Goals Problems Mass). One of the most radical ideas that he gave the most credence to was that identities were not even generated by the person, but were separate “beings” that affect the individual adversely.

Yet no one had viewed the subject of identities with the clarity of John Galusha. John's insights into the make-up and generation of identities, as well as their importance in the arena of therapy, were groundbreaking. Phenomena observed and addressed by previous complex theories and methods were not only explained, but also easily resolved with John's innovations and techniques.

John defined an identity as simply a way of being in order to accomplish something. An identity is composed of beliefs, ideas, decisions, intentions, etc. In other words, an identity is a

whole package of rules and laws of how to be in particular circumstances.

A person moves in and out of these identities every day, without any thought. These identities, professional, social, familial etc., are mostly easily assumed and set aside. Additionally, identities that a person has *all* belong to that person, even if they were modelled after an identity of someone else. However, an identity can be generated without the input of any outside party.

They may have similarities, but identities are different from person to person. Still, the common denominator between all identities is that every one of them is limited. The most obvious limitation is the identity's purpose, or what it is supposed to accomplish. While operating from an identity, the individual is also limited by the scope of that way of being.

As mentioned above, most identities that a person assumes are easily set aside. The only liability is when a person gets stuck in some identity. By “stuck”, I simply mean being without noticing. The liability is that the individual can continue to operate from the stuck identity in circumstances that are not appropriate. This observation led John to a very valuable discovery: any unwanted condition that a person has is simply the property of some identity. I can use an analogy here to demonstrate some of these concepts I've mentioned.

One can liken an identity to a suit of armor. When one is inside the armor, it's cumbersome

<sup>1</sup> The Scientology Reformation Series was started a little while ago, to mark twenty years since there was a large “diaspora” from the official Church of Scientology. See the online contents of IVy on our Home page, at <http://www.ivymag.org> 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](http://www.idenics.com) . Ed.



and it limits the person's motion, but it's useful in certain circumstances. Now, imagine that once this person put on the armor they forgot that it wasn't them. In other words, in the person's mind, there was no separation between themselves and the armor. Let's say that they now think it is part of their skin. They walk down the road and come to a battle where swords and lances are being deflected by this heavy, metal covering. All is well, the armor is working. Later, this person comes to a lake where people are swimming. Hot and uncomfortable, the individual decides to swim too. They jump into the water and sink. Someone pulls them out, and as they lie on the bank they think to themselves, "Other people can swim but I can't". Here is the unwanted condition. The person then originates all kinds of unusual solutions of how to stay afloat, when all they'd have to do is take off the armor. Unfortunately, the person doesn't know that the armor is not part of them.

Numerous discoveries and processing techniques came about due to this initial understanding about identities. Case difficulties that had previously plagued auditors and case supervisors were now being resolved easily. For example, the "no case gain" who spent thousands of hours auditing with no results, was found in session to be sitting in an identity that resisted any form of case gain. Once the identity was handled in an hour-long session, the person thereafter had no difficulty making progress.

The kind of discoveries and processing techniques that I have been discussing I now refer to as the mechanics of Idenics. The mechanics that we now have are much more far-reaching than what John had developed during the initial years of Idenics. Still, in the beginning, he was able to get results with a speed that hadn't been imagined with previous techniques. As I described in Part 8 of this series, John wrote up these initial mechanics for the other practitioners at Survival Services, yet these other practitioners were unable to get the same quality of results.

After some inspection, John's secret of success was finally revealed. This secret turned out to be the most valuable contribution that John ever made to the subject of therapy or auditing. In my humble opinion, it is the greatest contri-

bution that anyone has ever made to these subjects. The secret was beyond the area of mechanics. It had to do with the application of those mechanics.

### John's Secret (part 10)

The techniques and procedures used in Idenics processing, as well as the basic underlying information and concepts, are referred to as the "mechanics" of Idenics. These mechanics are a vital component of the process, but are not the totality of Idenics. The other part of Idenics, that at the very least is just as important, is the application.

By "application", I simply mean how the mechanics are applied to or used when working with a client. In Idenics, the application is completely non-judgmental, non-evaluative, and devoid of any suggestion, advice or opinion. In Idenics, we have no preconceived agenda for people or levels that they must do. We work only from the agenda of the client. In Idenics, our mechanics are not written in stone. The Idenics procedures are only a guideline with the primary focus being the individual client. In Idenics, the *only* source of information about a client is that individual client.

In Scientology we prided ourselves on not evaluating for people. But all that that really meant was that the auditor did not *verbally* evaluate for the pc in session. The registrars and ethics officers evaluated for the pc. The case supervisor evaluated for the pc, and the field auditor who case supervises in the chair is evaluating for the pc in his head. The Scientology Bridge is extremely evaluative and judgmental.

I will most probably ruffle some people's feathers with my explanation of Idenics' application. It is not my intention to make anyone wrong, and I wish that I could state our application in a completely positive manner. But it is virtually impossible to describe our application without the use of "negative contrast". In other words, the only way that I have been able to communicate what an Idenics practitioner does in terms of application is by describing what he *doesn't* do.

Due to its elusive nature, this application was overlooked in the beginning of Idenics. During this period of time, John's entire focus was on mechanics. Everyone at Survival Services, including John, was unaware of the subtle

difference in John's application as compared to our other practitioners. It wasn't until the practitioners, who used the same mechanics as John, were unable to achieve the same quality of results that we suspected the existence of another element at work.

At first, we just chalked up the difference in results to John's improvisational skills and experience. However, upon further investigation, specific factors came to light regarding his use of the mechanics. It was not a matter of what he *was* doing that the other practitioners weren't, but rather what he *wasn't* doing that they were.

John's non-judgmental application was not something that he figured out how to do. It was something that was part of his basic nature. Indeed, this approach was as natural as breathing to this man, and he operated this way both in and out of session. John had never recognized the subtle difference between his and others way of being while auditing. However, others had sensed this rare quality in Galusha.

When Hubbard's demanding schedule and workload prohibited him from continuing to work with his personal pcs, the one man that he was comfortable turning his clients over to was John Galusha. When organizational policy started limiting staff and field auditor activities, the only person that LRH exempted from these policies was John Galusha.

His numerous and unusually successful auditing practices were a subject of Flag's attention and evaluation. Anyone who had ever seen John audit, could not help but notice a unique quality in his auditing. During the years that he performed live Book One Dianetics sessions in front of audiences, many people, including Class 12 auditors at Flag, commented on and attempted to explore John's auditing "style" (Reference: Part 9 of The New Regime Takeover series).

As I mentioned earlier, the other practitioners at Survival Services became frustrated because they were not getting the same quality of results as John while using the identical mechanics. They reverted to old techniques and their clients complained. Disillusioned, these practitioners left Survival Services. Several months later, John's secret of success began to

emerge. When we understood John's application we felt that we could then train others to deliver Idenics.

John wrote up a pack of basic materials and we delivered our first training as a live lecture series and co-audit. With the videotaped lectures we designed and offered the first Idenics Practitioner Training Course. However, our initial training had limited success. Students learned and understood the mechanics of Idenics, but had great difficulty grasping and performing the Idenics application.

Part of the problem was the difficulties that we were having in communicating our application. Additionally, the concepts were so intelligible and the procedures were so effective, that people tended to focus all of their attention on these mechanics while overlooking the Idenics application. Students with prior auditing experience were the hardest to train. Their training and competency as Idenics practitioners required extensive "unlearning" of old habits, something that most of these people were unable or unwilling to do. Most of these practitioners took a narrow view of Idenics and incorporated our mechanics into Scientology-based practices.

Communicating an application that is so intangible is still difficult. Just as the unlearning of old habits is necessary in practitioner training, letting go of certain ingrained ideas and beliefs is required to comprehend the true impact and genius of Idenics application.

People wanting to handle their own cases have a much easier time understanding our application than do auditors and practitioners of other therapies. Aside from their clinging to old concepts that have apparent value, people with their own practice can have a vested interest in maintaining superiority over their clients. If a practitioner can convince his clients that he knows more about them than they know about themselves and also convinces clients that a preconceived agenda is necessary, than clients will stick around longer and the practitioner will have an easier and more stable auditing practice. To do otherwise, the practitioner would complete clients faster and have to depend on a high client volume in order to survive.

In this write-up I have only been able to provide a surface explanation of the Idenics application. More time must be devoted to describing this application and its ramifications in therapy. Therefore, the upcoming parts of this series will be highlighted by Idenics' application.

### **The Relevance of This Series** (part 11)

In Part 11 of this series I have decided to take a small side trip from the normal flow of this overall write-up to respond to certain readers who have questioned the relevance of this series to specific newsgroups.

My previous series, *The New Regime Takeover*, dealt with my personal history in the CoS. From my experiences, I relayed my viewpoints regarding organizational and management changes and activities. Since there are newsgroups where the primary agenda focuses on the administrative and organizational aspects and activities of the CoS, that series was obviously relevant to them. However, the bulk of this current series is dedicated to the subject of technology.

Readers of the above-mentioned newsgroups have wondered why I have chosen to post to their newsgroups a series that focuses on the history, content and ramifications of Scientology, as well as Idenics, and the comparison of these two, different methodologies. I believe that posting this current series to these newsgroups is appropriate, and I'd like to explain my reasons.

A large section of the people familiar with the CoS is aware of the demented aspects and activities of that organization. However, insane actions must originate from and be carried out by people operating from aberrated ideas and viewpoints. For such a brazenly offensive mentality to exist there had to have been deficiencies in the tech, especially since the purpose for the formation, existence and operation of the CoS is to forward and expand Scientology methodology. Without exploring the inadequacies of the technology, one can never fully comprehend the insanities of an organization built to advance those methods.

Questions then arise regarding my discussion of Idenics. Why not just discuss the technology of Scientology? Why bring Idenics into the mix? Doesn't your doing that, promote your activities? I would be lying if I said that I didn't want

to promote Idenics. But there are definitely other reasons for my discussion of Idenics. Primarily, my understanding of the deficiencies of Scientology tech came from and is related to the development and delivery of Idenics, and visa versa.

There are people who through their bad experiences with and observation of the CoS have formed the opinion that the technology of Scientology has absolutely no validity. Many people with this opinion also vehemently belittle anyone who continues to pursue a path to resolve their personal unwanted conditions or improve their existing state of being.

Why would someone engage in activities that demean others who are seeking a path of personal discovery? The primary reason that I can think of is because of failures and confusions that that individual has had on their own path of personal discovery. Regarding the issue of the invalidity of Scientology tech: From the identity or viewpoint of the person, who states that there is absolutely no workability to Scientology tech, I am certain that that opinion is true. This person may also have never personally received any benefit or gain from the application of that technology. But for anyone who stuck around Scientology long enough, I would think that it would be extremely rare not to have gotten any positive results.

I believe that if one interviewed a large number of people leaving the CoS, one would discover that the majority did get results, even if those results were few and far between. We should also ask why so many people who had such horrendous experiences and were treated so unjustly would have stayed as long as they did in the CoS? Were they brainwashed? Of course they were, but there's more to the story than that.

A primary belief existing in most therapies, including Scientology, is that people get stuck in "losses". Something bad happens to an individual and they get stuck in the occasion because of that traumatic experience or loss. One can make the argument that LRH had some opinions and techniques that were contrary to this belief, but the overwhelming majority of his technology demonstrates an application that adheres to this idea.

One of John Galusha's initial insights was that people do not get stuck in losses, they get stuck in "wins". As he would say, "We may be dumb but we're not *that* dumb. Why would one hold on to a loss?" It is the win that sticks people. The rest is just part of the package that will probably need to be looked at if one is trying to resolve an unwanted condition that that package is attached to. Furthermore, any unwanted condition has some apparent value; even though this value is probably not seen from the viewpoint that a person is looking from when they are trying to get rid of it. Unless this value is properly inspected, the condition will probably persist. There are powerful ramifications to this insight that I'll address later in this series.

My purpose for bringing up the above data is to demonstrate that people stuck it out in the CoS because of the wins they had, and the hope that they would have more wins. It was only when these individuals reached their breaking points, or when they realized that they could accomplish their goals outside of the CoS, that they left that organization. However, the wins and the attachments of Scientology, LRH and the CoS can "follow" a person leaving this organization and/or subject.

Over the past 20 years I have encountered hundreds of people who have left the CoS, but who have an internal conflict due to an ongoing loyalty to the CoS, LRH, or Scientology. Many of these people had been out of the CoS or Scientology for years yet still had these personal conflicts. An accepted opinion that used to exist in the independent field was that people leaving the CoS who had been heavily involved with that organization, would take five years to re-integrate into normal society. Independent Scientologists spent hundreds of hours auditing these poor souls on their bad experiences in the CoS.

On the other hand, John focused on the wins that these people had had that they then completely credited to Scientology, LRH or the CoS. The CoS continually reinforced the idea of giving credit for your wins to them. For example, the activity of making a person who has a win, get up in front of an audience and thank LRH for the win and then applaud Hubbard's picture.

Most of the people who John audited who were stuck as described above, resolved their

conflicts in short order. Additionally, an action that John originated and that I have continued to do when processing a person with Idenics is performed to ensure that the person doesn't get stuck with what we are doing or with us. When a client has a big win and is adamantly thanking us, we will get that person to look at various things like, who got them here, who did the effective looking in session, and who had the realizations. When the individual sees that he has done these things, we then get them to take the credit for these actions and results. If the person insists on giving us some of the credit, then we might say, "OK, but at the most I can only take 50%."

The exploration of technology in this series is not only relevant to these newsgroups, but it is a necessity in order to get the full picture. Furthermore, my discussion of Idenics is more than a focal point in this exploration. It demonstrates that following a path of personal improvement does not have to wind up with a person submerged in a cult. Initially, one must have a technology that is based on sound principles that are effectively applied to only the goals and aspirations of the individual client. Then, those delivering that technology must ensure that their organization and administration never compromise the integrity of those principles and methodology.

With the above in place, maybe the reasons why any of us originally got into Scientology, those specific and individual objectives that we each wished to accomplish, can be realized. ☒

## **FREE THETA**

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BookNews

# Psychic Sexuality

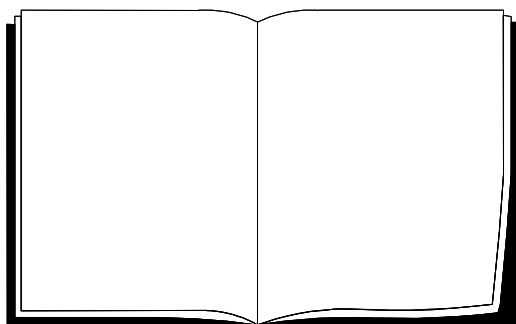
by Ingo Swann

by altair4 at gmail.com<sup>1</sup> USA

I RECEIVED ABOUT 5 Ingo Swann books recently, so I will review them as I finish them, if interested.

Ingo Swann is an 'old' OT VII<sup>2</sup>, most noted for his remote viewing experiments with Stanford Research Institute. He has, it appears, continued to seek answers to questions concerning abilities, and keeps a dialogue going at his web site <http://www.biomindsuperpowers.com>. Briefly, he posits that what scientology calls "theta abilities" are innate in everyone in the species, not just a few; and that Western cultures are peculiar in their lack of tradition in accepting and developing these abilities. (Note to self: it was this exact subject that was the 'attractor' to me for scn. There was such a scarcity of data that *any* data was better than none. Unfortunately, rather than remedying the scarcity, the organization took the opportunity to build a new control structure.)

This particular book is divided into roughly 4 sections: the first is a brief history of research into "Life Force" in the west, starting in the Renaissance; the second part discusses in depth how the "life force" concept has been suppressed in society, and the curious connections between increasing life force, human sexuality, and creativity; which leads up to a set of experiments he did, replicating the "copper wall" experiments of



the Theosophical Society, and their unexpected results; and finally a "psychic" description of human sexual energy flows from a clairvoyant (exterior?) point of view.

Ingo starts off attacking the A=A of physical universe energy is the same as life energy. From there he traces the path of research into life energy from the Renaissance forward, touching on Paracelsus, Mesmer, Reichenbach, Reich and others. All of whom have been rejected by "mainstream" science. This part is perhaps not really necessary to the telling of his story, but it is fascinating reading for those whose time lines have omitted the occult arts.

In an earlier post I mentioned "resetting the zero point". Besides ridding oneself of lies, one also makes room for truth, and it does appear that we live in a somewhat toxic society as regards creative energies and sexuality. We "buy" survival goals and relegate "creative" ones to the artists. I think this book lays the groundwork for more observation and discovery in this area, and opens up the possibility of a more honest historical discussion.

There is a brief blurb about it here: <http://www.biomindsuperpowers.com/Pages/Psychic%20Sexuality%20Blurb.html> ☒

<sup>1</sup> The following appeared on IVy's main list for members in March 2006

<sup>2</sup> 'old' refers to the numbering, where the OT levels went from I to VII, OT III being also known as the wall of fire, a little later one did OT VII (concerned with intention) after doing some OT III, and then did OT III X (expanded), still later one did NOTs after OTHIX and the old OT IV,V, VI and VII (I think) were dropped. *Editor's note*

# ICAUSE Starts FZ Organization in San Francisco

by Rolf K, USA



Tommy Thompson

TOMMY THOMPSON, (TT), founder of ICAUSE, recently announced his organization is opening new headquarters in San Francisco. TT has been very active as an auditor and organizer in the last couple of years. In 2002 he founded ICAUSE and operated as a traveling field-auditor/trainer, holding clinics in many different parts of the world. He would audit and teach at these clinics and so has produced an astounding number of Clears and above. He has started groups in different locations in the US, in several countries of Eastern Europe, including Russia, and he has been active in Scotland and Australia as well. ICAUSE is registered as a church in the US and operates under the Freedom of Religion clause in the US Constitution.

ICAUSE stands for International Church of Advanced Universal Spiritual Enlightenment. It is currently based in Los Angeles (Long Beach) but is most active and visible away from

home when it arranges clinics around the US and around the World.

## Statement

Some quotes from his recent public statements about the expansion follow:

“Morning folks: Well, I have a bit of good news to pass on. We now have the physical facilities for a San Francisco Bay Org. It is very close to transport, very near the airport. This is a big win for ICAUSE, and the rest of the people wanting to move on the Bridge. We now have a course room, auditing rooms, and a stable location for people to move on the Bridge. So, now you can come to a decent course, get done what you need to, and go

home. We will be able to deliver all year round. It has taken some time to get to this point with enough OTs to hold things stable.

“However, it does cost money, and it is an ongoing cost. So, what I would like you to do is join the ICAUSE SURVIVE group, and commit to paying your dues and ensuring that you do have a place for a Bridge. Any money you put in other than a direct donation to support the organization will be directly taken off your course costs. I have pushed for a very long time to get something like this set up and operational. This is the result of several years work. LRH says that clearing is a 3rd dynamic activity. He was right. So if you are planning on making it out of the soup this lifetime, it is time to pull your share of the load. This is a big win for ICAUSE, for Scientology, and for the planet eventually. This is the first of many organizations and missions with a wide open front door.”

## Futute plans

"Among the staff is an old Flag Programs Bureau Chief. He is the course supervisor. In the near future, we will be running a missionary school, as well as a data series evaluator course. Missions will be fired<sup>1</sup> to run clinics and congresses, much as I have been doing by myself the last couple of years. We have 3 people who wish to operate in this area, and they are all above OT3, and eager to produce. We have a backbone of 8 more above OT3 for staff at this point, as well as around a dozen under that level. I don't consider any difference between staff and public, as people cognite they

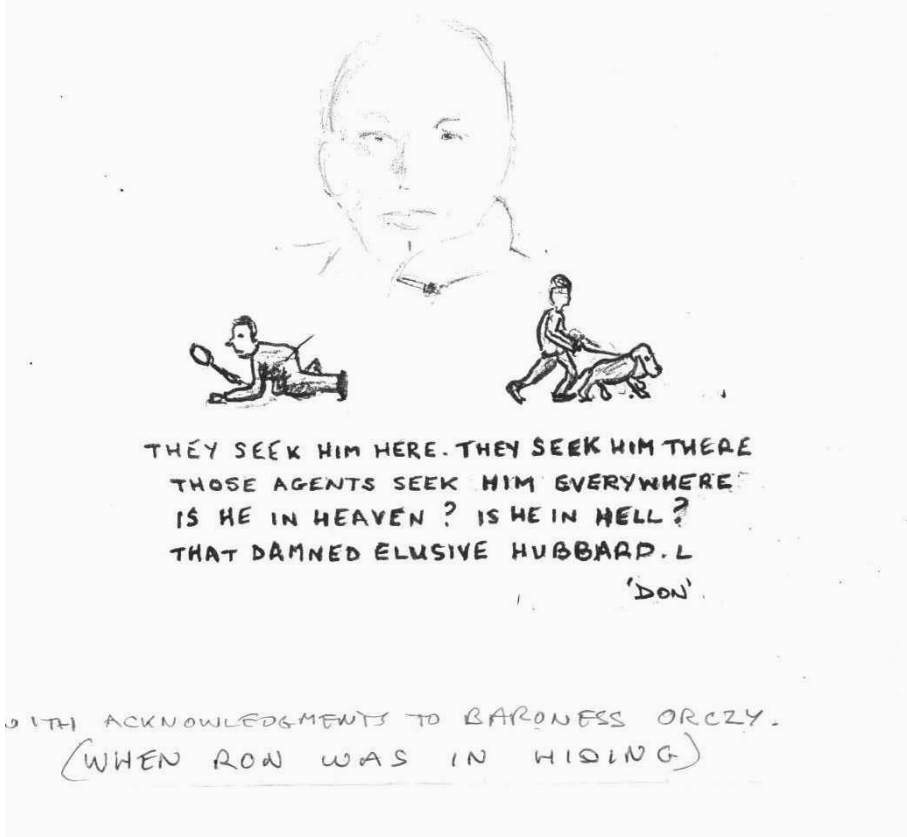
will not make it out until they help others make it out. And really, the only thing stopping public from being staff is the handling of some MEST cycles. That is rapidly being accomplished for several of us as we speak. I am confident that within a year, we will be delivering OT Section 8 to those who have honestly completed OT7. A few are near that point now. Pierre Ethier, Class XII, will give the final OK for entrance to the level. Big step for the FZ. Doors that won't close. One step at a time."

Web: [www.icause.net](http://www.icause.net)

email: [founder@icause.net](mailto:founder@icause.net)

✕

1 Fired: Scientology Sea Org terminology for sending a mission off to some place (like firing a gun – very militaristic slang in my view). *Editor's explanation.*



This is a further cartoon in the series Don Gordan sent us. The first appeared in IVy 73. At the time the picture above was drawn, there was an effort to start legal proceedings against Ron (who could not be found), and many "splinter" Scientologists were uncertain whether he was alive. *Ed.*

*ScientologyReformationSeries24:*

# The Saga of *The Free Spirit Journal*

by Hank Levin, USA

IN ISSUE 75 OF IVy (January 2006) I had the honor of writing the memoriam for Mark Jones, my dear friend who founded *The Free Spirit*, and who subsequently mentored my editorship of that magazine when he passed it to me in 1989. My relationship with Mark was primarily through *The Free Spirit*, but it became quickly evident that if the story of Mark's life was not somehow separated from the magazine, the memoriam would never have made it to press in a timely manner, and would have involved more about myself than I felt appropriate. So, as promised to Antony Phillips and IVy's readers, here is the "rest of the story" — the Saga of the Free Spirit Journal.

To briefly recap some of the data in the memoriam article, Lieutenant Colonel Mark Jones was an aeronautical engineer and an accomplished administrator, as well as a highly decorated pilot and flight commander by the time he left the United States Marine Corps. He became intrigued by the teachings of L. Ron Hubbard, eventually training up to the level of Class VIII. 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). He subsequently established a drug rehabilitation program in penitentiaries known as Narconon, based on the teachings of LRH, that became highly successful.

In short, Mark was a mover and a shaker in the world of Scientology.

Being a military man and organizational expert, I have to assume that Mark had a very realistic and pragmatic perspective on the imperfections of Scientology's organization. However, with the changes in administrative policy that culminated in the infamous Mission Holders' Meeting in 1982, Mark became quite disaffected

with the organization. He was outspoken about the injustices and organizational insanity, and attempted to use his organizational skills to bring about a reform in the "church". As his efforts mounted in this endeavor, while still a member in good standing in the church, he founded the Council for Spiritual Integrity as a non-profit "watchdog" organization in 1983. Its activities consisted of meetings and circulars.

## Start of FS

Mark eventually despaired of bringing about meaningful reform from within the church, and in 1984 he published the first issue of *The Free Spirit*. (The word "Journal" was added during my reign, for reasons that will be explained later.) That first issue was very nicely laid out and typeset by someone (unlike immediately subsequent issues, which were printed out on a computer and pasted up), with a picture of Thomas Jefferson on the front. The "*Free Spirit*" calligraphy masthead was on it, and was subsequently used as the magazine's logo for the remainder of its life. There were articles by Bonnie Bishop, the founder of Apple School, and by Frank Gerbode, MD, formerly the owner of the Scientology Mission of Palo Alto, later to found the Institute for Research in Metapsychology and the Traumatic Incident Reduction Association. There were well-done cartoons by Terry Hayes (whose work continued to embellish the magazine for several years), photographs, and on the back cover was a "Declaration of Rights for Scientologists." Obviously, Mark Jones still hoped to achieve reform in the Church of Scientology.

However, finding it impossible to reconcile with the official C of \$, the focus in the independent field quickly became that of providing alternative sources of scientology- and dianetic-type services to the disaffected. By the time the second issue of *The Free Spirit* came out in 1985, an all-out legal war had erupted between the C of \$ and the growing number of independent





Hank and Mark

individuals and independent offshoot organizations.

### Mayo's AAC and FAIR

One of the most promising independent organizations purporting to offer an alternative source of Clearing services was David Mayo's AAC (Advanced Ability Centre) in Santa Barbara. The AAC was sued by the C of \$ for copyright infringement based on prior theft of materials by someone else in Europe. Other notable suits were with independents Larry Wollersheim, Gerald Armstrong, Bent Corydon, and a slew of others. As a result of C of \$ harassment, and policies like the church's deployment of a squad of "Minutemen" to infiltrate and disrupt independent meetings and activities, a number of principles in the independent field originated a class action suit against the C of \$, forming an organization for this purpose known as F.A.I.R. (Freedom For All in Religion).

By the time the second issue of the FS was published in September of 1984, the F.A.I.R. class-action suit was already in place. The magazine

became a platform for the plaintiffs in the suit, featuring articles about the outrages and injustices perpetrated by the C of \$.

For a number of subsequent issues, nearly all the articles were about legal matters, though there were also reports about developments in the independent field in Europe and Australia.

One of the products of Mark Jones's activism in conjunction with *The Free Spirit* was the establishment of a legal fund to help out independent practitioners in their suits against the C of \$. I don't know where the money came from — I strongly suspect that Mark donated it himself. The fund loaned \$5000 to Bent Corydon, the author of *Madman or Messiah*, to fight the church in his suit contesting the ownership of the building that housed his mission that the church had confiscated. Bent eventually won the suit, but never paid back the money to *The Free Spirit*. (I still have his correspondence acknowledging the loan, and promising to pay.) That was the end of The Free Spirit's legal defense fund.

## New Phase

With Volume IV, published in February of 1987, the magazine seems to have entered a new phase. There was still the attention on justice, legal developments and the conflict with the church; but now there were also technical and philosophical articles. One lengthy article by Bob Decard addressed the subject of channeling, heretofore a more or less forbidden subject within the C of \$. There was now also a growing number of paid advertisements from individuals and centers offering alternative services, including Frank Gerbode's IRM organization in Northern California, Valerie Steinfeld, Irene Mumford's Dianasis, Harry Palmer's Avatar organization, the Clear Center in Ann Arbor, Michigan, and Survival Services with John Galusha and Mike Goldstein in Colorado.

The "Legal Roundup" section in the June 1987 issue showed that independents were overwhelmingly winning lawsuits against the C of \$, or settling out of court for various "undisclosed" sums. Independent activity seemed to be flourishing in the relative safety of the recent legal breakthroughs. That issue contained a report on the First International Society of Independents Convention sponsored by the IRM in Foster City, California, with over 180 attendees. There were also advertisements for several independently manufactured meters. The Classified Ad section had now become a bustling marketplace for services, books, meters and other activities.

At this period I believe Mark Jones made a conscious effort to temper the acrimony that tended to be attracted to *The Free Spirit* — especially where it involved relationships between independents themselves. Part of the legacy of the independent field that was inherited from the C of \$ (and indeed from LRH himself) was the outspoken disdain and disapproval of anyone who was doing anything different or "unstandard". Mark wanted to promote an environment where people felt free to explore and experiment — much to the dismay of some ex-scientologists who still felt that any departure from the most conventional interpretations of Hubbard's teachings was anathema. Of particular contention was the subject of channeling. Mark had discovered channeled teachings from several sources, particularly Dr. Peebles and Bashar,

Abraham, and the "Rasputin" channelings of Gary Douglas (which later became incorporated into his practice of Access), as well as a plethora of other recently revealed messages of enlightenment — and he was determined to share this experience with everyone who might be interested. I was later to continue a struggle with this same controversy, as you will see.

## Thea Greenberg

During this time I myself discovered *The Free Spirit* through my connection with Mark Jones's close friend and associate Thea Greenberg, and I contributed articles for three consecutive issues, beginning with the March 1989 issue. Just about this time, I had begun studying Clearing with Thea somewhat informally. I already spent nearly five years with my wife (of the time) and son in a remote area of the Pacific Northwest licking my wounds after leaving the C of \$, and had returned to California and reconnected up with my old friend Thea Greenberg.

Thea's husband Lloyd, who had been my friend and auditor, had recently died. My initial visit to Thea in Altadena, California, after I moved to San Francisco from Washington was meant to be just a consolation visit to an old friend. But I soon realized that Thea was an inspired source of Clearing insight, and she had somehow inherited all of the dynamic energy and wisdom that Lloyd and Thea had previously had as a team. They had together established one of the most highly successful independent practices following the "Mission Holders' meeting".

My training with Thea was more like a rehabilitation of my old dream of using Clearing to help my family and associates. She restored my old enthusiasm about Clearing. Gone now were the dread, the unreasonable and unrealistic demands, the weight of having to operate under the authority of officials and executives who were insane. Somehow I had sustained less trauma in my separation from the C of \$ than many of the people whom I had known. Perhaps because of my own skepticism and initial distrust I had always remained less emotionally invested, and that kept me from totally crashing and burning. Nevertheless, the separation had been painful, disappointing and disillusioning. I had gone through a divorce on the third dynamic. But now, thanks to Thea, I was ready

to function again, and I became invested in helping my associates to avoid “throwing out the baby with the bathwater”. Thea’s house (she called her practice The Holistic Center for Higher Awareness) was always full of people, and they all needed healing on the third dynamic. At that point nearly all her clients were ex-scientologists, and I became very involved, under Thea’s auspices, in ministering to the people on her lines.

However, I resisted Thea’s constant invitations to move to Los Angeles and participate fully in her center. My family and I had settled in the San Francisco Bay area, and I had my life there. I would come down and stay and work with Thea for days, and sometimes weeks, at a time; but I always insisted on returning to San Leandro, and later Castro Valley, where I lived with my wife and son. My insistence on my own independence saddened her, but Thea nevertheless encouraged me to start my own professional Clearing practice in Castro Valley, which I did. It grew slowly, but continuously.

### New Editor for FS

One day Mark Jones called me and asked me if I would consider taking over the editorship of *The Free Spirit*. I was stunned. I wasn’t really sure at the time why he did this. He said that he wanted to put his energy into other things, and that seemed reasonable. We had never been that close personally. I think he basically felt, from my articles, that my perspective aligned with his. I was initially terrified. I had no problem with the writing aspect of being an editor; but I had a long history of inability to deal with deadlines. In fact, as a college student I had longed to volunteer for some journalistic activity, but I was convinced that the pressure to make deadlines would send me into a nervous breakdown.

I was probably quite right at that time.

However, I could see some distinct advantages. It was an opportunity to connect with a large number of like-minded people, and a vehicle to get my own ideas out to them. I had a definite concept of things that needed to change and things that needed to be done in order for Clearing to survive as an activity. Perhaps it was my very fear and foreboding that drove me to accept Mark’s offer — I’m like that. At any rate, his

cautious offer to mentor my efforts as editor, and to remain in charge of the financial aspects of the publication reassured me, and somewhat assuaged my fears of a worst-case scenario of failure. Also, Thea was in agreement that it was the correct thing for me to do at that time.

I accepted.

### Computerizing

The first thing that was needed, I felt, was to computerize the publication. Mark, though he had been a pilot of night flying jet aircraft and thus intimately familiar with the most sophisticated flight and navigational technology, was very uncomfortable with computers. He was barely able to generate letters on the computer, and many of his messages to me were handwritten. He would get articles from contributors, and cut and paste them into the paper, using a previous issue as a template. I myself had only recently upgraded from a Commodore computer to a Macintosh Plus, and was beginning to learn Microsoft Word and PageMaker, spending many, many hours on the phone consulting with the free tech support that was offered then. My first project was to get the entire magazine into PageMaker. I did so, while maintaining the original format.

The very first issue that I was responsible for publishing was Volume VI, December 1989, Issue 4. The cover was in one sense a tribute to L. Ron Hubbard, and in another sense a taunt to the C of \$. It was a photo of a very large and impressive original painting of LRH that had been given or traded to Lloyd and Thea by painter Walton Smith some time ago — I presume while they were all still in the church. It was in storage in her garage. It was very well done, and I thought it was rather sad that there seemed to be no way to display it now in view of the current political situation. However, it was an original, and so there was no way that the C of \$ could cause any trouble about it, as it had never been owned by the church — a point that no doubt gave me a spike of *schaudenfreud*<sup>1</sup> The portrait was accompanied by a poetic tribute to Ron by a friend of mine.

1 *schaudenfreud* (German) means the dark joy or satisfaction that one takes in the misfortune of another. [Literally, “shadow joy”.]

There were three items in this issue that I am still proud of. One was a directory of active independent Clearing centers. I sent out notices to all the independent service providers I could locate, and asked them for a one-column review of their operations. It gave me a chance to connect with the movers and shakers of the day. Eighteen providers responded (several others chose to stay hidden), and were included in the Directory of Independent Innovators. Looking at that directory today gives me quite a hit of nostalgia!

### Copyright

The second item was an article I wrote called "Copyright and Trademark Issues for Independents". In it I shared the insights I had received during a recent visit with a noted patent and trademark attorney. Many people who had trained in scientology had been intimidated against practicing professionally as independents because they had allowed themselves to be convinced that scientology processes and procedures were "patented". Furthermore, they seldom had an understanding of the difference between a patent and a copyright. I had learned that patents only apply to procedures that are shown to have a proven outcome, and effective as Clearing (or any other therapy) may be, the outcomes cannot be proven in a scientific sense.

On the other hand, there are relatively strict laws and conventions regarding copyright, and independents would often make themselves vulnerable to legitimate legal action for copyright violation. This article is still posted on my own website at <http://www.clearingtech.net/article6.html>.

### Beyondananda

The third article was by the great Steve Bhaerman, a comic who performs and writes as the character Swami Beyondananda. The "Swami" has a truly unique and imaginative way with words and puns. I had seen him perform at a party, and asked him if he would contribute his syndicated column, (which appeared in a number of New Age publications) to *The Free Spirit*. He agreed. That first article was called "The Great Separation". It was a hilarious "creation" story about Adam and Eve, and was perfect for this issue of *The Free Spirit*. The Swami continued to be a regular contributor to the magazine until Steve moved out of the area and I lost touch

with him a few years later. (He's now back. His website is: <http://www.wakeuplaughing.com/> and specializes in political humor, political satire, and New Age humor. I highly recommend him.)

There were numerous other articles, commentaries and cartoons. And to keep things controversial, there was a transcription of a lecture by Thea's husband Lloyd — given post-mortem (after he died) through a channel. (There was a whole series of them — but that's another story!)

There was also a Legal Review section, which continued throughout the rest of the life of the magazine. In it were reports of various legal situations and judicial decisions pertaining to the C of \$, and particularly to the FAIR suit.

### Mark's help

Mark was delighted with the appearance and presentation of the magazine. Once I had his confidence, he seemed far more comfortable with the arrangement. However, I myself was very happy to have him continue to manage the subscriptions and the finances. He also arranged for the printing for several years. Looking over my old files, at the accounts and the stacks of Mark's correspondence, I realize that he continued to do an enormous amount of work behind the scenes. I am extremely grateful for his continued mentorship. It was many years before I allowed him to completely relinquish his responsibilities for the magazine.

I quickly adopted an editorial policy of restricting any mention of the C of \$ to the Legal Review section, deciding to trade (or sacrifice, as you like) the availability of *The Free Spirit* as a platform for tirades and "see what they did to me" type reports in favor of a presentation intended to ultimately reach out to non-scientologists with constructive information about Clearing. I'm afraid this did not please a few wounded souls who occasionally submitted articles about the total uselessness of auditing or any Clearing technology whatever. I tried hard to make a distinction between sincere critiques of relative effectiveness of various technologies, and total cynicism or nihilism. I'm sure we lost a few curmudgeons along the way, but the magazine did succeed in bringing in an ever-widening audience.

## Church “attack”

One good consequence of the policy of only mentioning the C of \$ in factual reports was that *The Free Spirit* was not open to accusations of defamation.

As the editor of a magazine that purported to be the primary forum for ex-scientologists and independents, I knew I could expect the church to be thoroughly enraged, and crouching in a corner ready to spring. The only real evidence I ever saw of this outrage was a badly done lampoon of *The Free Spirit* that they put out, calling it *The Flea Spirit*. However, early on they did send a private investigator to the rather large real estate office where my wife Lynn (now ex) worked, to “loudly investigate” me per Scientology policy. The poor old guy was really startled when Lynn went into a screaming rage and chased him out the door. Nothing like that ever happened again; but Lynn was really angry with me for subjecting our family to endangerment from the church. It added one more log to the fire that eventually ended in our divorce.

## Cartoons

One area in the publication that gave me great delight was the cartoons. Under Mark’s editorship, most of the cartoons were done by Terry Hayes, with some contributed by others. We always solicited cartoons from the readership, and published quite a few. However, the earlier cartoons nearly exclusively pertained to conflicts with the C of \$. I wanted to expand beyond this subject, and had some good ideas for “spiritual humor”, but I felt I needed someone to render them. There was a gentleman in Alameda, California who agreed to do some renderings of my ideas as a trade for Clearing sessions. However, this lasted only for one or two issues. I finally began to do my own cartoons, discovering that I had some ability in that area. My technique (in lieu of real drawing ability) was to do a cartoon in non-repro blue pencil, very roughly letting my hand move “by itself”. The result was a lot of scribble — which, however, contained within it a pretty good rendition of my concept. I would then carefully ink in the lines that “counted”, resulting in a fairly well done picture — especially with a liberal use of whiteout! Later on, I learned to bring the inked drawing into PhotoShop and clean it up there. Now you know my secret!



Mark Jones

I loved the cartoons. When I handed a person a new issue, and they leafed through it and laughed at the cartoons, a part of me (at least) felt the whole issue was a success.

## Vulnerability

One policy that I consciously pursued was that of sequestering my own personal feelings about the effectiveness of various approaches and techniques. I had my own practice, my training with Thea, and my own perspective on Clearing. Professionally, as a Clearing practitioner, I try to be discerning and make some adjudication about what works and what doesn’t, at least for me and for my clients. People who study with me find very quickly that I am quite opinionated about the most effective or elegant way to do most things. However, as the editor of *The Free Spirit*, I strongly felt that my job was to support any practitioner who seemed to have a satisfied and enthusiastic clientele, and a basic modicum of integrity — that means not being hounded by ex-clients clamoring for refunds.

I felt (and still feel) that as a community, Clearing practitioners are very vulnerable to all kinds of political pressures, and not just from the C of \$. Right now we are under the radar of the establishment; but when the time comes

that we draw the attention of “Big Pharma and the Meds” — in other words, start getting favorable write-ups from big celebrities — we will discover that there are enemies far more formidable than the C of \$. And if we haven’t learned to hang together enough to exert some political mojo, we can be snuffed out by simple governmental decree and enforcement. I saw this happen to Filipino psychic surgery when Shirley McLaine publicly raved about her favorite practitioner in L.A. It has nearly happened to acupuncturists. Chiropractic only saved itself from annihilation by extensive organization and legal action. Clearing practitioners, especially ex-scios, seem to have inherited an unfortunate legacy of thorough disdain for anyone who is not doing exactly what we are doing. (Just look at the squabbling on the internet.) Even psychiatrists, who commonly hate each other, have the sense to form strong professional organizations to protect their interests. Terminal individuation could be the death of us.

Anyhow, for someone as opinionated as myself to be able to interview so many other practitioners, or carefully edit their submissions so that each one appeared in a totally favorable light, required a sort of “personality split” on my part. Unfortunately, when the time came to turn over my hat as editor to someone else, I could never find someone else who could make that reach. (More about that later.)

### Seventh dynamic

About the time that I took the position as editor of *The Free Spirit*, I had developed an interest in the area of channeling, and we subsequently ran a number of articles on the subject. Again, more than a few ex-scientologists were outraged that we even mentioned the subject. However, the only direct approach to the seventh dynamic I’d ever seen in Scientology was concerning “body thetans”, and was woefully simplistic and inadequate to explain or deal with many of the phenomena I and my associates had continu-

ously encountered in and out of sessions. Many of my clients in sessions found themselves communicating with old lovers, past-life friends and enemies, spirit guides, demons and extraterrestrials.

Occasionally a client would be relating messages that were amazingly loving and insightful. I realized that there was nothing in all of Scientology technology appropriate for dealing with or relating with any non-corporal being of comparable magnitude to oneself — let alone anyone who seemed of greater magnitude! This was a far cry from dealing with sub-sentient “body thetans”, where the purpose of the technology was to just get them the hell away from you. I also had the opportunity to put several professional channels in session, or at least have them on a meter while they were channeling. I learned a lot, and felt this was a subject that deserved exploration.

Accordingly, we ran a series of excellent articles by channel Terri Benning, an article by Iris Belhayes, several articles on the Michael teachings, and several articles by Kathlyn Safir on walk-ins<sup>1</sup>. I also published two short stories I had written as part of an “automatic writing” project done in association with Ms. Benning.

Another arcane subject that we explored in *The Free Spirit* was remote viewing. Psychic Ingo Swann, the gifted science fiction writer, painter and ex-scen who had become famous for his contributions to the CIA-sponsored remote viewing project at Stanford, contributed an article on a breakthrough he had spearheaded in the project. Another article discussed the history of remote viewing research in the U.S. — several of whose principal players had been at one time or another involved with Scientology.

### Editing

Much of being an editor is simply being an English teacher. I found that many contributors had something to say of significant merit, but expressed themselves so poorly in writing that

1 Walk-in (def.) A person in whom the currently dominant or prevailing being took over the control from another being who had originally controlled that body from birth. This exchange could occur for a number of reasons, e.g., mutual agreement, abrogation of control by the original being, or even by force. *Author’s note.*

to publish it as written would have badly reflected on the credibility of the magazine. My first experience with this was early on in the first issue I published, looking over the Independent Innovator submissions. Gene Hobel, my first contact with Hubbard's teachings in New York, was a fabulous lecturer, hilarious like Robin Williams. He was also a jazz musician, a body builder and an acting coach, and he was multi-lingual, and he was my first auditor. When I read his rundown on his Clearing center, I realized that he was almost illiterate. I contacted him and tried to sort out an appropriate blurb, but he eventually decided to forego inclusion in the Independent Innovators out of fear of drawing the church's attention.

### Material covered

Bob Ross was truly an innovator. A peculiar old geezer with a heart of gold, he spent most of his time trying to come up with new methods and insights that would help people. He had many great ideas, and submitted them in a number of articles; but they were always much too disorganized at first to put into print. I never had the heart to reject anything from Bob outright, so I would mark them up with editing suggestions and send them back, asking him to re-submit it with the corrections. Some of the edit requests were so extensive that I was sure he'd get angry. But he always made the revisions, God bless him, and they would get published.

Occasionally someone would send in an article with the proviso that literally not a word was to be changed. Invariably these articles were so bizarrely convoluted and disorganized, and the grammar so bad, that I would simply reject them. However, on one occasion an article like that came through whose ideas had (I felt) substantial merit, with the proviso that not a word be changed. The author's grammar was so bad, and his use of capitals for emphasis was so

widespread, that I didn't think he'd ever get it publishable, so I took hours correcting it myself, taking great care not to alter any of the meaning. I then published it, thinking that I had done him a great favor. He called me on the phone — he was livid! That was the last time I ever changed anything myself, except for obvious small typos.

Instead it always went back to the author for re-write. One particularly vexing challenge was dealing with articles from certain contributors who were highly active professional Clearing practitioners. Several of these folks would pattern their articles after the ones in the old Scientology *Advance!* magazine, in that they would address an interesting and appropriate subject quite objectively, making some very good points. Then, the last fourth of the article slid into an unabashed hard-sell promotion of their own services or institution. The Jehovah Witnesses' *Watchtower* magazine used to do the same thing. It seemed impossible to persuade these guys that this was just tacky as all hell, destroyed their own credibility and damaged the credibility of the magazine as well. I finally reached a compromise with one guy by leaving this promotional stuff out of his articles, and placing an editors note in italics after the article announcing the availability of his services and his contact information. However, another contributor found it all so upsetting that he chose to just publish his articles as paid advertisements, and they were marked as such.

By the way, the writer whose submissions showed the best command of written English did not even speak English as his first language. It was Flemming Funch, who had come to us from Denmark. Just an interesting fact, no?

Continued on page 35

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*And then there crept a little noiseless noise among the leaves,  
Born of the very sigh that silence heaves.* — John Keats

Today I was walking with some friends in Armstrong Redwoods Park and I was astonished at those trees. The more I looked at them, the more I came to appreciate them. It was completely still, unlike our tropical forests in India, where elephants trumpet, tigers roar, and there is a constant symphony of sound.

Here everything was still, and I enjoyed the silence so much that I remembered these lines of John Keats. It is a perfect simile for the silence of the mind, when all personal conflicts are resolved, when all selfish desires come to rest. All of us are looking for this absolute peace, this inward, healing silence in the redwood forest of the mind. When we find it, we will become small forces for peace wherever we go.

The Thought for the Day is a daily excerpt from Words to Live By by Eknath Easwaran. <http://www.easwaran.org/nigiri.cfm?pageid:130>

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# RegularColumns

## A World of IVy

by A Pelican, Antarctica

### JustBe

Be strong enough to face the world each day.  
Be weak enough to know you cannot do everything alone.

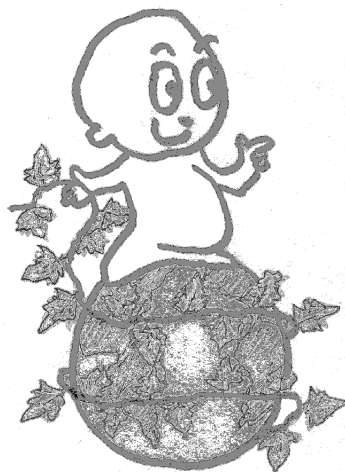
Be generous to those who need your help,  
Be frugal with what you need yourself.  
Be wise enough to know that you do not know everything,  
Be foolish enough to believe in miracles.  
Be willing to share your joys,  
Be willing to share the sorrows of others.  
Be a leader when you see a path others have missed,  
Be a follower when you are shrouded in the mists of uncertainty.  
Be the first to congratulate an opponent who succeeds,  
Be the last to criticize a colleague who fails.

Be sure where your next step will fall, so that you do not stumble,  
Be sure of your final destination, in case you are going the wrong way.

Be loving to those who love you,  
Be loving to those who do not love you,  
and...bingo...they may change.

Above all, be yourself!

(Authorunknown)



### A Pelican's comment

In my opinion this piece/poem is worth reading often. For some though there can be times when the first line may be difficult. My suggestion is find something you love, (a book, some music, something inspirational or a technique you have stored away for such occasions in your "personal first aid box") and find that strength we all have lying there to "go on". Being willing to be a leader *or* a follower is an important aspect in Life and being able to alternate these roles in a trice is a useful personal trait. We all have many, many identities and we fall into these from one to another in this way often (eg. homemaker, car driver, office worker, social secretary, game player i.e. football, or game watcher, lover, cook or cleaner). Just recognizing that we each of us do this is of huge benefit.

In the end, Just Be!!!! (in present time)

✕

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. 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. It is anonymous, so no one need know it was you! ✕



## RegularColumn

# Ivy Tower

by Rolf K. USA

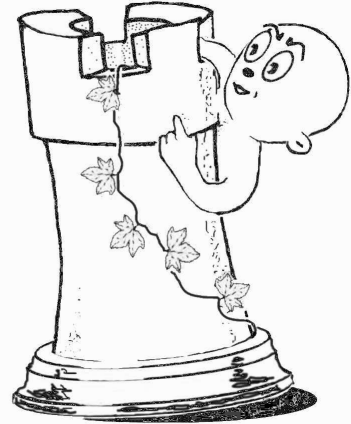
## New Generation of Meters

USING THE INTERNET as a medium for auditing has been talked about for years. Different devices and attempts have been seen, none proving to be fully workable. Now, Inquisitive Instruments in the UK have developed improved meters: their MindWalker series. The meters they manufacture are **MindWalker 2**, a stand-alone meter, and **MindWalker 3**, a "black box" that can be connected to a computer (such as a laptop). The computer displays the meter action being generated in the traditional manner from cans held by a pc; the lead from the cans goes to the black box which sends a signal to the laptop which displays reads and tone arm action. Although these types of devices



**MindWalker 2**

*MindWalker 2 is a compact size stand-alone meter with some exciting added features.*



actually have been on the market for a couple of years Inquisitive Instruments have improved the design a little further. What makes the latest development news-worthy, is that the meter reactions during the session now can be recorded by a simple recording device (such as a tape recorder or CD recorder). When a 2-track (stereo) recording device is used the spoken session can be recorded to one track, and the accompanying meter reactions can be recorded to the other. The session can be played back and analyzed as you will see the reads and hear the dialog that took place moment by moment. Since this recording does not use video the files made are relatively small and can be sent via the Internet as a file attachment to an email. We are getting closer to the day when live auditing between auditor and a distant pc, linked by the Internet, is possible. But let us take a look at the two meters and their features

### MindWalker 2

This is a traditional stand-alone meter in its basic version. Its small size and solid quality electronics make it attractive. It is only 5x4x2.25" (12.5x10x5.5 cm). Say, 5 or 6 packs of cigarettes close together. This is much smaller than any other stand-alone meter I have seen. It is very handy if you travel or deliver auditing away from home. Yet it has all the modern features of FZ [Free Zone] meters, such as auto reset TA position and a little red light that

RegularColumn— IVyTower



MindWalker 2

shines each time an automatic TA adjustment has taken place. It can also be set for manual adjustment. It does not have a traditional on-off switch; instead it is switched on when the can plug is put in place and is switched off again when the same plug is pulled out and the connection is broken. It uses a simple 1.5 volts AAA battery as its power source. The side of the meter has a socket to allow connecting to a recording device. This does require an additional “black box” to convert the signals from the MindWalker 2 electronics into recordable electrical impulses.



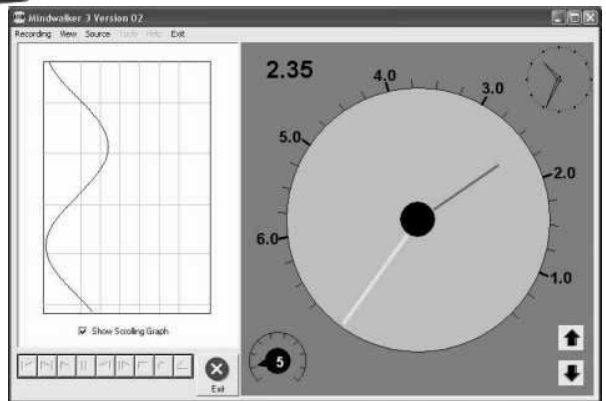
MindWalker 3, "black box"

MindWalker 3

This is a “black box” computer meter. You need a computer with software as display. Actually, this is not completely true, as an Italian software engineer has developed software to use a PDA cell phone as display. The black box itself is the size of a pack of cigarettes. Plug in the cans to that box, and a cable to connect to the computer. The idea is, of course, if you travel with a laptop or PDA cell phone anyway, you only need this tiny black box to turn it all into a meter when you need it. To record your session you’ll need extra equipment: the small **Mind-**

**Walker Recorder** box (MWR), a recording device and a microphone to catch the vocalizations of your pc.

One of the advantages with this type of set-up, is that you get a graphic presentation of meter reads that can be seen for several seconds after they’ve happened. The needle can swing full circle, 360 degrees: this takes getting used to, but feels fine once you’ve got it..



**Computer Screen.** The two hands on the big dial are respectively the needle and TA position. The graph on the left side of screen shows the needle movement. In play-back mode you hear the spoken dialog and see the needle movement at the same time.

The Future

We’ve not yet reached the point yet where we can audit video-conference-style and do it metered. But this development is coming soon. What is needed is an improved Internet, such as higher and more reliable bandwidth (e.g., ADSL broadband or better), and a predictable upgrade in software, also coming soon. What Inquisitive Instrument’s newest developments makes possible is the recording of sessions to a simple sound device providing full play-back capability, all in a relatively small file easily sent over the Internet, either to a case supervisor or to a trainer who now can issue realistic training instructions to the auditor-in-training.

Website: [www.mindwalker.co.uk](http://www.mindwalker.co.uk)



## RegularColumn

# Outside the Box

by Flemming Funch, France

## Exteriorization.

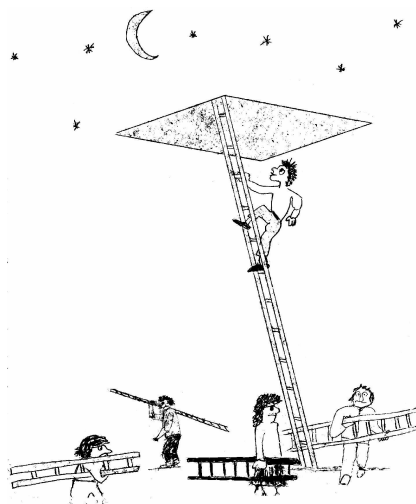
If you've ever been a Scientologist, you probably haven't missed that Exteriorisation is the holy grail. Exterior with full perception. Being free of your body, able to go anywhere in the universe you choose and perceive what is going on. Even better, being able to *do* while in that state: moving matter, creating stuff.

And if you've ever been travelling on that construct some people call The Bridge, you'd probably pegged Exterior with Full Perception some steps ahead of where you were. If you were Clear, you'd probably expect it on OT3. If you were OT3, you'd expect it from OT8 or something.

Or, once you got to one of those levels, you might be used to pretending you did it all the time. You would just smile mysteriously when people asked about it, and leave them believing that you could be exterior with full perceptions whenever you felt like it, but that there is something secret about it, which they just wouldn't understand.

Once in a while somebody would talk. Some people actually do have fantastic and true stories to tell of how they were exterior with full perceptions, and they did something amazing and miraculous. So everybody would know that of course it is possible. And most people would also assume that of course one would accomplish that from doing OT levels. I mean, accomplish being able to do it at will.

But I'm sorry to report that there aren't any OT levels that show you how to be exterior with verifiably full perception. At least I haven't run into any. And you'd be very hard pressed to find anybody willing to submit to a test of really being exterior with full perception. A test is simple. Go to another room and write something on the wall, and then ask an OT to go exterior



and go and read what it says. Shouldn't be hard. Most people can't do it. They mightn't be willing to submit to the test either, and might lecture you on why they shouldn't have to, and that it somehow would be a misuse or a cheapening of their powers. The truth is, they can't do it.

### It's much easier and much harder

The thing is that it is both much easier and much harder than one might think. You can probably learn as many OT tricks from doing a weekend course in Silva Mind Control or something like that, as you can from 10 years of hard work going up the bridge. You know, remote viewing, telepathy, remote healing, etc. Pretty much anybody can do it with just a little bit of training. Particularly if you are in a group of people who create the agreement that they can.

I've been in evening workshops in spoon bending and firewalking and things like that, and being OT didn't give me any kind of advantage over "normal" people. Pretty much anybody can walk on burning coals or bend metal with their mind, after a couple of hours of instruction. And so it is for out-of-body experiences. Lay out a training plan, and most people would be able to do it.

### Some approaches are easier than others

The easiest is to simply imagine being somewhere else, and perceive what is there. You mock-up what is there in another location, and

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 RegularColumn—OutsidetheBox
 

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then you practice moving around from there. Most people who can mock up anything at all, and that is most people, can do it fairly easily. If you insist that there's something that has to come out of your body first, then you'll have a harder time. That takes some work, but, again, most "normal" people are likely to arrive at some success, for example from following a tape series from the Monroe Institute.

### But the mock-up method is the easiest.

It's also the easiest way of accessing past lives or many other interesting things. Whether your perceptions are reliable is a different matter. If you're just doing it for your own subjective enjoyment or personal development, it's not too important. You might draw great benefit from past-life processing without having to prove that you really were so-and-so. And even if you went and tried to verify your information and found that it didn't check out, that doesn't need to invalidate your gains. But some people's information does indeed check out, and that is all the more cool.

If you wanted to be good at exterior perception, you could very well practice it on a gradient. Mock up the location you're focusing on, perceive what is there and write it down, and then go and verify how close you were. Then work on doing it better, e.g., by weeding out distracting input that leads you astray, and by visualizing more clearly. There's no big reason you couldn't become quite good at that.

One doesn't do anything like that on OT levels. One does other interesting and worthwhile things — some are likely to make you feel you have a very big space; some involve interacting with beings and situations in other places. You might even have labelled some of that as being "exterior with full perception".

But you don't verify any of it. For your personal gain, you don't really have to.

Some people do assume everything they can perceive is factual, which is a bit of a trap, possibly a dangerous one. Everything you can mock-up will not necessarily match what is going on in the physical universe. It might match your own case, your own feelings, considera-

tions, experiences, etc, which is why processing is useful. But if you assume that it is a physical universe fact, without ever verifying it, you might be going off the deep end. It is an error of mixing up the subjective with the objective.

Processing gains are subjective. Verifiable abilities are objective.

### Exteriorization again.

I'll outline a few reason I've noted for how come it seems to be so hard. The commonly held view is that there's something inside your head that needs to get out and move about. What the hell would that be? Your eyeballs? Your brain? That's going to be messy. A viewpoint in your head? And you think that's you? Well, if you think you're stuck in a head, and that this stuckness needs to move before you can look at other places, no wonder it's hard.

Why not just change your mind, or make a viewpoint wherever you want it? Maybe there's really nothing that needs to go out. Going exterior in an auditing session was often considered as some kind of crisis, often leading to "Out-Int", where one would get a headache and build up a lot of mass.

The explanation given was that one had gone in many times before, and those times would be restimulated by going out. And, yes, the handling would alleviate it, but it took a while. Personally I think a better answer to why it might cause problems is that the person is stuck in the belief that of having only one viewpoint, and that it was in their head, and on suddenly finding themselves viewing from outside the head, get confused about which one they are, and that builds up mass.

The simple answer is to remedy one's scarcity of viewpoints: become ok about having several. You can keep the viewpoint in your head, even though you have one up on the ceiling, or on Jupiter, at the same time. Is exterior perception just like looking with your eyes? People expect that. But why should it be?

Your eyes are tuned to a particular set of wavelengths of light, and certain optical phenomena. Hearing, smelling, tasting, touching: each uses

## RegularColumn—OutsidetheBox

physical sensory organs limited to very narrow bands of perception. If you perceive things directly, you're confronted with vastly more information. All wavelengths, at any location, any time, 360 degrees full sphere, multiple dimensions even. It really has little to do with what eyes manage to see.

### Processing is about becoming cause.

To simplify things, you might well mock-up some machinery for seeing things as if it were with remote eyeballs, but there's no guarantee that this happens automatically. Most likely one would need to get used to some entirely different ways of perception. This takes practice. Processing is about becoming cause, but somehow the idea has stuck that it happens by being effect, which is a little crazy. Somebody delivers some rundown to you and, bing, suddenly you can communicate better, or, bing, you see a past life, or, bing, you're exterior. That works to some degree, but slowly, and you're stuck with some self-contradiction.

### Practice and the gradient scale

The faster way to being cause is to *be* cause. You want to know how the weather is on Jupiter? Why don't you go and look? If you have to wait for years while somebody's asking you unrelated questions until you suddenly find yourself on Jupiter, that's going to take a while. If you get over the idea that you're a thing stuck in a head, and you realize that most abilities start with imagining them, and that you're free to do so, things become much easier. Who you really are is not located and doesn't have mass. Your primary ability is that you can consider stuff. You can imagine stuff, you can mock things up, you can make them real. Not only after you've done a lot of OT levels. You can do it right now. If you want objective abilities, your best friends are practice and the gradient scale. Try it the easy way first, see how well you do, and gradually step up the gradient. If you want to learn to walk the highwire, start by seeing if you can walk straight on a board lying on the ground. Once you're happy with that, try it a bit off the floor, and then try it with a wire instead of a board. Might just be the same thing with exterior perceptions. ☒

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Help get the message around the world, that there is a theta Scn. comm line in existence, where expanded Scns. can get inspiration and new viewpoints.

# The Tone Scale

By Brother, Antarctica

*Many Scientologists make use of the tone scale not realizing that the Expanded Emotional Tone Scale represents many years of research and development by L Ron Hubbard [LRH].*

*The Expanded Emotional Tone Scale does not represent the full picture of the complete TONE SCALE but only the more important data required by auditors.*

*LRH wrote about and gave many lectures on the tone scale making use of three graphic models in his efforts to communicate the concepts relevant to the scale.*

*In order to gain a thorough understanding of the complete tone scale and to be able to use its concepts in life and auditing, a study of the models he used and some of the concepts detailed therein, becomes necessary.*

*Once the models are understood the data contained in his books and lectures can be thoroughly duplicated.*

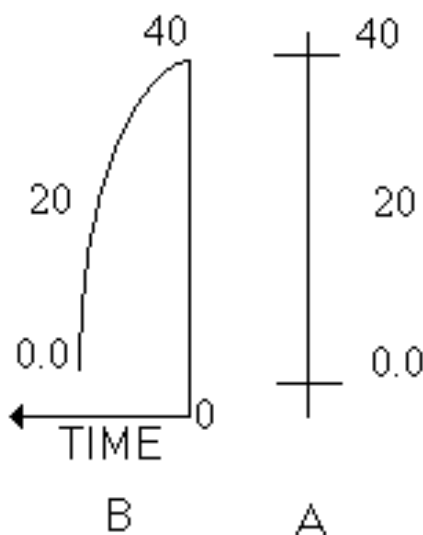


Figure 1

## tone scale models

LRH used three models of the tone scale to describe its characteristics. The best known is the Expanded Emotional Tone Scale. He used the Parabolic Tone Scale in the London Professional Course lectures and added a third dimension to the scale in the Philadelphia Doctorate Course lectures. These are not different scales, but are models used to describe different aspects of the Tone Scale.

### Conventional tone scale models

In 1950 LRH described the tone scale as consisting of five levels, 4 to 0, and then later (1952) discovered the theta track to exist separate from the body (GE) line. He then expanded the emotional tone scale to range from tone 40 through 0.0 to -40 with the tone levels 4 to 0 representing the combination of thetan plus body.

Although the tone numbering was initially arbitrary the basic tones displayed by the preclears was not. Their behavior at a given tone could be described, their action predicted and processing suitably applied.

For explanatory purposes only, the range of the conventional two dimensional expanded emotional tone scale that covers emotional tones ranging from + 40.0 through 0.0 to — 40.0, is shown in Figure 1 A, given as the top half of the scale ranging from 40 to 0.0.

### Parabola tone scale

Figure 1B show the effect that the introduction of time has on Figure 1A resulting in a curved line dropping from 40 to 0.0 in an arch to the left so that time can be measured from 0 in the direction indicated by the arrow.

If two characteristics, say Mest-self and MEST are to be compared a mirror image of Fig 1B can be drawn to the right hand side of Figure 1B to form a parabola as shown in Figure 2. The

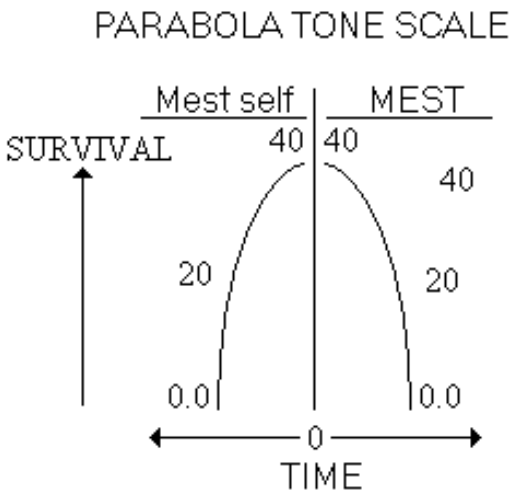


Figure 2

passage of time for Mest-self is measured from 0 to the left and for MEST from 0 to the right.

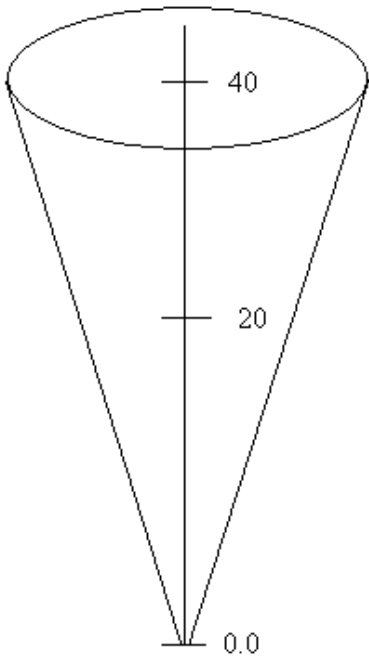


Figure 3A

**Three dimensional tone scale**

A three dimensional tone scale can be constructed by using a cone as shown in Figure 3A. The phenomenon of the contraction of the personal space of a thetan can be seen as being a wide open space at tone 40, contracting to virtually no space at tone 0.0. If needed the full range of the expanded emotional tone scale 40 through 0.0 to -40 can be shown by replacing 0.0 in Figure 3A with -40 and rearranging the tone levels between these markings to describe a given characteristic or behavior in the plus as well as minus range of the scale.

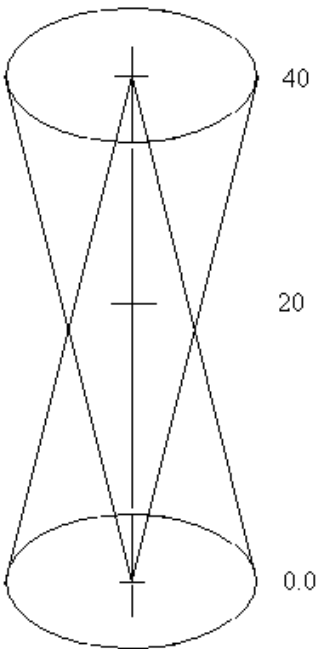


Figure 3B

The inter-relationship of, say contracting space and degree of solidification of a thetan, can be shown as depicted in Figure 3B by adding a second inverted cone to represent mass or the degree of solidification of the thetan relative to his contracting space shown in Figure 3A. At tone 40 the thetan would have virtually unlimited space and virtually no mass. As he descends the tone scale his space will contract and his mass increase to the degree that when reaching 0.0 he will have virtually no space and be virtually completely solidified.

LRH used many scales such as the Know to Mystery scale (showing the progression from something being a Mystery, up through various steps to really Knowing that thing), CDEI scale (see below) and described many basic principles such as SCS and Be Do and Have. One could very well ask "Where, if at all, is this represented on the Tone Scale?"

To find out more about the complete tone scale and the effects that waves, space etc. have on a thetan visit <http://www.ivymag.org/tonescale>.

### Acronyms

CDEI: Curiosity, Desire, Enforcement, Inhibition.

MEST: Matter Energy Space Time

SCS: Start Change Stop.

✕

## Factory Update on the Clarity AutoReset™ Meter

IN 2004, PERSPECTIX, the U.S. based manufacturer of the trusted and dependable Clarity Meter, released the new Clarity AutoReset™ Meter on the clearing biomonitor market. The AutoReset™ was a long-awaited development, in response to practitioners, students and teachers of biomonitor-guided Clearing, who had sought a meter that *does not require manual resetting of the range (TA) adjustment* to compensate for changes in baseline range. The AutoReset Meter has now been on the market for nearly two years, and is proving to be a spectacular success.

The AutoReset function works like this: Normally, with a standard biomonitor, when the needle indicator moves to either end of the dial, an immediate adjustment of the all-important range pointer-knob is necessary, to bring the needle back onto the dial so that its movements may continue to be observed. The resulting change in position of the range pointer-knob is then usually recorded by the practitioner, as it is a significant aspect of the information provided by the clearing meter. It takes considerable skill to make that adjustment quickly and smoothly, without causing a distraction to the client, or taking one's attention away from the client at a crucial moment. This is especially true considering that the practitioner is also often working with written instructions, as well as taking notes!

The development of this ability to keep the meter in adjustment can be especially daunting to a beginning practitioner, who typically over-

compensates and may need to make several attempts to complete just one adjustment, often at the cost of disrupting the session. Selecting the correct sensitivity also becomes crucial, as too high a sensitivity makes over-adjusting nearly inevitable, and of course, too low a sensitivity can cause one to lose important response information from the needle. Learning to coordinate these skills can take days, weeks or months to develop!

In training many new practitioners in workshops over the years, we have found that developing the skill to reset the range knob in an ongoing session without missing a beat has been the greatest stumbling block and discouragement for many students.

Finally, the answer is here. The new AutoReset™ Meter will reset the needle to the "Ready" mark on the dial — at *any* sensitivity — allowing the practitioner to give the client his or her full attention at all times. This new meter will make the range adjustment instantly, either on cue from the practitioner at the stroke of a button or the press of a pedal — or *fully automatically* whenever the needle moves to either end of the dial.

For those who want more control, the fully automatic feature can be switched off, so that readjustment takes place only when the button or (optional) footswitch is activated by the user. This is recommended with clients who tend to let go of the sensors occasionally, in order to avoid incorrect Accumulated Range readings.



On the other hand, for solo (self-administered) sessions, the fully automatic AutoReset™ mode makes a lot more sense.

In either case, all self-adjusting needle motion is indicated by a red LED light, to clearly distinguish it from a client-generated needle read.

The optional remote Reset Pedal, which plugs into the side of the meter, enables the practitioner to avoid any distracting hand movement that could unnecessarily call attention to the meter — an important point to many practitioners.

There is one objection that some more traditional practitioners have had to a digital range indicator, as opposed to the pointer knob and its printed scale. The magnitude of change in the baseline range (TA) position is rather significant, especially change in the downward direction. In other automatically resetting meters made in Europe, when an adjustment has been made, the practitioner (who's attention has been primarily on the client, of course) may have no idea where the previous position was, and thus cannot tell the size of the adjustment that just occurred. The Clarity AutoReset™ Meter not only displays the current range value in the Current Range window, but also displays the Previous Range in its own window, allowing the practitioner to see the size of the change.

There is also a display of the Accumulated Range, which is a total of all the downward range adjustments in the session, considered by many practitioners to be an important indication of session progress. Those in the business of training new Clearing practitioners will gladly welcome the Clarity AutoReset™ Meter. It is certain to make an enormous contribution to enthusiasm and morale, in the hands of both novices and experts.

### Functional Description

The new Clarity AutoReset™ Meter is identical in size to the standard Clarity Meter. It has the



same easy-to-see large-format meter dial, ambidextrous upright configuration, and rugged metal enclosure to protect the delicate electronics and shield the circuitry from electronic interference. The small Sensitivity (gain) knob and its scale are the same, though their position has changed. The obvious difference is the lack of a Range pointer-knob, which is no longer needed. It is replaced with a single large, square Reset Button, centrally located to allow use of either hand to activate it.

Another difference is the large LCD display. There are three windows (instead of the one Accumulated Range window on the older Clarity Meter). The important one is the left window, which is set off by itself somewhat, and displays the Current Range (sometimes known as "TA").

The middle window shows the Previous Range value, and is unique to the Clarity AutoReset™ Meter. It allows the user, at a glance, to see where the range value was immediately before the last electronic adjustment. This is extremely important in enabling the practitioner to gauge the magnitude of that last change in Range, and thus its relative importance in the session. *(This function is unique to the Clarity AutoReset™ Meter.)*

The extreme right-hand window displays the Accumulated Range, i.e., the total downward change of Range in the session. It is automa-

ically updated whenever an electronic adjustment occurs in the session to bring the needle back onto the dial. Most practitioners find the Accumulated Range to be a valuable quantitative indication of the progress in the session.

There is also a prominent slide switch on the left side of the front panel. This is the AutoReset™ On/Off switch. In the “On” position, the meter will reset itself automatically to the “Ready” position when the needle comes to either end of the dial, after a brief predetermined (and user-adjustable) moment, automatically displaying the new Range value in its window. The corrective needle movement is accompanied by a red LED light, so that the practitioner can easily distinguish this movement from a client-generated needle movement.

When the AutoReset™ switch is in the “Off” position, the needle can only be reset by the user pushing the Reset Button, or alternatively, by activating an optional remote Reset Pedal. (The Reset Button and Reset Pedal are also operative when in the AutoReset “On” position, allowing manual resetting even in the automatic reset mode.)

For those who want more control, the fully automatic feature can be switched off, so that readjustment takes place only when the button or footswitch is activated by the user. This is recommended with clients who tend to let go of the sensors occasionally, in order to avoid incorrect Accumulated Range readings. On the other hand, for solo (self-administered) sessions, the fully automatic AutoReset™ mode makes a lot more sense.

There is a “Low Battery” LED indicator at the bottom of the panel.

The meter dial and LCDs are large and clear, intended for easy recognition in the practitioner’s peripheral vision, slightly out of his or her line of sight with the client. All of the switches, LCD displays and LED lights are clearly labeled, making the learning curve for the Clarity AutoReset™ extremely simple.

### **Advantages of the AutoReset™**

There are a number of unique advantages to using the Clarity AutoReset™ Meter over the more traditional “standard” meter with range (TA) pointer-knob.

First, and most obvious, is that you do not have to split your attention between the client and the meter in order to keep the needle on the dial. The ability to bring the needle to the “ready” (or “set”) mark, when it goes off the dial, without distracting the client can take a long time to develop. Some practitioners never get fully comfortable with this task. In an attempt to handle this difficulty, some people run the meter at a lower than optimum sensitivity, thus risking missing reads. The AutoReset™ function works accurately at any sensitivity, in either manual (push-button or pedal) mode or in fully automatic mode.

The AutoReset™ Meter does not have a delicate mechanical range (TA) potentiometer to wear out or malfunction. The range function is a fully solid-state integrated circuit. The sensitivity function is also solid state. The sensitivity knob is merely a selector, and the sensitivity circuit does not rely on a mechanical potentiometer.

The design and circuitry is unique, and does not look or function like units proprietary to any controversial organization, church or cult.

It works left-handed or right-handed — or *no* hands! The Clarity AutoReset™ can be operated by a quiet remote pedal, making it unnecessary to distract the client by calling attention to the meter with physical movement during the session.

Of course, there are the other advantages to using the AutoReset™:

- \* It has the same super-high sensitivity and incredible response as the older Clarity Meter.
- \* During the two years on the market, the AutoReset™ Meter has proven to be exceptionally rugged and stable. Nevertheless, there’s a one year warranty on parts and labor. If it goes bad due to a manufacturing defect, the Clarity Meter will fix or replace it immediately for free!

Once you try the Clarity AutoReset™ Meter, you won’t want to go back to another!

Contact:

[www.clarity-meter.com](http://www.clarity-meter.com)

Hank Levin, Sales Representative

mail: [sales@clarity-meter.com](mailto:sales@clarity-meter.com)

Phone: 415 492-0728

Fax: 415 499-8441



# The Saga of *The Free Spirit Journal*

(Continued from page 23)

by Hank Levin, USA

## Missing logo

In September of 1990, the cover featured a picture of Mark Jones, the founder of *the Free Spirit* in his flight outfit beside his jet fighter plane embracing his two sons. Intended by me as a heartfelt tribute and a surprise for Mark, I was myself surprised and dismayed to find that the entire run had been printed without *The Free Spirit* logo masthead. Somehow it had been left off the artwork in error. Unfortunately, the guys at Glendale Rotary were also asleep and didn't catch it, and the entire issue was mailed out with Mark's picture, but without the magazine's masthead. I still cringe when I see that issue.

## Norma Novy

My favorite extracurricular activity is Middle Eastern music, and in 1993 I met a belly dancer whom I found I had a lot in common with. Norma Novy was one of the dancers in a New Age belly-dance troupe billed facetiously as The Dancers of DeNile. Norma was a graduate of the Berkeley Psychic Institute. She was (and is) also a very talented graphic designer. Within a short time we had a lot more in common. Shortly after we moved in together, Norma offered to help spiff up the design of *The Free Spirit*. The first issue that she worked on was the 1993 Summer issue. By the Fall 1993 issue, she was officially in charge of the layout and design of the magazine. Its appearance took a great leap forward, and she was always pushing for it to evolve to a really slick-looking publication. Norma was *the Free Spirit's* art director throughout the rest of its life.

## More material covered

Lewis Bostwick was the founder of the Berkeley Psychic Institute, also known as the Church of Divine Man. Lewis was an associate of Hubbard's, and I believe took one course from him early on, but never considered that he had ever been a Scientologist. There are many

things in Bostwick's teachings that would be readily recognizable to students of Hubbard. (Not surprisingly, the Church of Divine Man appears on the C of S's list of enemy organizations, along with virtually every other psychic or spiritualist organization in the country.) I was intrigued by the fact that this organization routinely taught abilities that in Scientology were considered to be so highly advanced and so rarely demonstrated that they came to be considered a myth by many of us. In the 1994 Spring issue, our tenth anniversary issue of *The Free Spirit*, I interviewed one of Norma concerning the Berkeley Psychic Institute. I highly recommend it, if you can find a copy.

While we ran lots of articles on psychic phenomena, firewalking, channeling, Filipino psychic surgery, and other kinds of psychic healing, we concurrently ran a great number of articles on new Clearing technology breakthroughs: unstacking, newly observed needle phenomena, new rudiments techniques, new regression techniques such as stop-frame and whole-lifetime regressions, and body-read techniques. There were also articles about meters, new meters and meter history. I contributed some of the technical articles, and a number of techniques included in my latest book first appeared in earlier forms in *The Free Spirit*.

## Wider distribution

My ultimate desire was for *The Free Spirit* to achieve national commercial distribution. I felt that it had a far better chance of doing this if it presented itself as a magazine about alternative therapies, with a particular focus on Clearing rather than focusing solely on Clearing. In 1995 we experimented with a two-color cover, and I began submitting the magazine to national distributors. As it had come to my attention that several other periodicals in the United States were calling themselves *The Free Spirit*, I changed the name to *The Free Spirit Journal* to avoid confusion. In the summer of 1995 we

To promote truth, free interchange of ideas, understanding, responsibility, integrity and a return to the basic principles of the philosophy and technology evolved by LRH.

# THE Free Spirit

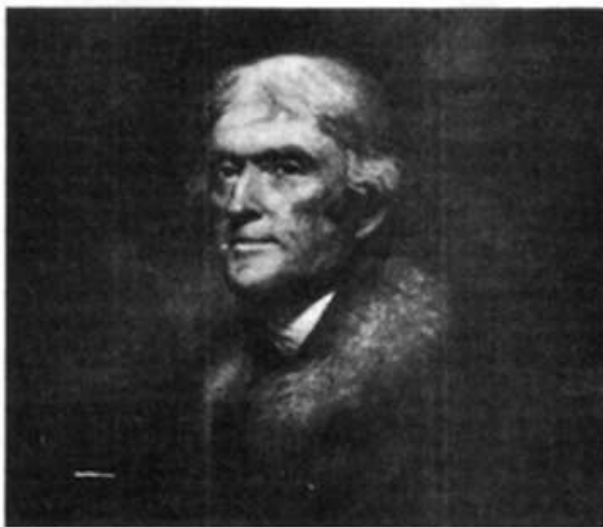
VOL. I

MAY 84

ISSUE 1

## Purposes of Newsletter

1. To bring about better alignment of the management practices with the philosophy and technology.
2. To increase awareness amongst parishioners regarding the actual management practices and true state of affairs in the Church.
3. To increase the willingness of parishioners to take responsibility for the Church.
4. To reestablish and help maintain communication between all who have or desire to contribute to the furtherance of the aims of the Church, and to reverse the polarization which has taken place amongst parishioners and management and parishioners.
5. To develop means for parishioners through suitable and competent representation to have an active voice in the management practices in the Church and to correct them when they deviate from the philosophy and/or technology.
6. To encourage much wider use of the technology by parishioners in the society.
7. To validate the successful applications of the philosophy and technology and of contributions which further their use.
8. To discourage slander, invalidation or perversion of the truth for any reason.
9. To develop means for the selection of top management solely on the basis of proven competence.
10. To promote understanding between the Church and the society of which it is a part.
11. To develop and collect statistics which will give an accurate indication of the true state of affairs in the Church and its relationship to society.
12. To bring about a higher state of integrity and justice in the Church and amongst parishioners.



THOMAS JEFFERSON "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man."

## Introduction

If one realizes that seldom in history has a Church in which management malpractices and injustices have become excessive been able to correct itself from within. The authoritarian 'in group' appears to have too much power to be challenged, becomes defensively 'too right' to be responsible for constructive change and through various forms of threats, keeps cowed parishioners in line. So the common pattern is for such churches to splinter. Only when the splinter movements become strong

enough to force change by offering more attractive alternatives, do the malpractices begin to be corrected. Isn't this what is occurring now? History is being made. Whether the Church continues to follow the historical pattern of splintering, or corrects itself, depends on parishioner awareness and willingness to take responsibility for it. The future lies in your hands and mine.

Our purpose for putting together this newsletter is to utilize the concept of the KRC triangle, the interrelationship of knowledge, responsibility and control to bring about greater awareness and

*continued on page 2.*

went to a glossy black-and-white cover, and by 1996 we were represented by two national distributors Ubiquity Distributors in Brooklyn, New York, and Desert Moon Distributors in Santa Fe, New Mexico. *The Free Spirit Journal* was also being sold nationally by Borders Books, an account that I continued to maintain myself.

The *Free Spirit Journal* now had national distribution!

That meant that people were picking up copies of *The Free Spirit Journal* in bookstores in New York and Chicago, and calling us for subscriptions. It also meant the possibility that untold new people would be introduced to Clearing. Our audience was no longer just ex-scientologists.

### Regularity

There was one problem. Distributors insist on regularity and predictability in the frequency of publication, and our production was extremely unpredictable. We were originally intended to be a quarterly periodical, as that gave us certain commercial advantages. However, for that to happen, we would have had to begin work on the next issue immediately after the publication of each issue. But because Norma and I did all the work, by the time an issue was out we would take several months before we wanted to even think about the next issue. Also, as each issue neared completion, Norma would complain mightily about the Scientology energy in her psychic space. This didn't seem to bother me, but I never doubted that she was picking up on the collective resentment and hostility of that entire organization, and I would try to smooth it over as best I could.

We never succeeded in getting out four issues a year, so we finally decided that *The Free Spirit Journal* would be semi-annual, with two issues a year. Even then, we would sometimes come in so late with the first issue that we would publish a combined #1 and #2 issue, and justify the deed by doubling the size of that combined issue. One large issue was certainly far easier to put together than two smaller issues. Because we sold the subscriptions by numbers of issues rather than by months or years, most of the subscribers were OK with that, but the distributors weren't. *The Free Spirit Journal* was a

periodical, and periodicals are supposed to be published periodically, and the distributors didn't like having to field complaints from their retailers about late or missing issues. I realized we were in over our heads.

Somehow I had never succeeded in putting staff together largely because the magazine did not generate enough money to do so. In fact, there was never any profit. I did not take money from *The Free Spirit* more than a couple of times. In fact, I actually loaned it money on a number of occasions. These mostly turned out to be permanent loans, more or less. My own income came from delivering sessions, and from some other activities, and Norma's came from her graphic design business. *The Free Spirit Journal* was a labor of love. Upon interviewing the owners and editors of several upcoming New Age magazines at the Whole Earth Expo in San Francisco, I realized that in order to generate a profit and really grow as a new periodical, I would have to become involved full-time for a number of years. I was not willing to do this, as it felt off-purpose.

There was another matter. There were books I was intending to write. Norma and I both realized that with the energy it took to put together one or two issues of *The Free Spirit Journal*, I could be writing a book of my own. Instead, I was correcting the English on other people's writings, and doing layout to make them look appealing. Publishing my own articles in *The Free Spirit Journal* was all very well and good, but it was not the same as putting the same (and other) information into books that would give me credibility, and facilitate my conducting workshops and training. It was a very difficult decision to give up the editorship of *The Free Spirit Journal*, as it gave me a lot of connections, and did after all give me some credibility of its own. Also, it gave me an effective place to advertise my own services, although I was always very careful not to allow my own ads to become predominant in the magazine.

At any rate, I finally made the decision to find someone else to turn over the publishing and editorial responsibility to. After all, I could still have an agreement to publish articles and run a couple of ads each issue. The problem would be finding someone who had the computer design

and graphics expertise, who had an editor-level command of written English, who had a consuming interest in Clearing and who had at the same time an honest curiosity and enthusiasm for other spiritual and therapy modalities.

### Finding a replacement

We began to put out feelers for an editor. After a few months we had gotten just a few responses. One associate who was vaguely familiar with Clearing and had actually been an editor in the past was destitute, and could not afford to work with little or no income. We were sure that *The Free Spirit Journal* would eventually generate enough income to support essential personnel, but I was not in a position to bankroll the project in terms of paying salaries out of my pocket. Another individual who had an active Clearing practice wanted to take over the magazine, but I had known this person for a very long time and he had never contributed a single article to *The Free Spirit Journal*. I asked to see some examples of his writing, but he could not show me anything at all. I also could not imagine him being really interested in or supportive of other peoples practices or other modalities; in fact, he had exhibited the typical disdain for other practices that I associated with many Scientologists. I suspected strongly that he mainly wanted the magazines mailing list and resources for the purpose of promoting his own practice, and decided not to involve him.

I eventually found myself talking to Joel Haggar, a principal player with Alan Walter's Advanced Coaching and Leadership Center in Saint Jo, Texas. Joel was quite interested, and I knew that the Walter group already had a publishing operation. The organization, Wisdom Publishing, was essentially dedicated to publishing Alan's writings on Knowledgism; but it seemed that they would have the technical and administrative know-how to get *The Free Spirit Journal* out on a regular basis, once and for all.

Joel indicated that new qualified personnel, a couple familiar with computer graphics and publishing were being hired by Wisdom Publishing, would easily be able to carry out the necessary technical chores for the magazine. Also, new computers were being procured for the purpose. I was very firm in explaining that

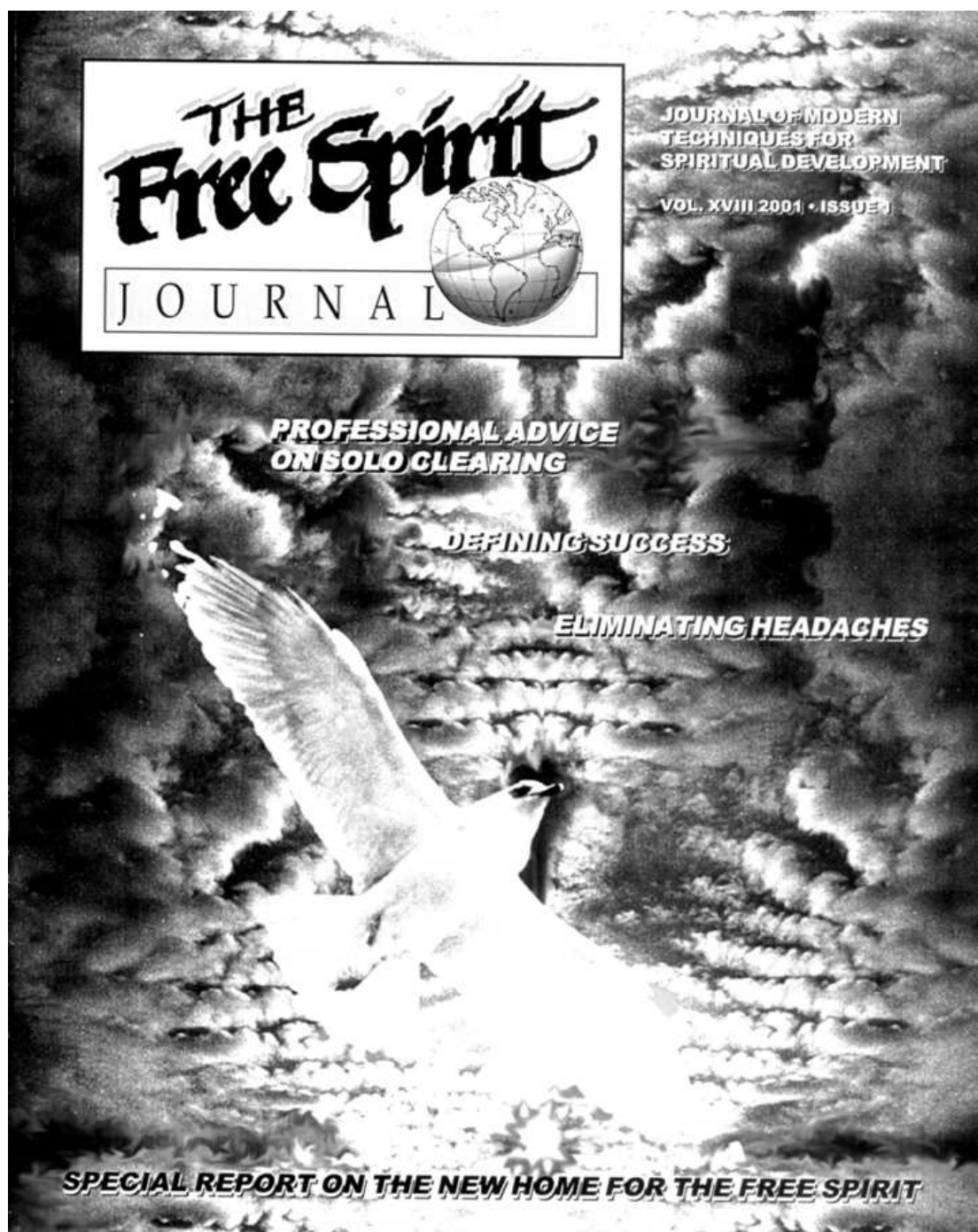
utilizing the magazine for the tasteful promotion of the Knowledgism Ranch and Alan's courses and writing was not a problem, indeed, that would be one of the perquisites of publishing it; but that the power of *The Free Spirit Journal* and its appeal to national distributors was in its inclusiveness, and its tradition of exploring many alternative spiritual practices and therapies. Joel gave me sincere assurances that this necessary respect for all kinds of practices and traditions was part of the Knowledgism teaching, and that this eclectic perspective would be maintained and continued in the publication of *The Free Spirit Journal*. I was also assured that personnel other than the layout and design people would be given the arduous task of soliciting advertisers and managing the advertising accounts. I knew that this type of work is not fun for creative types, and should have competent sales personnel assigned to it.

Norma and I also agreed to help the new publishers with any graphic, printing or editorial difficulties they might run into for the first few issues.

After protracted negotiations with Joel, he had convinced me (or I had convinced myself) that Wisdom Publishing had all the necessary requirements to bring the magazine up to the next level. I also secured an agreement to publish a certain number of my own articles and run a limited number of advertisements for my enterprises, just in case there might be a subsequent administrative change of heart.

When I told Mark Jones of the new arrangement, he was extremely disturbed. He was absolutely sure that Alan only wanted our mailing list for his own promotional purposes, and that at best *The Free Spirit Journal* would become an Alan Walters newsletter. I explained to Mark at great length all the details we had agreed upon with Joel, and assured him that this was absolutely going to be a viable turnover arrangement. I succeeded in calming him down, but he was not convinced.

Mark Jones was not a cynic. In all the years I knew Mark, I always found him to be optimistic and supportive on just about every occasion. There were only three times that he warned me about getting involved in a situation and he was right each time.



Front page of the final issue of *The Free Spirit Journal*

## Not so successful

Norma and I worked with Joel on the next and final issue of *The Free Spirit Journal*. Joel wrote a very nice full-page editorial introducing himself. There were a number of other articles that had been submitted previously that we were able to put in. Joel tendered an article by Alan Walters that was, in my opinion, in serious need of re-write. I found, to my dismay, that there was a reluctance to change anything in the writing of the leader. (This was a bad sign.) Instead, Joel put in a rather nice article by Maria Kasanua called New Home of The Free Spirit Journal. It was essentially a promotional piece for the Knowledgism Ranch in northern Texas. The issue was essentially laid out by Norma, and was a fairly attractive first product of the new arrangement.

Subsequent issues just never got off the ground. I checked periodically with Joel concerning the progress of the next issue, as Mark had often checked with me. But I found that he was flustered on many counts. The additional graphics staff that was to have been delegated to the magazine had not manifested, or they had left the ranch. The magazine was to have been switched over to a Windows platform (Norma and I always used Macs), and so we could not easily interface with Wisdom's computers and without expert graphics personnel to set things up on the Windows machines. That was a serious problem. Joel claimed that he was having trouble getting articles, which had never been a problem for me. He also had problems getting our advertisers to renew, and seemed to have no success whatever in procuring new advertisers.

I finally realized that Joel was trying to do the entire magazine himself — not at all what we had planned, and was in way over his head. Furthermore, he already had extensive duties in the Walter's organization, and without competent delegation, *The Free Spirit Journal* was dead in the water.

Mark Jones sadly observed that he had been right.

On looking back at the situation at that point, perhaps I should have taken back the publication. It may well have created some acrimony

with the Walter's group, and might not have gone smoothly, but that shouldn't have mattered. In fact, I never really threatened them with that. I guess I went on hoping. Indeed, there were interminable promises to get it together, hire some graphics staff and assign sales staff to the ads. After all, hadn't we, Norma and I, sometimes taken nearly a year to get an issue out?

By the time a year went by, I had long since begun working on other things, and Norma and I knew that we could not take on the magazine again. The hardest part was that occasionally subscribers would call me by mistake and ask about the status of their subscriptions, not having received an issue for a long time. (Wisdom Publications took over *The Free Spirit Journal* website, but sometimes a search-engine would refer people to an old site that was stored on our server.) Sometimes they were inquiring about a new subscription. Initially I would refer the calls to Joel, but eventually I would advise people to ask for their money back, or tell them that *The Free Spirit Journal* was out of publication.

## Conclusion

In looking over my collection of *Free Spirit/Free Spirit Journal* issues, I realize that this was a remarkable publication, with many wonderful and worthwhile articles. During its heyday, I had received a couple of offers to scan each issue and post the collection on the internet. As the magazine was a going concern (as it were), and we were also occasionally selling back issues, I felt that making the past issues available for free would compromise a source of income (and thus, viability) for *The Free Spirit Journal*. Unfortunately, the entire collection of articles has never even been indexed. As we only retained one complete collection, I am leery of shipping them any distance out of reach; however, if we were to have a responsible offer from someone in the San Francisco Bay Area, we would love to have them indexed and scanned, to be made available online. ☒

Remember: IVy's Web page changed address at the beginning of the year to:  
<http://www.ivymag.org/>



# Back Numbers

by Antony A. Phillips, Denmark

I HAVE WRITTEN a few lines now and then about the availability of back numbers of *IVy* (76 at the moment) in order (as well as to sell them) to fill in space at the end of an article. I have always felt that there was so much more that needed to be said. And now I am writing it.

## First two numbers

Issue 1 of *IVy* was aimed to help people who had newly come out of the Scientology "Church". There was an article on Clear by David Mayo (reissued from another magazine). An article on The Black Panther Mechanism (the first of many pointing out possible flaws in Scientology thinking), the first of our Regular Columns, and article on Identities and Tech by Otto Roos, Data for Releases, by Bob Ross (pointing out a number of misunderstandings fairly common in the Church on the subject of grades), An obituary of Irene Mumford (the first of many articles telling of what is going on around the world), an Article "CAN and a 'Success Story' " telling a little about Cults, with some characteristics of cults, and a review of *A Piece of Blue Sky* and various other self help books. Fortunately our Web Master has taken the articles from the first *IVy* and put them on *IVy*'s Home page, nicely laid out.

*IVy* 2 had a lot to do with the start of *IVy*, for it contained articles about Ron collected for his Birthday (though he was dead at that time. They were collected for the Danish language magazine, *Uafhængige Synspunkter*, and it was felt rather a poor show only to publish in Danish. It includes three articles by people who had known Ron, the start of other articles in the series in *IVy* Reminiscences of Ron. For me the most memorable article there was that of Ken Urquhart, who served as Ron's valet, and thus had conversations with Ron for example when Ron was in the bath. There is also the article "Past Lives of L.Ron Hubbard", seven pages, also first published in Danish in *Uafhængige Synspunkter*.

## Following issues

In Issue 3 of *IVy* we go over to the more common form, not having a single theme for an issue. We have the first *IVy* article by Frank Gordon, who wrote many afterwards, and who we now fear is dead — no communication for years, and the last e-mail talked about a cancer which caused him at last to stop writing. Frank wrote many articles in his series "Another Look at Basics". There was also an article on two European Conferences, which may have been the inspiration for the UK conferences which have been going on for years. Gregory Mitchell also wrote an article on left and right brain, and an obituary on Bill Robertson by Flemming Funch.

I won't go into such detail on the following issues, though must say that Issue 4 has an article by Antony Phillips, entitled "Have You Bypassed the Crock of Gold".

We have very few of the first 9 issues left (1991 and 1992) so we call them a collectors item and sell them at double the yearly price of current *IVys*. However, most, if not all, of the articles in the first twenty *IVys* are to be found, available for free download, on the Internet. There is a link to them on *IVy*'s Home page (go to links, Homer's Archive Browser, and *ivy*). Three *IVy* readers have worked at getting these there for you, not an easy task, and as it stands at present, I don't think it likely that more will go on. But all issues can be bought via your local distributor, and apart from the first two years they are only about half the price of current issues, with the proviso that you have to buy at least two consecutive years. So ask you distributor.

## More exciting titbits.

Ray Kemp wrote a Regular Column for *IVy* up to his death, with references to Ron, and one column on the Magic Universe. Ken Urquhart, who also had a close connection to Ron has been writing a Regular Column, where he made references to Ron, and made comments from his experience with Ron on the book by Jon Atak, A

*Piece of Blue Sky*, which has some negative things about Scientology in it, some of which Ken refuted.

There has been an attempt to collect accounts of Ron from different sources. It was somewhat of a struggle, as some for reasons, which probably were various, refused to write on Ron. And now there are not so many left who knew him, so the attempt is rather given up (but please send or find an article for us). There are twelve articles in the series, varying from 1994 to 2005. And of course there are references to Ron and his activities in many other articles.

In July 1993 we began the Eric Townsend series "A View from the Bridge". The introduction states "This book attempts to give an outline of the main things which were not often explained clearly to newcomers to Scientology and Dianetics". As an example, in the part in November 1995 Townsend talks of three main objections to the concept of a bridge, and discusses each of them.

Over the years, IVy has run a number of series on various subjects. One noteworthy one was the Objectives Series (from 1997 to 2001) dealing with a very important series of auditing techniques.

Bob Ross (mentioned in Hank's Article on *the Free Spirit* in this issue) has 35 articles in the back issues of IVy. All worth your attention

The November issue of each year contains a contents of that year alone, which can be easier to handle than the 15 year contents on our Home page. I note that in making the early contents, we did not include the different series, which is a great pity, so look at the back issues for the series.

### Conclusion

Yes, there are many exciting things in past numbers of IVy, more than we can recount here. I think one of the star things is the fact that we got permission to publish transcripts of the lectures of Jack Horner, who was with Ron Hubbard in the early 50's. There was initially some uncertainty about getting permission from the copyright holder, who apparently had witnessed, as a child, "strong men" from the church mishandling Jack physically. While not Ron, these lectures relay something of the spirit of Ron's early lectures, while not slavishly accepting all that came from official Scientology. The work of transcribing is not light, and we owe a big debt to those who do it.

We might mention that early issues had many spelling mistakes, so at a certain point we got a team of Reviewers to look at each IVy before going to press, to root these and other blemishes out, and they are owed a big thank you.

So get your back issues out and put them in the front of your book shelf — or order from your distributor if you are missing some. ☒

## What's Missing

by Antony A Phillips, Denmark

READING HANK's article in this issue made me think a lot. Marvellous to get a new viewpoint on editing.

I talked to him about the print size. The number of IVys we print each time is a small fraction of *The Free Spirit (Journal)* print run.

It seems that my forté is editing. In the Org, Saint Hill, East Grinstead, where I was Director of Routing Appearance and Personnel, I got comm eved off the post (= removed) because of gross failures in recruiting enough personnel for an expanding Saint Hill. I am not that strong on it now!

We have a good band of co-workers, including reviewers, and distributors. But we do have a lack in some areas. At a rough guess personnel recruitment, accounts, advertising, contact with new people, a cartoonist (oh how I have longed for a regular series of cartoons), some one to run the lists are all needed.

So the question is. Can you do something in these directions? Or perhaps you have spotted something I have not named which you would really like to do.

Don't be frightened — we don't have comm evs in IVy! ☒

# Jose Cuervo, The Black Chicken

by Steve Solomon, Australia<sup>1</sup>

THIS IS A true story.

In my early 30s while renting a cockroach apartment in Los Angeles' Little Korea, I subscribed to Organic Gardening Magazine and dreamed of country living. My ex-wife and I had recently begun a little typesetting business that grew rapidly and prospered. In 1973, with our first extra eight thousand dollars, we made the down payment on an acre in the western San Fernando Valley, a huge lot with an old, small house, vintage 1920s, a place that had been someone's "retirement in California" dream. It had one huge apricot tree with the best fruit I have ever tasted. Of course, I put in a large food garden.

If you did not mind hot days and flies, living was pretty fine in Canoga Park at that time. The smog stopped about 6 miles to the east. And it always cooled down at night. There still were dirt streets where people enjoyed horses and hobby ranches. Driving downtown on the uncrowded freeways was relaxing and took less than 45 minutes except during rush hours. These days Canoga Park is much worse; all apartments and postage stamp lots, the 101 freeway is a continual aggressive madhouse where everyone is trying to get ahead (of you).

At that time my ex and I also were diligently studying Korean karate. Our dojo was near downtown LA, in the same neighbourhood as our business. We commuted daily. I have always found stop and go traffic irritating, but driving into LA and back was not so bad because we left home after morning rush hour and worked late because the karate class started at seven pm.

None of this is what the story is about. It is merely the landscape.

One evening after work as we waited on the street for the instructor to arrive and open the school, a scrawny, dirty little gray tom kitten came staggering up to us. He was exhausted, dehydrated and seemed ill. My ex, Susan, immediately fell in love with this animal; we had no pets as yet. So we made a quick detour to the convenience store, got a small carton of milk, fed the kitten and put it into our car to wait for our class to end. Though it received much love and care, it became rapidly sicker and died in a few days.

There was something special about this cat. It seemed intent to find us, us especially. It seemed to have a powerful spirit. So as it was dying, I told it, now it knew where to find us. Next time it should not wander around aimlessly, wasting its strength, but should appear in our lives again soon, in good health next time.

## Nang returns

About six weeks later to the day, a little gray tom kitten about six weeks old, almost identical to the first, appeared in front of the karate school while we were waiting for the class to start. This time it walked right up to me and said, "nang!" And rubbed against my leg.

"Hello, Nang," I said, delighted to know his name. "Welcome back!"

Again we bought milk and again Nang was put in the car to wait for us. This time he succeeded in becoming our cat.

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<sup>1</sup> This was sent to IVY in the early 90's when Steve lived in the USA. It kind of got lost (or the editor thought it frivolous for a serious, post Scientology magazine), but the computers did not let go of it, and it has ducked up again now. *Editor*

Nang became a very large, fast, tough tom who decently did not spray about our house. He much preferred outside living and appeared for meals, pets and admiration almost daily behind the back door. Occasionally I had to doctor his punctures and abscesses (Nang was a fighter); sometimes he would visit me in the garden while I was working.

Tough, fighting toms don't tend to have long lifespans, and Nang was no exception. He disappeared before he reached three years old.

But this story is not about Nang. It is about the food dish that Susan put out for him every day and what began to happen there.

### Two more cats

Other neighbourhood cats began to discover this largess. First to appear were "Grandma" and "Nibble," two calico females who were clearly mother and daughter. The neighbours told Susan that "Grandma" was quite old and had owned our house for a long time. Nang was not happy about sharing his bowl with these two old ladies, and as king of the backyard, he got his own dish, freshly put out at mealtimes. Grandma and Nibble shared another.

These two females were only semi-civilized; they would allow Susan to pet them *while* eating and perhaps for a few minutes thereafter as though allowing Susan to express her gratitude for their deigning to eat her kibble<sup>1</sup>. But they began to hang around outside and could always be found near our back door.

This number of cats was okay with me. Nang was not a begger and Gandma and Nibble were skittish and did not get too close. And all three were good, hardworking, self-respecting cats — successful mousers all — who probably could have survived handily without us. Our relationship with these three animals was voluntary and based on admiration and affinity.

### Too many cats

But word of this food dish spread, and soon we also had "Food," a long-haired black untidy Persian that was too friendly and constantly under-

foot. And then there was another begger and yet another. These last two were not even named.

Susan and I had words about this. I asked her to stop feeding the whole neighborhood because I could not even walk from house to garden without stumbling over purring, rubbing cats begging for a handout. But she would not hear of it. So I decided on a covert approach to problem solving. I went to a gun store and bought a box of low-velocity subsonic .22 bullets. When fired, these made the sound of a handclap that could not even be noticed more than 50 feet away.

One day while Susan was away for a few hours, one of the unnamed beggers ended up in a small hole in the garden. This was not noticed by Susan, but the execution did trouble Grandma and Nibble, so I sat down on the back porch and had a talk with them. I explained that I had a problem to solve with the other cats, but that these two were special to Susan, that I also admired their industry and independence, and that I would always protect them and allow them to stay. Grandma and Nibble had no attachment to the other cats anyway. In fact, I think they regarded the other beggers as intruders and were pleased that I was going to eliminate them.

A week later and the second unnamed cat disappeared by the hand of the local gestapo. Susan did notice it was missing but she figured that it had found a better handout elsewhere. I said nothing. Though Foodcat had noticed these eliminations, it did not seem to discourage her. So, pop, and another stupid cat bit the dust. Now we were back to the three best, and I could live with that.

I think the two old ladies were prompt to inform any new arrivals that becoming dependent on our food dish was not pro-survival, because we never had another sponger show up, and after Nang vanished, there were only the two old ladies hanging around the backyard. In fact, these were hardnosed, outdoor cats. I never could entice them to come into our house.

<sup>1</sup> a small piece, as of compressed meat for dog food. *World Book Dictionary*

Being on a "farm," I also got interested in other animals. I ate a fair amount of meat in those days so we fed a steer until its body filled our freezer, I raised and "chopped" countless rabbits and we had a small coop of chickens. But as the garden's quality vegetables performed their magic on our bodies, we found eating flesh less and less interesting. I think I ended up giving away 25 pounds of frozen beef. Killing the rabbits became very distasteful and frankly, we did not like eating them so much anyway. So away went the cages and my breeding stock.

### Chickens

The chickens were another matter. As I studied their behavior, I worked out a very synergistic system to provide us with better-quality fresh fruit and eggs. I put a six-foot-tall chain link fence around the orchard and put in a flock of bantam hens (with two roosters). The chickens slept in the trees, safe from predators. They took care of themselves. I liked the rooster's alarm clock, the chickens scratched bugs under the fruit trees, ate a lot of grass and weeds, their egg yolks (when I found them hidden in the grass) were intense orange and the flavor of the tiny bantam eggs was superlative. Each spring while the grass was growing extra fast a broody hen or two would manage to hide a clutch of eggs from me and one day, a mama hen would be seen walking in the chicken yard with a line of little peeps behind her. This provided an automatic replacement for the old hens that had stopped laying. All the system took was a daily egg hunt, the normal orchard care, a water dish, and a handful of cracked grain every day. And the grain became fertilizer for the trees after it nourished the hens. And the chickens kept the fruit nearly bug-free.

Grandma and Nibble showed no interest in the hens. Maybe if they had been starving . . . but since they had Susan's food bowl, attacking such a large bird wasn't worth it. And the one time I saw them in the chicken yard the hens' aggressive reactions made it very clear why the two old cats stayed away. Then, one spring day, on the mowed lawn on the "cat's side" of the chain link fence, I discovered a little cluster of light, yellow feathers. A songbird? Next day there was another, and yes, I noticed, one of my mamahens was missing two chicks. It was clear what had happened. As long as the little peeps

stayed on the orchard side of the fence, mamahen could protect them. But the peeps could pass through the chain links easily while mother hen was stopped. Without mama's protection, Grandma or Nibble was having a nibble.

### A serious talk

This was entirely unacceptable. So I went into the yard and sat on the grass right next to one of those little yellow feather piles and called the two old ladies over for a pet and a chat. After they had settled comfortably, I explained to them that those chickens were MINE. MINE! All those chickens were MINE. And if I saw another pile of yellow feathers again I was going to get my .22 and bury two old cats in my garden. But, as long as they would leave MY chickens alone, they would be fed and petted. And allowed to continue owning our yard.

You may not believe this, but my conversation worked. On subsequent days I sat on the back porch and watched little peeps pass through the fence and walk right in front of one of these cats. Grandma or Nibble would eye them and permit them to walk right back to their mother. They had gotten the message about MY chickens.

### The baby crow

One day, one of our typesetting customers who also lived in the San Fernando Valley, gave us a baby crow fallen from a nest in her yard. Her house was not large enough to permit her to raise the crow. Would we like to raise it and care for it? The idea was exciting.

When I was in grade school a fellow student had "owned" a pet raven. This bird would fly over to the schoolyard at recess, land on its boy's shoulder, and then fly home at the end of recess. And the raven could talk. So I imagined wondrous happenings from having a crow in our space, and built a large cage, and made special crow-food concoctions out of ground meat and liver and vegetables, and hand-fed this fledgeling. And named it Jose Cuervo, which in Spanish, means Joe Crow. I spent a lot of time talking to Jose, teaching it to say "Ole, Jose!"

Jose grew rapidly, into a large, friendly black bird. When let out of his cage he loved to sit on my finger while I gently stroked the fine feathers behind his head. He would hop around on

the living room carpet. And one day he began experimentally flapping his wings, and with great effort, reached the curtain rod over the living room window and perched there. Cleaning up an occasional crow dropping from the carpet was possible. But from the white drapes, never. So I took Jose down and set him back on the carpet. And it occurred to me that Jose would have to soon be set free. Maybe he would stick around like that schoolboy's raven.

First, there was the matter of handling Grandma and Nibble. With Jose still hopping around on the rug, I called the old ladies over to the back door as though to feed them a special goody. Then Nibble looked into the living room and saw this baby crow hopping about on the rug. Suddenly all I could see of Nibble was four claws and jaws clinging to the screen as she tried to force her way into the house. Jose was a little scared at the sudden movement, but did not understand "cat."

Something had to be done about my cats or there was going to be no easy way to accustom Jose to being outdoors and giving him some flying lessons. So out into the yard I went for a little serious conversation. I explained to Grandma and Nibble that this black bird in my house was not a wild crow they had a license to eat, but was a black chicken, and like the other chickens, was MINE. Then I told the ladies to wait for me for a moment while I brought out this chicken to show them. Then, for the first time in his life, I brought Jose outside and set him down on the grass right in front of Nibble. And dared Nibble to do anything to MY chicken.

Of course, Nibble did nothing, even when Jose walked right over to her and gently pecked her

on the leg. And Grandma only watched. And affected total boredom with the whole scene. So every day for the next few days I took Jose outside, set him on the lawn, and allowed him to walk about. Then, surprisingly, he flew to the top of the fence, perched there a minute and then flew away. And never returned. So much for my dreams of a pet, talking crow.

I have always hoped that, for the sake of his longevity, Jose developed a more sensible idea of "cat" than he got from the behavior of Grandma and Nibble.

A year or so later it came time for us to leave Los Angeles and move to Oregon. I bought a large cat cage, set it in the shade in the yard and began putting the food dish inside. The two old ladies got used to going in the cage and eating. One day, I surprised them, shut the door on them, loaded them into the car and we drove off.

Both cats stuck at the new place. I did not have to smear butter on their feet (local lore) but only had to put out their familiar food dish first thing. Grandma, though already quite old, survived three Oregon winters in our unheated woodshed, burrowed into a hay pile beneath my garden cart, cuddling with Nibble. One warm spring day, she just died. No warning, no suffering.

Nibble lived on for another year, but was depressed, lonely and bored without her friend. One day as I drove my car up to the house, Nibble, sitting quietly by the driveway's edge, suddenly threw her body under my tire and was crushed. ☒

**Q 1. Self-determinism is the common denominator of all life impulses.**

(a) ...

(b) The identification of the source of that which places matter and energy and originates space and time is not necessary to the resolution of this problem at this time.

Copied from *Scientology 0-8: The Book of Basics*

# I'm a Responsible Thetan

by Jim Burtles, UK

Trust me; I'm a responsible thetan.  
Listen, I'm a reasonable thetan.  
I believe you're a sensible thetan  
Who would want to please another thetan.

Theta is the life force which drives us all  
And communication which guides us all.  
Words and thoughts create pictures for us all;  
Pictures create words or thoughts for us all.

Our pictures guide us in the things we do.  
Their pictures guide them in the things they do.  
Good pictures show us what is best to do.  
Good pictures show them what is best to do.

Sharing words and pictures with our brothers,  
Helps them to be rather better brothers.  
If we respect and treat them as brothers,  
They will regard and treat us as brothers.

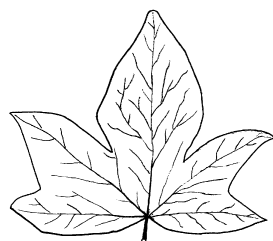
Trust yourself, if you're a walking thetan  
Then try to become a talking thetan.  
Respect your animals as a thetan,  
Let them know the wishes of a thetan.

Communication shows love and respect.  
We all appreciate love and respect.  
They will respond to your love and respect.  
Why not try a little love and respect?      ☒

# B

## International Viewpoints

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