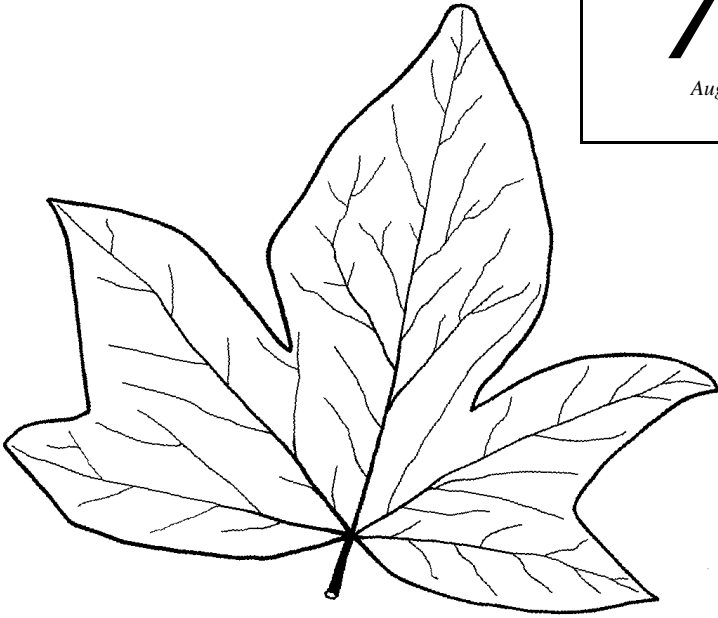
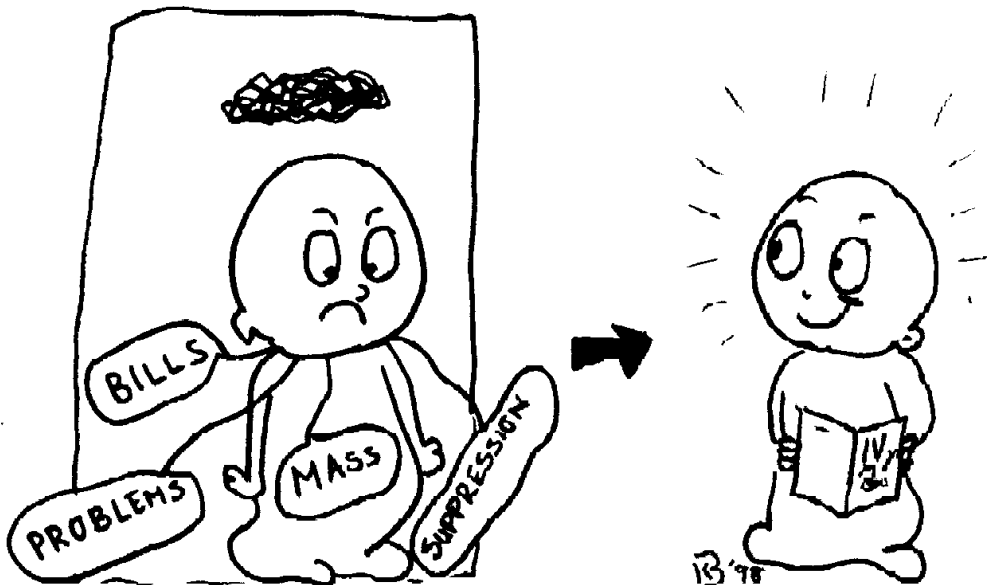


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International Viewpoints [Lyngby]

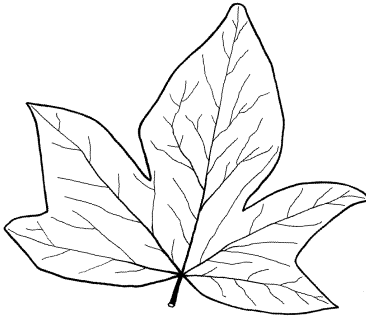


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International Viewpoints is independent of
any group or organization.

IVy's aim:

The aim of *International Viewpoints* is to relay communication amongst those interested in the positive use of MetaScientology. MetaScientology is defined as the many branches, groups and individuals arising from Scientology, including Nordenholz' book *Scientologie: Wissenschaft von der Beschaffenheit und der Tauglichkeit des Wissens* from 1934, what became the Church of Scientology, and the many 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

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There are lists with one info list that all should be on – write to ivy@post8.tele.dk for info.

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How to Change a Person's Life, or The Proud Master Eductor

By Jack Horner

[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eductivism¹ on May 27, 1972, in Los Angeles, California.]

WE'RE DEALING with changing people's lives, or getting them to change their lives. How do you do it? What works? This is a view of where to aim with someone. We work in three primary areas: one is philosophy and education, the second is training, and the third is processing.

Philosophy

You can use philosophy and education to give a person information he can use to change his life, and he will do so if the information sufficiently motivates him according to his own values. The information presented to and received by the individual must sufficiently correlate with his own reality so that he responds to it and utilizes it.

You could show a farmer a new kind of corn that will grow five times as much in the same acreage as what he's growing now. He might say, "I don't want anything to do with that. I just want to grow corn the way my father grew it and my grandfather grew it". It's not a viable new idea to him. There was a village in Egypt where the villagers were dying from illnesses caused by a water well they were using. They refused to stop using it because it was traditional that that village had used that well for centuries. Nasser had the well poisoned and the villagers were forced to dig a new one. They changed. Now that wasn't philosophy, but enforcement. Philosophy wasn't enough to do it in that case.

If you want to test the effectiveness of philosophy alone, I suggest you give a lecture on the tone scale to a person lying on a mortuary slab. Give a lecture on the dynamics, or some aspect of existence to an unconscious person lying in a hospital bed. See how well he responds to that. Somebody who's passed out, smashed drunk, give him a lecture on philosophy and see how much help it is. I'm not saying philosophy isn't valid. It's vitally important. There's a time and a place to use different tools, and philosophy is one of the tools.

Education

You might present an individual with the concept that life seeks to survive and it tends to survive across these categories called the dynamics. Now for the first time in his awareness, or for the first time in many millennia in his awareness, all this tremendous confusion called life and existence suddenly makes sense for him. He might change his whole life because of that point of understanding alone.

The philosophical understandings that are involved in Eductivism, Dianology, and to some extent Scientology are sufficient to change the lives of many people just by the information alone. This is education, which is the imparting of information, as differentiated from educating, which is bringing out a person's creative capabilities, making them usable.

There are many people who just lack information. The information has never been available to them. You might tell someone about the tone scale. You tell him this is a way of evaluating

¹ Eductivism (and its predecessor, Dianology) is the applied philosophy developed by Jack Horner in the late 60s and early 70s in Los Angeles, California, which has both similarities to and differences from Scientology. The terms "eductor" and "eductee" are analogous to their Scientology counterparts, "auditor" and "preclear," respectively.

life. You discuss the tone scale, and now he's able to evaluate. He now understands a little more about why the people around him behave the way they do, which has been kind of a mystery.

He understands better why they're doing what they're doing, and he can predict their behavior. If you can predict the behavior of people around you, you have more control of your own life and survival. If the behavior of people around you is totally unpredictable, it makes life more difficult. You present him with the tone scale, so philosophically, and intellectually, he's got a new understanding of life. Now he's able to bring about a change for the better in his own life as a result. That may work with him very well. Education is an important thing. A whole new way of doing things.

Doingness senior to understanding

Philosophy can lead to intellectual motivation. It can make a person want to do something, help him motivate himself to do something. If the information you're presenting is real enough in his own background, in his own experience, in his own awareness, he'll see that it can make life better for him, or make life better for somebody he loves. He'll want more, if it's real enough. But it may not be real enough.

Doing something, doingness, is senior to intellectually understanding it. Intellectual understanding is a very limited form of understanding. I personally can assure you that reading about flying airplanes is not the same as doing it. Reading a book about e-meter needle reads is not the same as observing them and interpreting them and understanding them and utilizing that understanding.

When you have a sufficient degree of understanding, doingness becomes possible. However, awareness tends to precede control. Sometimes a person has to be aware of something before he's going to do something about it. So we have to get a person aware enough so he'll do something. That awareness includes some understanding that something needs to be done.

Understanding not enough

You can bring about a tremendous change by presenting data to an individual on an analytical level. But data and information and aligned knowledge in themselves in many instances are

far from enough, because people have engrams, painful experiences that they've forgotten or buried. They have conditioning. They have automatic responses. They have what effectively are post hypnotic suggestions that they don't even know they're operating on. So while you can present the information to the individual analytically, as much as he might appreciate it intellectually, subjectively he's incapable of acting on it because he's got engrams and buttons which reactively, or unconsciously, prevent him from doing so. He's just not capable of acting on that information because he has conditioning that prevents him from doing so.

So it takes more than intellectual understanding. It takes the ability to use the information. If a person is relatively keyed out, or released, or free on a subject, he can take some new information and immediately begin to apply it, at least on a gradient. If he's not free on a subject, he might say it doesn't make any sense, or he might say it makes wonderful sense, but that he can't do it, or that nobody can do it.

For example, I studied sociology in college, and sociologists at that time were trying to prove that there were no inherent differences among racial or ethnic groups. There were lots of statistics to prove this. I had a classmate who was raised in the South. This was in 1949 or '50, which meant he was raised in the 1930's in the South. He agreed intellectually with what we were learning, but no matter how much he intellectually knew it, he still had an aversion to black people. He hated having that reaction, but he couldn't help it. And intellectually he knew better.

Need for processing

This is part of what I mean when I say that doingness is senior to understanding, or you don't fully understand something until you can truly utilize the knowledge. He had the data, but he couldn't act on it. All it did was tend to degrade him because he had the awareness without the control or a method of achieving the control. The knowledge gives you the awareness and the technology helps you make the change you want to make. Sometimes the technology isn't necessary to do that. The understanding alone can be sufficient if you don't have any conditioning to the contrary.

Some people are reluctant to change because any change is somehow a threat. Now that's an area where intellectual understanding doesn't bring about change. A technology must be applied to bring about change in that case. So you have to know your technology as well as the understanding. Sometimes it takes more than the presentation of information to change a person's life, or to get him so he can change his life. It takes processing. It takes the application of techniques which decondition the reactive mind, or increase his applicable ability and power and intent to the point where he can override his reactive mind, at least temporarily.

Training

Then there's the training side, in which you learn how reactive minds work. Not only your own, but those of other people. The master educator is someone who has learned the component parts of the subject, the processing, the intellectual understandings, and the bridges between them, for example the basic communication exercises. The person who's done this has a mastery of all of them, so he can give data when necessary, out of session preferably, or he can do a process to help bring about a change in the individual's life, helping the person understand something he didn't understand before, or helping give him a new frame of reference to operate with and from.

The master educator, or the person who's learning the technology as well as the philosophy, has to work a lot harder to be in an optimum state than the person who just gets the techniques applied to him or on him. If I process one individual and teach him nothing about it, just process him, all I have to deal with is his reactive mind, and also increasing his points of view so he has many more points from which to view existence, and helping him with his creative ability. However, if I audit the 40 of you here, every one of you is going to present me with different reactive material. If I've got any buttons or charge on the reactive material contained in any of your individual memory banks, in the process of helping you to resolve it I've got to confront it and to some degree handle it for myself. So I end up 40 times clearer. This may not be arithmetically accurate, but do you see what I'm getting at there?

As an educator and auditor, in auditing many people, I have many sources of restimulation, many more than I'd be likely to dream up by myself. The more areas that I can learn about, perceive, confront and handle, the more complete an individual I become, and the more I become able to comprehend and have compassion for my fellow human beings. I'm less likely, when I get "clear", or achieve some particular spectacular state, to be intolerant of somebody else's state out of a lack of understanding.

So in an educator you have a person who learns the range of human reactivity, and the range of talent and genius and ability and love, and all the great things there are about existence. You've got a person who has a much senior understanding and ability to apply himself in life as a result.

Making it real

I said that doing is senior to mere intellectual understanding. If you're going to present something philosophically to somebody, then part of the question to ask yourself is whether you are presenting this in such a way that the person you are presenting it to can use it. Will it be of any validity to him in his existence? Can he do anything with it? If he cannot use the information he probably will walk off and say, "That was very interesting". Nice intellectual piece of data. And that's the end of his reach.

So in many instances it's far better to give a demonstration. "Oh, you want to know about this stuff? Good. Pick up those cans. All right. Now I'm going to kick you in the shins. Oh, look at that needle reaction. I haven't even kicked you yet! Oh, good, now anticipate my kicking you in the shins. See, that's a needle reaction. That shows that there's a connection between your thoughts and the meter reads, and this meter can measure your reaction to a thought. Okay? Get the idea that those cans are about to give you 220 volts of electricity". Now you may or may not get a needle response. He may have dropped the cans. But you'll see he will have some idea that thought and action have a relationship, and that it's measurable and observable, and that the meter has a function.

Or you ask, "Did you ever have a pet that you loved?" Statistically you're pretty safe with that. "Did you ever have a pet that you really dearly

loved, that got lost or died?" And you run him through the incident of the cat's death. You go back to the beginning of the incident and go through it again, and go through it again, and go through it again, and you say, "How does kitty cat seem to you now?" "Oh, gee, it was a great cat." "Great. Do you tend to feel tearful when you think about kitty cat now?" "No." "Did you before?" "Yes." "Good. That ends this demonstration." You quit while you're ahead.

This person now has a definite reality that something that was painful in his life that he'd tried to shut out or forget about has sat there like an unhealed boil for all these years. It sat there affecting his life to some degree, having to avoid all cats. He couldn't even go to the zoo, because he might see a lion. Couldn't stand being reminded of cats. He met a marvelous girl, but she had a cat-like look so he wouldn't go out with her anymore. As a matter of fact, he decided rather than be heterosexual to become homosexual because women were cat-like. I mean that's how ridiculous one can get reactively, really! People shut out whole areas of life because of things they don't want to feel. But to the degree one is unwilling to experience something, he's stuck with forever experiencing it.

So in demonstrating the doingness involved here, you have done something which helps the individual to be able to experience something that he could not experience before. By having experienced it, he's now freely able to think about something he couldn't freely think about before and his life is more available to him as a result. Now that's a doingness that's real. That's why a demonstration, or doing something which personally makes it real to the individual is far more successful in many instances than merely intellectualizing, or talking about it.

Combining the areas

If you're studying Eductivism, or any philosophy, you'll find that as you listen to the lectures and study the books and bulletins and assimilate the information, your view of things will be added to, and will change and shift. You're going to gain information that is not commonly available to the majority of the human race at this time. So you'll bring about change just as a result of the lectures, and the information line alone. That's one whole area of study. You can

markedly change your life by an understanding of the information. That can also motivate you to change it even more completely, more stably, more creatively, more purposefully, through the use of the technical side of this material which undoes that conditioning which prevents you from bringing about the changes you desire.

Data, knowledge, and philosophy alone can bring about tremendous change. Practices and technology, techniques, and similar factors themselves will bring about tremendous change. If you combine the two you have tremendous potential for bringing about a change in your life and the lives of others. In studying Eductivism or any other philosophy it is just as important for you to understand the intellectual knowledge, information, and philosophical side of it as it is to understand the applied practice line. Because they complement each other and are necessary to each other for you to do the best job that you can do.

Some people upon hearing a theory can immediately apply it, and many people cannot, because they're not able to, having blocks to the contrary. So you need both. You've got processing, you've got application of the techniques, and you've got the knowledge. Then if you want to go further, to really be a master of the knowledge, and a master of the technology, so you can apply them on yourself and apply them on others, you become senior to the whole thing because you become a master doer of the knowledge and the technology. Your knowingness and your understanding and your doingness are together. So all three are vital to a full understanding.

I'm sure you've met the guy who's a data collector, and he's tremendously able intellectually, but never makes any changes. He just intellectualizes. And you find other people who can apply something like mad, but don't understand what they're doing with it, or the basis behind it. Let's combine them. That's what the training does. It takes you from knowledge, awareness of that knowledge, what it can do, and the means by which to achieve it, to the achievement of it. And then the ability to not only apply it for yourself, but help others apply it, too. Then you've got a person who's a master of something.

Not for everyone

Not everyone is interested in a full understanding of this kind of thing. Someone might just want to be a good plumber, but every time he picks up one of those plumber's helpers, his stomach turns. So you run out the engram of the sound of a plumber's helper in the prenatal engram. Now he can confront one of those things, and the sound of it. Now he can be a plumber, because he's able to deal with it. He's done. He doesn't want to study a lot of stuff. He just wants to be a better plumber, and you ran him on this thing and he feels great and now he can be a good plumber. Unless you can reach him with some vital piece of information or with a vital reality on a subjective level that makes it worth doing, he's not going to persist in his study of the subject. We do get people in here who say they're only interested in the processing. That may be very valid and true for them at that point. There are others who just want the data, and not the processing.

You'll find people too, who use knowledge and understanding to avoid application. They use knowledge and data as an intellectual exercise, an intellectual defense against change. You'll find people on the other side of that who use processing as a weapon to avoid knowledge. You'll even occasionally find somebody who learns processing in order to make other people wrong. Every time he can find something reactive in a person he can say, "See, I told you so". Hopefully we get him through that.

So it depends on what you need, what you want, in your own life. But remember this, the knowledge is vitally important. If you're studying here, the training and the processing are also vitally important. They each have their area of focus. They each have their balance of importance. It depends on your own priorities as to what you put your attention and focus on the most.

Mastery

People appreciate mastery. It takes time and effort and discipline. It has to be worth it for you to do it, whether it's playing the guitar, or becoming an actor or an actress, or becoming a fine doctor, or a good mother, or whatever. It takes time, thought, trial and error, practice, a sufficient gradient, and good motivation.

Becoming a master educator means acquiring an understanding of life and a knowing ability to apply that knowledge in life that few people have. We've got the gradient. I hope we can give you the knowledge or sufficient processing to help you achieve the motivation. While we don't yet have simple enough techniques to reach the majority of the human race quickly, there's a high probability that in the next twenty years we will. And you're going to be the people who help make that happen.

So when you talk to people, know your knowledge. Make Eductivism or any other philosophy you're studying your own. Make it real. Make it viable. Make it doable, applicable. If you can't make it applicable then get the processes done that will make it applicable. So when you're talking to somebody you can give them data if that's what they need, or you can give them a session if that's what they need. If a person needs data, give them the data. But if he needs a session, don't try to intellectualize at him, because you're going to waste your time and his. The fastest way to make it real is to do something on him that is real, to him, immediately, and he knows, and has made a change in his awareness or his perception or his ability. It's going to take trial and error on your part to find out how well that works. It's worth it, though. And you'll have a new friend as a result.

Our knowledge of communication alone gives you an ability to relate to human beings that very few people have. As a matter of fact it becomes a problem how not to become the shoulder for the tears of the world. Because everybody's willing to talk to you and they know you understand. There are few people who can have all the friends they really want. That's within your hands. Just the knowledge alone and a little bit of application with the training drills will bring that about, not even necessarily processing in many cases. It's all yours. It's all yours and here to use. I just ask you to make sure that the knowledge is as real to you as the technology is. You will help a lot of people as a result and help them change their lives. In turn you will have a tremendous amount of pride whenever you assume that hat called "Master Educator".

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ScientologyReformationSeries25: ¹

Life After The CoS Section 4

By Mike Goldstein, USA

Additives (Part 12)

In this series, I will talk about many themes such as unwanted conditions, identities and wins. Even though these subjects must be discussed individually, they also intertwine. Therefore, if one does not understand the relationship between these topics, as well as their singular characteristics, one will fail to grasp the scope of Idenics' mechanics and application.

People tend to cling to solutions that work for them. When the clinging is done unknowingly and automatically, it is said that the person is stuck in or stuck with these solutions. When they are done automatically, a person may unknowingly operate with these solutions in inappropriate circumstances, even though those solutions were workable in the past. This sort of habitual activity creates problems for the individual and is expressed as an unwanted condition.

An identity is a solution that a person generates in a confusion to somehow handle that confusion. Identities, which are composed of such things as beliefs, ideas, and decisions, are additive to the basic person. All of the parts of an identity are also additions taken on by the individual.

Unsuccessfully trying to resolve their unwanted conditions themselves, people have sought help from others. Unfortunately, most assistance is given in the form of answers to explain the individual's issues. For the most part, all these

"answers" do for the person is to provide that individual with an opportunity to accumulate more additives. The following example will demonstrate my point:

Editorial

What we called in Denmark the 'splinter' movement began around 1982, and in Denmark there was established "The European Information Centre". Amongst other things, the centre relayed 'splinter' papers — badly duplicated papers relaying information and ideas concerning the state of the Church, Scientology outside, and new ideas. There were also a few 'Fri Scientology' (as we called it) magazines in English, and one was got together in Danish. There was an air of excitement, you could say enthusiasm.

Twenty years later what is the position? Have we gone from the beginning of the cycle of action (and high on the tone scale) to the end (and low on the tone scale)?

If we have, and don't really like it, the answer lies in communication. And the pages of IVy are open. Do use them!

✂

¹ The Scientology Reformation Series was started a little while ago, to mark twenty years since there was a large "diaspora" from the official Church of Scientology. See the online contents of IVy on our Home page, at <http://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 has appeared in IVy.

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

Jane has a low self-image. She buys a book on "How to Improve Your Self-Esteem". The author says, "The reason you have low self-esteem is because of ideas your parents instilled in you when you were young". Jane thinks to herself, "Well, my father did tell me I was worthless several times. Yeah, that makes sense!" She feels better for the rest of the day, as the book's statement has explained her unwanted condition. The following day, some situation in life occurs and she falls back into the condition of low self-esteem. The explanation only provided temporary relief, but Jane holds on to it because it had worked. She still has the original condition, but also has the explanation, which is an additive because it adds on to the condition.

If you've ever spoken with someone who has spent years in therapy, you may have noticed that they could sit and talk with you for hours, explaining all the reasons why they have the conditions they do, even though they still have the conditions. What you were listening to were additives.

People seem to gravitate towards and even crave additives. What is at the foundation of the problem has become desired in the solution. For this reason, groups like the CoS, selling the most additives (pretended knowingness, pie in the sky, etc.), will continue to prosper. People leaving such groups wonder how the group could get rich while preying on the misery of others. But such groups wouldn't even be in business if they didn't fulfill some demand. In this case, the demand is for answers and solutions.

Auditing is supposed to assist the individual in letting go of their additives. Unfortunately, the subject of Scientology is fraught with explanations. In an atmosphere like the CoS, it is considered a crime to even question these explanations. Members blindly accept LRH's explanations as fact. Opportunities are constantly created where a person can take on more additives than they can let go of in auditing.

Hubbard's explanations are an integral part of the mechanics and application of Scientology auditing. It's true that the auditor doesn't verbally relate these explanations to the pc in session. However, the processes used and the questions asked the pc are based on these

explanations. The following are actual examples of clients who came to Idenics for assistance after being mishandled in Scientology auditing. Only the clients' names have been changed.

Case History #1 Joe came to us with an unwanted condition that he'd been trying to handle throughout his history in Scientology. He'd completed the entire bridge yet the condition still persisted. In his first Idenics session, his attention immediately went to an incident when he was seven years old on a playground. His first response was, "Oh no, not that incident again! That damn thing has come up 500 times in auditing, starting with my first session with Dianetics!" However, he was willing to take one more look at the event. On that occasion, a little girl had looked at him. She didn't do or say anything, just looked. There was no pain, no unconsciousness or loss, but for this person this incident was a tremendous confusion (defined in Idenics as a disruption of one's intention or expectation). His response to this confusion was something that he'd been stuck in ever since. In an hour and a half session, the unwanted condition that he'd been trying to handle for the past 25 years was resolved. Even though it had presented itself throughout his Dianetic and Scientology auditing, the incident had never been properly addressed. In that technology, that incident, without pain, unconsciousness or loss, could only be a lock. Additionally, there is the LRH idea that this lifetime is insignificant compared to dealing with past lives. Auditors adhering to these concepts brushed the incident off as a lock, and asked for earlier similar incidents that would contain loss, pain and unconsciousness. The pc, also being educated in the technology, went along with the auditors. Most of the auditing addressing this issue was spent running past lives. In actual fact, that condition DID start with that initial incident but was overlooked by pc, auditors and case supervisors. Due to Hubbard's explanations of how people are, the incident that needed to be run was always glossed over.

Case History #2 Betty had done hundreds of hours of auditing, with the majority of her hours spent doing review or repair actions. Beginning at a local mission, she'd continued at the local org, and eventually wound up in Clearwater. Her auditing had started bogging when she had insisted that she only had 15 years of time

track. Being 35 years old, the Scientology tech people knew she had 20 years more of track in this lifetime, as well as trillions of years of other existences. Case supervisors had racked their brains trying to figure out what was wrong with her, coming up with all sorts of auditing and qual cramming actions. When she arrived at Survival Services she had a list of conditions that she wanted to handle, most of which had never even been addressed in CoS auditing. But the first issue she brought up was not having any track before the age of 20. In her Idenics processing, she discovered that she had been firmly stuck in an identity that she had generated in confusion when she was 20 years old. Needless to say, resolving this issue was an enormous relief for this individual. Even though she had been questioned mercilessly during her CoS experience, she'd always been telling the truth. She had been in an identity that only had 15 years of time track!

Case History #3 Roger contacted me, wanting to schedule some time to come for services. He had me reiterate many times that in Idenics we only go by the client's agenda, handling only what the client wishes to address. Once in the session room, he made sure of this again before allowing the practitioner to begin the session. Only when he was satisfied that John would take up his issue and not try to talk him out of doing that or make him wrong, would he allow the session to start. What he wanted to address was the subject of telekinesis. He wanted to be able to move objects around without touching them. He got into Scientology after having read some success stories in an Advanced Magazine. His only purpose in auditing was telekinesis, but when he questioned when this would be taken up, he was always told, "That will be handled on up the bridge." When he failed to accept that answer, the subject had been addressed, but only as a hidden standard. After he had completed his entire bridge, including his OT levels, he not only couldn't perform telekinesis, but the subject had never even been directly addressed. Extremely upset, he left the CoS. His beginning Idenics session was the first time he had been allowed to directly address this issue, and without being made wrong for what he wished to accomplish. Fifteen minutes into the session he came up with an unwanted condition that had been ruining his life, for which teleki-

nesis had been the solution! Now his attention was on the unwanted condition. Following the client's interest, John worked with him on this issue. After a few sessions, the condition that had been destroying this person's life for decades was resolved. After work on the condition was complete, John asked the man about the subject of telekinesis. Roger's response was, "I don't care about that".

I've only mentioned three dramatic examples, but we have had hundreds of instances where additives from Scientology have gotten in a person's way from their dealing with their case.

In Idenics, we don't provide people with opportunities to take on more additives. Our non-evaluative and nonjudgmental application insures that this does not occur. Furthermore, this application is adhered to not only in session, but also when dealing with clients out of session. For example, the only things that I will do in the selling of Idenics services is to inform people about what we're doing and to answer their questions. Even when a person asks me if I think they should do Idenics processing, my answer is always, "I don't know."

I hope that this discussion about additives has provided a better insight into the application of Idenics.

Application of Technology (part 13) Methods of Scientology Application — Standard Tech

In Scientology auditing, there are set ways of applying the technology to everyone. There is, as Hubbard stated on Class VIII tape No. 2, "the accumulation of those exact processes which make a way between humanoid and OT, the exact method of organizing them, an exact method of delivering them, and the exact repair of any errors made on that route". It is assumed that if one adheres to this standard application, they will achieve standard results with all cases. In other words, if one does *this* (standard application), then *that* (standard results) will occur. This procedure, as well as its tacit outcome, are what are known in Scientology as "standard tech". The term, standard tech, not only refers to the activity, but also the purpose and the hypothesized results of that activity.

This activity or application, as well as the promotion of its purpose and assumed results are

extremely workable and beneficial for those who deliver Scientology technology. However, the benefits and workability of this application is very limited for those receiving the auditing. The limitation stems from the idea that Scientology's standard application will produce 100% standard results. This may be a nice idea, but it is completely unworkable, as people are not standard.

No two people view life or similar experiences from the same point of view. No two people respond in the same way to particular circumstances. People are each different and unique. Their viewpoints and responses are also different and unique. Yet in Scientology, it is professed that if one applies a rote auditing process in an identical manner, then all recipients of that process will accomplish the same results. It would only take a little observation by a rational person to see that this idea is not workable.

Standard application can be promoted, learned, enforced, and performed. The idea that standard results will be accomplished by this application is a complete fallacy. Scientology auditing, at its best, is only a "shotgun" technique. By firing enough figurative shot at a client, one is bound to hit that client where they live once in a while. In other words, if an auditor runs enough processes on someone, in time a particular question will get close enough to the mark to produce results. Such a procedure is workable, even though its workability is awfully limited. The following example will demonstrate the above statements:

Joe buys 50 hours of auditing. The case supervisor writes a program for Joe's bridge auditing. Joe goes along in his sessions without much happening. Then, 10 hours into the first intensive while being audited on Grade 0, Joe has an incredible result on a particular process, and gets a dial-wide F/N. That same auditor, running the same process and sequence of proceeding processes in the same way on a different person, would not necessarily achieve the same or even a similar result as Joe had gotten. Maybe, the results that Joe accomplished were not as stated in the end phenomena of Grade 0. In order to keep a semblance of standard results, the case supervisor may have Joe attest to some other EP, such as "Clear-OT".

There is no predictability regarding results other than this: if a person keeps auditing, they will probably, in time, get something done. I am not saying that people don't get results in auditing. I'm just clarifying what actually occurs in Scientology auditing when people do get results.

Wants-handled auditing

The majority of Scientology auditing is done according to a preconceived agenda of progressing levels. However, there are sections of the auditing that are done according to an individual's interest, or what the person wants to handle. Generally, the most substantial gains are made on the "wants-handled" types of auditing. Life Repair is a wants-handled action. Even though it's located on the bottom of the bridge, many people who have completed the entire bridge have stated that they got more gains from Life Repair than they had received from doing any other level of auditing.

During the years we delivered Book One Dianetics, I was amazed by how many Scientologists wanted to co-audit this form of processing because it addressed only what they wanted to handle. In some cases, even people who were Clear went so far as "unattesting" from that state in order to receive Book One auditing (Reference: Part 8 of The New Regime Takeover series).

Hubbard, even after he had a bridge laid out through OT 7, recognized the effectiveness of wants-handled auditing. Whereas Life Repair was limited to the auditing processes of Grades 0 through 4, LRH allowed a more expansive life repair where a case supervisor was free to utilize any process on the entire bridge to address what the person wanted to handle. But the only place in the world where people were allowed to deliver this style of auditing was at Flag. It was called the "Flag Case Completion Intensive". This is where the term FCCI, referring to a Flag auditing client came from. Limiting its delivery to only Flag wasn't because the case supervisors and auditors in the other orgs were not as capable as the Flag technical staff. Flag's ability to get results the other orgs couldn't added to the mystique of Flag as a "Mecca of tech perfection", and allowed them to sell their auditing at outlandish prices.

In summation, by addressing what the client wants to handle rather than working from someone else's preconceived agenda, the individual has a better chance of resolving their major case issues.

Methods of Idenics application

In Idenics, there is no bridge of services. There is no preconceived agenda of levels to be completed or predetermined end phenomena that one works towards or measures their results against. The only agenda is that of the individual client, and results are determined and judged only by them.

At a superficial glance, the Scientologist will conclude that the only difference in Idenics' application compared to that of Scientology is that we only work on a wants-handled basis in processing. In addition to wants-handling auditing, Scientology auditors also deliver a bridge of gradient auditing levels. The independent or free zone Scientologist will point out that there are many Scientologists outside of the CoS who deliver Flag Case Completion Intensive style auditing on a routine basis. If this were the only difference between the application of Idenics and Scientology, then why, over the past 17 years, have the speedy and high quality results of Idenics clients so significantly surpassed those results of Scientology clients?

Aside from the obvious differences in mechanics (the processes being run and the questions being asked), there are subtle, yet powerful differences between an Idenics practitioner addressing a client's interest and a Scientology auditor's handling of what a client wants to handle. Furthermore, behind these above differences is a disparity in basic philosophy.

Basic Philosophy Difference (part 14)

Previously, I mentioned a philosophy that states that people are unique and different, and that the answers those individuals seek about themselves are within them. Any Scientology tech person would probably agree with this philosophy and assert that it is applied in Scientology. I would argue that only a qualified version of this philosophy is applied in that technology.

It doesn't take much investigation to see that people have aspects of themselves that they want to change, but are unable to do so by themselves. An alternative to remaining in

these conditions is for individuals to receive outside assistance with their issues. Any modality involved with delivering this kind of facilitation has, as part of its system, hypothesized commonalities that exist in people.

Hubbard's research produced volumes of commonalities while Galusha only discovered a few. From these commonalities, both investigators designed mechanics (processes and questions) that could be applied to a person in order to assist that individual in the resolution of their unwanted conditions. The number of mechanics produced by Galusha pale in comparison with the volume of mechanics created by Hubbard.

In Scientology, Hubbard's mechanics are treated like law, with a demand that they be applied exactly and without the slightest alteration or variation. Whereas in Idenics, Galusha's few mechanics are treated only as guidelines, with flexibility in application that is tailored to the individual client.

In order to understand the difference between Scientology and Idenics, it is important to explore the reason behind the disparities in the volume and application of theorized commonalities and mechanics.

Both Hubbard and Galusha believed that people were different and unique, but Hubbard believed that individuals had much more in common than Galusha. Both men believed that the answers that people sought about themselves was within them, but there was a great divergence in each of their ideas regarding an individual's ability to access these answers.

I believe that the difference in the volume of commonalities and mechanics discovered by these two men, as well as their research methods, were a product of their diverging ideas regarding a person's ability to access. Furthermore, it is this disparity that most distinguishes Idenics from Scientology.

Hubbard had very little faith in an individual's ability to access the answers within themselves. He went so far as to believe that people could not confront or even know the proper things they should be addressing or direction that they should be going. Taking it upon himself, he would determine for the individual the proper path of self-discovery, and then guide them on that path to greater self-awareness.

From the early stages of Scientology development, Hubbard instructed auditors with the above ideas and attitudes. A good example of this can be seen in the early 1950s. Hubbard gave a Philadelphia Doctorate Course lecture called *The Goals of an Auditor*, where he was addressing prospective auditors. In that lecture he stated that an auditor should not be interested in the goals of the pc, but should have his/her own goals for the sessions. To demonstrate his point, Hubbard gave an example of a pc, coming into session wanting to handle his baldness. In the example, the auditor doesn't verbally evaluate for the pc or make him wrong, but what the auditor knows is that he/she is going to make the pc a better person.

"Making the pc a better person" later translated in to a long list of EPs (end phenomena) that were determined by Hubbard for all people. The extent to which LRH built upon the basic ideas and attitudes described above is easily seen in his development of Scientology.

It took over 30 years of following the direction set by Hubbard for John Galusha to discover an easier and more effective way to go. While researching Idenics, John once said something to me that, at the time, I did not understand. Pointing at his bookcase filled with Scientology technical books he said, "I don't need any of that anymore. I've finally let go of my pretended knowingness".

John had a great faith in an individual's ability to access. With the origination of Idenics, he *always* trusted that what the client wanted to address was the correct way to go. He trusted the client in these matters far beyond his own perception. Instead of proceeding down the same, old path of "trying to figure people out", something common to every therapy, including Scientology, Galusha simply got people to look and notice what was already there. He was able to develop a simple set of mechanics that assist a person in quickly accessing the things they need to know in order to resolve their unwanted conditions.

It took me some years to let go of my "pretended knowingness" and master Idenics' application. If I were attending the above mentioned lecture with my present viewpoint, I would respond to Hubbard's comments about making the pc a better person by saying, "Excuse me Ron, but a

better person according to whom? According to you or the auditor? How would either of you know what's a better person for someone else!" Additionally, there would be a definite difference in application, if the pc in his example came to me for Idenics processing.

Even if that pc had a full head of hair, I wouldn't consider addressing anything other than baldness with him. How would I know what baldness means to him? How do I know what baldness is connected to? How do I know that five minutes into a session addressing baldness that that pc doesn't come up with a serious self-esteem issue? I don't know anything about the validity of the condition being addressed. But if I were to think to myself something like, "He has a full head of hair and wants to handle baldness! He must be delusional. I need to do such and such a rundown on him. I need to..." then I would be going down that same, old evaluative road of "pretended knowingness".

In Part 12 of this series, I gave an actual case history that demonstrates the above points very well. The example I gave was of a client who had wanted to address the subject of telekinesis when he got into Scientology. He had continually expressed that he wished to take this up throughout his 25-year trek on the bridge. Never directly addressing the subject, Scientology tech people either tried to get his attention off of this subject or made him wrong for wanting to address it. It wasn't until he came for Idenics processing that he was allowed to take this subject up. Fifteen minutes into his first session addressing telekinesis, the client came up with an unwanted condition that had been ruining his life, for which telekinesis had been the solution. Handling that condition produced life-changing results for the client.

In the above example, this client had presented for handling, for a quarter of a century, the most important item on his case, but no one trusted his perception. An important aspect of Scientology auditing is that the pc must learn to trust the auditor. In Idenics, the processing works because the practitioner has learned to trust the client.

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Back Numbers of IVy from 1991 available. Check with your distributor for prices.

*OccasionalSexSeries4*¹

Excalibur Revisited Excerpts

by Geoffrey Filbert², USA

AN OCCASIONAL YET prevalent complaint of the humans is on the 2nd dynamic³. There are 5 areas that a 2nd dynamic may operate on/as:

Friendship

Companionship

Love

Sex

Inspiration

If any one of the five are operative on the 2nd dynamic it will usually stick and stay. Each person must/does choose which or how many of the five is what they seek inter-changed. A person is as miserable as only one is evident, and as happy as all five are evident. Generally speaking, having one is bad-mood-producing, two of the five up and running together are a break-even, three a positive experience, four a pleasure, and five a mockery of divinity itself.

Jamming the requirement for two-way all 5 at once is the cause of most complaint. Many people are only capable of 2, due to the condition they are in. I have heard that those two are love and sex. Most companionship is fraudulent due to suppressed fear. The second dynamic is confrontable and manageable (even erasable if you wish!). With these factors, any complaints subside in lieu of and in view of these truths.

Recommendations and advice

I don't think a person should actively promote what they are doing, if they are helping people as a profession. I think if someone comes to you and asks for help, then you should provide them

with service. If you are on a northward path, it would make no sense for you to enter an impure atmosphere, except to purify it. If you do not want to get further entrenched and trapped in this universe, it would make no sense to solve a problem unless you solved it for eternity. If your adventure in life is northward bound, positive, based on the decision that things will go right (work out), that you will have good luck, then you would be wise to realise that you will be evolving up through all sorts of levels of people. Your friends will change, as your understandings increase. While you are going through this evolution, it might be imprudent to make an excessive amount of long-term commitments.

It would be very silly and imprudent for you to work on a lot of symptoms instead of causes. For example, if someone comes in with being embroiled with body games (2nd dynamic activity of love, romance, soap opera, or the scarcity of same, known as heart-break hotel), then to process a lot of that off of them is a very unethical thing to do. Those are all symptoms. What is wrong, the cause, is they can't make it as a thetan anymore. Their postulates don't work, which means they don't have any pride left. The definition of pride is your postulates work. Thus they feel degraded. Since they cannot live spiritually successfully, they have dropped into identifying with their body, and they play body games of chasing other bodies around. I would advise any spirit dedicated to growth and improvement to avoid getting embroiled with body games.

Bodies are certainly a lot of fun, but getting trapped into the 2nd dynamic seems to be

1 The series started in IVy 66 (2004), page 41. See IVy's on line contents under title at <http://www.ivymag.org/>

2 The 700+ page book *Excalibur Revisited*, copyright 1982 is available for free download on Internet at <http://www.freezoneamerica.org/downloads/files.html> (Free Zone Americas download page).

3 sex and procreation

people's common method of avoiding living. If the 2nd dynamic stirs up too much charge on you or your preclear, then one can always just simply take a vacation from it. It will be there later. Most of the people that are sexual fanatics, are so because they honestly believe that they have never lived before, or will again, and so are going to get all the sex they can in this brief one lifetime. If they would realise that they have been around for trillions of years, and will be around for trillions of years more, then the scarcity on sex would evaporate. That is a lot of it, and normally will remove the urgency out of the situation.

I have heard no reports that a brief vacation from the 2nd dynamic arena (whether that be 1 month, 5 years, or 500 years) has caused anyone any harm, much less harm of a severe, permanent nature. Yet participation in that arena does not have this distinction. The list of names is too long where a refusal to break away from this subscription of using a solution to obscure another problem, spins the person into being very dumb and stupid, and then, dead. In other words, if one is frustrated by their life being inadequate or they are having a hard time coping with this toothy world, continued sexual release

is not going to solve that problem. Yet, that phenomenon is widespread. I would advise a person to not let any one dynamic overshadow the other dynamics. The dynamics are urges.

Within this physical universe and galaxy, it looks like it is an 8 dynamic game. It is not. It is a 16 dynamic game. If one were to take those 16 dynamics (urges) and divide them into 16 waking hours in a day, and try living that way, one would be very surprised. It's very nice. It is extremely hard to be discontent with that.

What I am saying here is that aberration is a full-time job. It has a specific sequence. You can walk away from, or break the sequence on it, by decision, in some instances. Keeping aberration going requires 4 things in this order:

- (1) ignorance,
- (2) maintenance of ignorance,
- (3) substitution to a heavy degree, and
- (4) co-operation with other aberrated people to keep it that way.

If you want to grow and become rational, then you have to attack these four things. If you would fix these 4 things by subject on a person, they recover very rapidly. In fact they get quite a restoration of self and power. ☒

AESTHETICS

by The Pilot, USA

AESTHETICS COULD be described as that which differentiates art from more mundane creations.

Hubbard's working definition was "Art is the quality of communication".

If we are indeed balancing nothingness with a richness of creation, then making the creations more interesting and desirable is of great importance.

We might even define art as something which can sustain interest after repeated exami-

nation. As such, these would be things that one would continue to mockup by choice even after one had mastered the asisness of things and could vanish them at will.

This is really a lifetime study and the boundaries seem to be unlimited. People just seem to keep going further in this area.

45.1 Spotting aesthetics

Aesthetics are everywhere.

Let's put aside the critic's judgement and the official labels.

Go around and spot aesthetics, things which you find beautiful or fascinating, things which you would like to have around.

There is aesthetics in music, there is aesthetics in objects, there is aesthetics in lifeforms, there is aesthetics in stories,

It is not just the tear jerkers or the beautifully sad things, its also courage and triumph and the clean lines of a well designed car. ☒

Excerpt from Chapter 45 of the Pilot's book *Self Clearing*.

An OT Briefing Course¹

by The Pilot

Ron states in HCO Bulletin of 30 July 1973, Scientology, Current State Of The Subject And Materials (a long bulletin well worth reading) "The subject of Scientology is to some degree developed in reverse order. The task was to undercut the current level of Man and this was the general target. Therefore one finds the higher levels publicly spoken of most frequently in the earlier books and tapes (between '51 and '55). In seeking full application to others and attainment for them of their potentials it was necessary to codify the materials and develop processes for them." In this article The Pilot reviews these early materials. Ed.

NOW THAT THE 1950S TAPES are starting to hit the net in quantity, it seems worthwhile to discuss how one might approach the 1950s material in a sequence that would promote understanding and application.

This was never really possible at the orgs, at least for most people, because the material was too scarce or expensive.

Of course a lot of these materials haven't hit the net yet, but I expect that we will be seeing them this year.

This "OTBC" is not a replacement for the SHSBC², they are two different animals, each quite important, one being the 1950s tech and the other being the 1960s tech.

Of course one can just study whatever comes one's way. In fact I encourage it. But as more material reaches the net, it is going to get harder to decide what to study first, and intensive study for application is a different action from just casually reading things.

One of the amazing things is that people do that OT Doctorate Course [probably means PDC, Philadelphia Doctorate Course] at the orgs and with a few exceptions don't come out of it applying the processes or really using the tech. Of course the org's fear of squirrelling and discouragement of application have some part in this, but another aspect is that the PDC gradient is extremely high.

Another approach is simply to start at the beginning and go through all 3000 tapes (if they were available). That is something that a real researcher or tech finder should do eventually. But it is an awfully long road. It is best done after getting a good grounding in both 60s and 50s tech for application, and the actual gradient of material in terms of difficulty and "OTness" is not chronological. The most advanced materials are those of 1952 to 1954.

Learning gradient

The easiest gradient for real application is to begin with the modern academy levels. That is a small amount of tapes and bulletins and a chance to get one's feet wet with processes that do not require a lot of judgement.

Starting from there, how would one approach the huge mass of 1950s data?

In studying for use, one should go through an entire ACC [Advanced Clinical Course] as a course in sequence and use the techniques of that time period rather than simply studying a random collection of tapes pulled from various courses.

That doesn't mean that you mustn't look at tapes at random or study other stuff, what it

1 From Post 57 (June 1999), posted to the Internet alt.clearing.technology, where he made a number of posts twice a month for a number of years. See and download them at FreeZom'ne America Download page: <http://www.freezoneamerica.org/downloads/files.html>

2 SHSBC. Saint Hill Special Briefing Course, originally taught in Saint Hill, East Grinstead, England in the early 60's (as a pioneering course) later taught as set, check sheeted, courses at various organisations called Saint Hills in various parts of the world. *Editor's note.*

means is that when you really buckle down to learn something, you take a set of materials and go through it A to Z in sequence, reviewing whatever of it you might have studied before and putting it all together.

In putting this together, my thought was to come up with a set of materials about equal in size to the modern SHSBC. That means cutting the approximately 2,300 tapes prior to the BC down to about 500 (approximately the number of BC tapes). As a result, there are a lot of omitted materials and many alternate choices given. The idea is not to cover everything but to cover enough at each level of difficulty so as to bring one up to maximum ability in studying the 1st, 2nd, and 3rd ACCs which are the top of the bridge.

1. The Clearing Congress or the LCC.

As a start, it would seem best to begin with some orientation to the late 1950s philosophy of what is clear etc. There are two short congresses, the CC and the LCC, either of which would be ideal for this.

The Clearing Congress was transcribed and posted by FZBA¹ as one of their first postings. It is or was available on video cassette from the CofS. They used to show these films continually in the lounge at Flag.

The LCC is the London Clearing Congress which the org has out as the "Origin of Aberration" cassettes. Perhaps FZBA will get this one on the net soon (hint).

There is a lot of other good warm up material for the late 50s such as the Conquest of Chaos cassettes or the Skills of a Theta Being cassettes. But we are aiming at a fast runway here and the minimum would be one of the two above since they have material on the state of clear, etc. which is important to a good understanding of the 1950s approach.

2. An "easy" ACC

The 15th to 18th ACCs of 1956-7 are the lowest gradient ones. They make an excellent bridge in understanding between modern BC materials and 50s style data. Furthermore, the 16th to the 18th, which are known as the "CCH" [Control Communication Havingness] ACCs attempted to do the entire bridge with "CCHs" and therefore have many applications in modern as well as 50s style processing.

But don't make the mistake of thinking that these just contain low level objective processing. They attempted to carry the CCH theory into upper level processing as well and so you will find fascinating advanced processes such as "then and now solids", and although these are "easy" in a 1950s frame of reference, they are advanced and hard hitting in comparison with academy level material. Remember that a graduate of any ACC was considered the equivalent of a Class VIII in those days.

The 15th (Power of Simplicity), 16th (Anatomy of Cause) and 18th (Illusion or Truth) are all available on cassette. Again, I would hope that FZBA can get one of these onto the net.

Here I'm suggesting that you just do one of these in a thorough manner aimed at application.

3. One of the late ACCs

After the CCH ACCs above are the more difficult ACCs of the late 1950s. These are the 19th to 21st (American) ACCs and the 5th & 6th London ACCs (LACC) and the 3rd South African (3SACC) and the 1st St. Hill ACC (SHACC).

Again, these form a bridge between 50s material and the later 60s approach.

The 20th ACC is available on cassette from the org. Hopefully we will see it on the net eventually.

1 FZBA stands for Free Zone Bible Association. They posted lots of Scn materials to the Internet during the years that the Pilot was active. They remained anonymous. They considered themselves freedom fighters spreading the tech against a suppressive CofS that hoards it or sells it for exorbitant prices only to a public they consider acceptable (in good standing). I don't know whether they still are active. Their stated purpose you'll find below. *Editorial note.*

The best of these late ACCs is the 1st Melbourne, but that has a special relationship to the PDC and should be done after it.

For a fast gradient, one could get away with skipping this step and diving right into the early 50s material.

4. The Tech 80 (Route to Infinity) lectures

These are perhaps the best introduction to the high powered early 50s material. They have been available on the net for quite some time now.

The set is fairly short and is primarily oriented towards understanding rather than technique.

5. One of the 1954 ACCs

After attempting the top of the bridge on the 3rd ACC, Ron decided to cut back the gradient and so the later ACCs of 1954 (the 4th to the 9th ACCs) are, you might say, the low gradient OT ACCs.

Here I would recommend either the 5th ACC (Universes cassettes) or the 9th (Solution to Entrapment cassettes). The 9th has been available on the net for some time now and the 5th was just posted by FZBA. These are preferable to the 7th & 8th ACCs only because the student is expected to already have studied *Phoenix lectures* (7th ACC) & *Creation of Human Ability* (8th ACC). The books don't have enough to substitute for doing one of these ACCs, but the books do have enough to give you the key materials of the 7th & 8th in addition to whichever ACC you really do study from this time period. And so you would have a broader base by adding in the 5th or 9th ACC here.

6. The HCL lectures

This is the beginning of the OT research line of 1952. These are extremely advanced but also include a great deal of basics that are not repeated in the later lectures of 1952 such as the PDC.

This series is crucial to understanding how the research was done and it lays the foundations for the most advanced materials on the subject. This is the original research into entities (NOTS), implants (OT 2), and the whole track.

These have been appearing on the net piece by piece.

7. The Tech 88 Lectures

This is the fastest lecture series ever given in terms of the amount of different data covered per unit of time.

The research sequence was HCL, then Tech 80, and then Tech 88, and at this point Ron is just pouring stuff out non-stop with hardly a breath between each new idea.

There is almost as much material in these lectures as on the entire doctorate course even though this series is less than a third of the size of the PDC.

These are in R&D volumes 10 (2nd half) to 11 (1st half). Hopefully they will hit the net eventually too.

The remainder of R&D 11 & 12 are also nice because that gives you the complete set up to the PDC, but you could just jump from here right to the PDC.

These lectures cover part of the materials in the Scientology 8-80 book, the remainder are covered on the Tech 88 supplement lectures in the latter half of R&D 11.

8. The Philadelphia Doctorate Course (PDC)

Here is the research line that leads up to SOP-8 (actually the PDC evolves through about SOP-4 to SOP-6 and the final SOP-8 version doesn't really get codified until a little bit later — see the 1st ACC below).

This is the first of the huge lecture sets (over 60 tapes) and it has been on the net for quite some time.

It is very advanced, far above the old or the new OT levels.

9. The 1st Melbourne ACC

This is a late ACC, but unlike the other late 50s material, it attempted to reintroduce creative processing and is, on that basis, a bit of a sequel to the PDC.

These are available on cassette as "Responsibility and the State of OT".

10. The 1st ACC

Here we have the beginning research beyond the PDC as well as the final formalization of the SOP-8 PDC technique.

This is another huge set, even larger than the PDC. It is currently available from the org as the “Exteriorization and the Phenomena of Space” cassettes. Hopefully it will show up on the net.

11. The 2nd ACC

This covers SOP-8C, and please realize that that is *not* the objective process which is later referred to as 8-C, that was just a setup action before doing the 8-C OT drills.

SOP-8C did not substitute for SOP-8, it was what you did after completing SOP-8.

The later 1954 attempt to undercut the gradient used Route 1/2 to bypass SOP-8 to make a theta clear. Above that comes SOP-8C in its full version (a few of the techniques are also used in route 1/2).

Since Route 1 has some correspondence to old OT 5 — 7, and since those will probably be new OT 9 to 11 or 12, and since much other lower gradient OT material has shown up in modern times, I would guess that SOP-8C is in the band of OT 20 or so on a modern bridge. This is another huge PDC sized set of lectures recently released on cassette by CofS. Hopefully they will hit the net soon.

12. The 3rd ACC

The ultimate OT course, a roll your own bridge technique that “cannot be written down” because it is based on understanding and figuring out processes as you go along rather than being a rote set of procedures. A sort of super squirrel course that creates tech finders.

It also includes all sorts of other neat stuff. Here is the real handling of mental machinery including machines that one uses to mockup and unmock things. Here are some of the highest gradient hair raising group processing sessions you’ve ever seen.

The technique is SOP 8-O, also known as SOP 8-OT. It is sometimes mentioned in the 1954 ACCs as what to do after you complete the current bridge (SOP 8-C or SOP 8-D or Route 1/2 or whatever). Students unfamiliar with the 3rd ACC lectures sometimes confuse these later references to 8-O with Tech 80 of 1952. This is compounded by the fact that the tech 80 lectures do lay the beginning of the theoretical groundwork upon which SOP 8-O is based.

This could be thought of as being up in the range of OT 30 or so, and note that self analysis (ha!) is still a key technique here.

This set of 78 lectures has never been available from the CofS in modern times. The org has never published transcripts. A handful of the tapes were available on reels in the 1970s. Many more are floating around in the freezone from older tape collections. FZBA has been dutifully transcribing these from audio and posting them bit by bit. I don’t know if a complete set exists in the field. I know for sure that Gold has a complete set of masters for these and we can hope that they will come out on clearsound soon (the fact that they did do the 2nd ACC recently tells me that they are willing to release this stuff — they are just slow).

I haven’t even heard the complete set. There are extensive notes on all the tapes (most notably Alpha Hart’s taken when the lectures were given) floating around in the field that one can use to fill in the cracks. I’m hoping that Gold gets busy.

So there you have it, a suggested OTBC to bring somebody up to maximum ability on these 50s materials. And don’t let me discourage you from studying anything you can get your hands on or from beginning at R&D 1 and reading everything. Those are valuable actions too. The above is simply meant to maximize skill in application and provide a shorter route to broad understanding of the subject.

Best,

The Pilot

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Human Entities and Beings

Edward Dawson, USA

I HOPE THIS overview of the parts of the average garden variety human isn't too complex or confusing. Originally, Ant asked me for an article on the Genetic Entity, but how could I discuss the G.E. without touching on the other parts of the composite?

Human beings *are* composites. That is to say that the normal human encountered on the street is more than one beingness. In fact that human is a number of beings sharing that space, and not always harmoniously.

The primary division of this composite is thetan^{*1} plus body. The body has its own beingness, in Scientology usually called the Genetic Entity. The Genetic Entity (hereafter written as "G.E.") is itself a composite. To a far lesser extent, so is the thetan a composite. More on that a bit later.

The G.E. Composite

Every cell in a living body has its own life. These individual cells do not usually act as individuals; instead they cluster together to form a group mind, also known as a Morphic* Field (see the work of Rupert Sheldrake at sheldrake.org). This group mind is the G.E.

Each organ of the human body has its own sub-mind and can be addressed individually in processing. Techniques for doing that were written down in English by "Yogi Ramacharaka" (pen name of William Walker Atkinson) in a book titled *Psychic Healing*. I have read all the published books of L.Ron Hubbard, and most of the books of Atkinson, and I have concluded that Hubbard read Atkinson and designed some Scientology processes based on ideas he learned from Atkinson. Specifically Atkinson speaks of getting into comm* with, and commanding the entity of a body part. Hubbard's hello/okay

process is superior for getting into comm than anything Atkinson advises, and once the body part is in comm with the thetan it can be commanded tone 40* to do its job. NOTs* is an improved application of Atkinson's approach, using the entity command found in the Bible (Mark 5:9).

In addition to the entities* in each organ, there are a number of entities which form at joints of the body. These are mentioned in Scientology as Epicenter Beings. They are for the most part entities, not thetans, and can safely be removed from the body.

There are also a series of Genetic sub-entities based around the parts of the human brain. Current scientific theory claims that the brain is not one brain; instead it is a series of brains that evolved at different times in the past. This theory is called the "Triune Brain" theory (developed by Paul MacLean) because there appears to be three main brains in the human skull. These are:

The R-Complex or Reptilian Brain

This is the brain that is the highest development in reptiles. It "thinks" in sensation instead of thoughts. It feels the sensation in any memory picture. The R-Complex entity in Scientology is known as the Somatic Mind. It seeks pleasurable survival sensation and tries to avoid pain. Part of the definition of clear is "no longer subject to the force from pictures" so this means that this entity is no longer having any reactive command over the organism or the thetan. The R-Complex entity is subdivided into two entities. One of them experiences itself as living at the Solar Plexus, the other slightly lower in the abdomen. This entity is best cleared by Dianetic auditing of engrams on the genetic line. This

1 * refers to definitions at the end of the article.

includes prenatal incidents and also incidents which occurred to the body's ancestors.

The Lymbic System or Mammalian Brain

This is the brain which is most highly developed in most mammals. It "thinks" in emotions instead of thoughts. This is the brain in the body which operates on the narrow band of the tone scale between Enthusiasm 4.0 and Apathy 0.05. The Lymbic entity has another name, well known in traditional human lore: the Heart. Therefore it is sometimes called the Heart Center. This is the central entity in the human organism because it mediates between thought and sensation. The Lymbic entity tends to accumulate a series of ridges in the region of the physical heart, surrounding it with a hard shell. The Lymbic entity is best cleared by dianetic auditing of secondaries (losses), and also by ARCx assessment*, on both genetic line and thetan line.

The Neo-Cortex or Primate Brain

This is the brain which is most highly developed in monkeys, apes, humans, dolphins and whales. It thinks in thoughts. In humans it also thinks in aesthetics to varying degrees. The thetan prefers to control the body from the Neo-Cortex because of the three brains the Neo-Cortex's thought is most similar to the postulation of a thetan. This entity experiences itself as living in the head, which the thetan often copies. The entity of the aesthetic ability in the Neo-Cortex, when developed, experiences itself as living 4 or 5 inches above the top of the head. The Neo-Cortex entity is best cleared using Grades 0-4. The aesthetic sub-entity responds very well to spaciation exercises, because its aesthetic thought is very close to the wavelength of the thetan.

I do not at this time understand why it is that structures within the human brain generate entities at other locations in the body, but they do, so I just have to work with it. For example the Heart entity is especially useful when using the PEAT processing authored by Zivorad Slavinsky; his excellent PEAT processes would

not function without addressing the Heart as address to negative emotion¹.

Auditing of all three brain systems and the fusion of their entities is the primary focus of the Institute for the Study of Peak States at peakstates.com, where they use a modified form of Dianetics targeting prenatal incidents.

All minds have their own beingness. A thetan usually has in its space various sorts of puppet master minds. The thetan makes two mistakes when dealing with these minds. The first error is to withdraw consciousness from a mind and cease to spatially pervade it. The second is to identify itself with a mind that is talking to the thetan from outside of its conscious control. Pure spirit has very few characteristics. "Postulate and perceive" are about all the pure spirit does really inside the core of a thetan. Anything added to that is not the thetan, but is instead some sort of additional being.

When these minds acquire independence of opinion from the thetan, and they interfere with the thetan, they can be viewed as debilitating or "vampiric" entities. Read Edmund Meadows on the subject (<http://www.zenvik.dircon.co.uk/>).

The analytical mind (the Neo-Cortex entity) can become a vampiric entity, such as telling the thetan what to do. When the analytical mind dominates the thetan (the occult term for such domination is "obsession"), the person is an intellectual whose top serfacs* usually involve making others wrong for their stupidity.

When the Heart Entity (Lymbic System entity) dominates the thetan, the person lives a life devoted to love and hate, desire and loathing. This is what Geoffrey Filbert described in his *Excalibur Revisited* as a "heartbreak Hotel" person. This person's top serfacs* are usually worded around affinity and/or lack thereof.

When the Somatic Mind (R-Complex entity) dominates the thetan, the person lives a life devoted to survival, and yes the serfacs usually involve the basic urge to survive.

1 the reference for PEAT is <http://www.spiritual-technology.com>

Shadows

All of the above are more or less positive entities. There are also negative or "Shadow" entities. Shadow entities are of various types, but all are generated by Morphic Fields.

The Morphic Field of the body generates shadows that form from disuse and inattention. There is a weak entity at the feet. Another lives at the left shoulder of right-handed people (and right shoulder of left-handed people) fusing there with the shoulder's Epicenter Being and affecting the entire arm. The strongest is on the back of the head.

There is a whole track* incident called the Joiner. In this incident the thetan got a second Being added, facing backwards. This entity usually gravitates to the back of the head/back of the neck region, where it fuses with the Shadow entity there. I tell you this so that in session you may notice that there are often two beings at that location to remove. The Joiner incident Being should be treated with respect and brought uptone to cognition that he is a thetan, whereupon he will usually depart.

There is also a sort of entity known as a Black Static that is heavily vampiric and should not be addressed except by an expert. This entity pursues negative goals.

Past Morphic Field Incidents

The human body system (Body + energy fields + entities) often contains "Intrusions" by entities formed from whole track incidents remaining in the group minds of various dynamics. Any seriously traumatic incident on the whole track can become a thetan's incident merely by assumption of a body that belongs to a group that experienced the incident. Such entities cluster together, and they attach themselves to the body itself. Some of these are audited in the upper levels.

Other Intrusions

Penetration of the auras and body can occur when one person sends something into another. This can be of many types. For example a trained magician can send an entity as an Intrusion into an enemy as a form of psychic attack. A far more common sort of Intrusion is when one person shoves an entity into someone of the opposite sex to try to force sexual inter-

course; this happens far more often than most of you would believe. Such Intrusions can cause disease, emotional disorder and irrational behavior in the receiver. It is also spiritually degrading in the perpetrator.

The Thetan Composite

The thetan is also composed of several parts. The most obvious is a viewpoint in space from which to view the MEST universe. What most people do not realize is that a thetan has at least two viewpoints at different places. One viewpoint is in the MEST universe; the other viewpoint is in whatever remains of the thetan's personal universe (Home Universe), a "space" separate from the MEST universe. Most of the thetan lives in his Home universe, and from there views his viewpoint in MEST space, from which in turn it is viewing MEST. This is the exact mechanism of "aware of being aware". To be aware of being aware, a thetan must be aware at one location of his own awareness at a second location.

Each of these two viewpoints sits in its own space, each inside a field of energy that fills each space. The hidden viewpoint in the Home Universe* generates a space, and within that space an energy field around itself that has its "personal" vibration, its theta identity, so to speak. This universe is not a co-creation! The thetan will object strenuously to any other Being attempting to link into this Home Universe, and will close it off from anyone who tries. I guess we learned the hard way during the fall of the Home Universe era, to keep our private space private.

A thetan has the ability to create, and operate from, any number of extra viewpoints, in MEST space or in other spaces or other universes. Any OT auditor who fails to deal with this fact is endangering his PCs, in my opinion.

The 2nd viewpoint in MEST space generates an energy field called the "Theta Body" or "Spirit Body". I discussed this field in my previous article [IVy 76, page 13]. This spirit body is filled with whole track junk the thetan has collected over the millennia. Auditing of this field is mentioned in the book 8-80 [L. Ron Hubbard, Scientology 8-80].

A thetan holds within the field of the Theta Body what are called "actual GPM" goals. Each

of these actual GPMs is an entity that needs to be viewed by spotting technique. These are the identities called Terminals* (TERMS) and Opposition Terminals* (OPPTERMS) in Scientology actual GPM lineplots.

***Definitions:**

ARCx assessment — A Scientology method of the assessment of a list of words most likely to be the cause of an ARC Break or “upset”, to find the item most highly charged (by meter read usually) resulting in the upset’s resolution.

Black Static — A nightmarish entity mentioned in various upper level materials, which I will not describe here.

Comm — communication

Entity — A spiritual beingness that is aware without awareness of being aware.

Genetic Entity — The entity of any whole living body.

GPM — Goals Problems Mass

Home Universe — A thetan’s personal universe, not shared with any other Being.

Intrusions — A shamanic term for outside entities which have penetrated the human auras and meat body, and interfere with both the body’s life and the thetan’s perceptions.

Lineplot — A series of GPM identities that the thetan does and opposes over many lifetimes.

Morphic Field — The energy field that acts as a group mind for any sort of group. This group can be as small as the life of two cells stuck together in a pond, to entire dynamics. For example the 4th dynamic of the human race has a morphic field. So also does the 6th dynamic of Matter, Energy, Space and Time.

NOTS — Upper level Scientology process

Opposition Terminal (OPPTERM) — An identity that the thetan is refusing to be and is opposing instead.

Serfac — service facsimile a computation each person has made this life to aid their survival, and make others wrong.

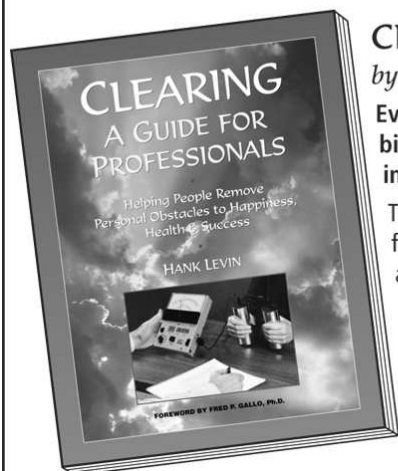
Tone 40 — delivering a command with absolute intention

Terminal (TERM) — An identity that the thetan is being.

Theta Body, aka Spirit Body — A large energy field that the thetan is creating inside MEST space.

Thetan — A spiritual beingness that is aware of being aware. ☒

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RegularColumns

A World of IVy

by A Pelican, Antarctica

*Another of the flock of Pelicans has sent us
this poem by Robyn Dear.*

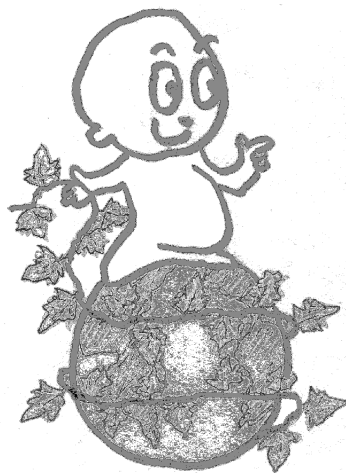
TheHumbleHug

A HUG SAYS more than a thousand
words can ever say
It will communicate the message that
you want to convey.

A hug can calm and soothe, relieving
undue stress
It only take a moment to deliver and
express.

A hug can heal a rift and restore
harmonic connection (ARC Break)
It meets the human need for recogni-
tion and affection.

A hug can spread enthusiasm as fast
as wild horses
Football teams use it to bolster up their
forces.



A hug is universal, ingenuous and
sublime
Even our Olympic heroes find it worthy
of their time.

A hug is much more than a systematic
greeting
As a versatile remedy it really takes
come beating .

A hug contains some magic, at least
that's what I've learned
Because when you give a hug away it is
instantly returned. ✕

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

RegularColumn

*ScientologyReformationSeries26*¹

IVy Tower

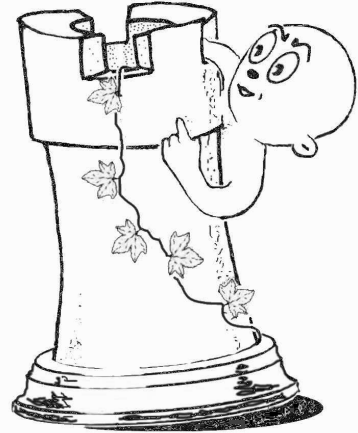
by Rolf K, USA

MyScientologyStory:1

An early Sea Org encounter

ONE OF THE REASONS that whole track incidents stay hidden and can be so hard to deal with, is the often fantastic and unbelievable nature of them. Indeed, as an auditor running whole track incidents on PCs with Dianetics, you time and again have to realize that “reality”, as seen in whole track incidents, is so much more bizarre than anything a writer or story teller can come up with. Isaac Asimov, Stephen King, The Brothers Grimm, Tolkien, George Lucas, J. K. Rowling, etc. move aside. Your stories are so dull compared to the whole track. You occasionally get the “politically correct” version of some of the things that went on way back then but it is still a pale and sanitized version.

The fantastic and unbelievable nature of incidents is also what makes military veterans into tortured souls with nowhere to turn to get help. If you take a group such as Vietnam veterans, that over so many years has been thoroughly researched, you will find what eventually helped some of them was that they were allowed to run all the terrible incidents where they betrayed every civilian and human value society runs on; they did what “a man has to do” in battle or they chickened out and did what no soldier should ever do. Having run that as an incident, you now go earlier similar to even more horrifying and unbelievable incidents on



the whole track. This is stuff almost impossible to “process” analytically. We are not talking casual dinner conversation here. This is the stuff insanity is made of; and indeed, any veteran just telling this stuff to his average psychiatrist will carefully be labeled as “schizophrenic”, “paranoid”, “Post Traumatic Stress Disorder Victim”, or some other convenient label from the psychiatrist’s official diagnostic handbook, *DSM IV (Diagnostic and Statistical Manual, 4th Edition)*. This handbook, by the way, may offer comfort to the average psychiatrist, who now can label his patient and prescribe a drug to “cure” the patient from the “chemical imbalance in the brain and nervous system”. It offers less relief to the patient, who still has these terrible flashbacks from time to time or these inexplicable ideas and impulses, that actually made sense when conceived during one of these incidents that no one “in his right mind” would believe could ever have taken place.

In other words, be it Vietnam veterans, or just travelers of the whole track, the individuals get hung in incidents they have to convince themselves and others “didn’t happen”. They have to suppress them, deny them, Not-Is them, etc., down the list of Prep-check buttons. (Prep-

¹ Although the beginning of this story was before the Scientology Reformation, the beginning gives a picture of what things were like to give rise to a Reformation.

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check: repetitive auditing process designed to bring to light all aspects of a subject formerly suppressed into obscurity in the PCs mind); and any average psychiatrist sees it as his mission in life to assist this denial using psychotropic drugs.

Am I a victim?

I am going to tell my own “whole story”, my own experiences as a Scientologist, from cover to cover. Over the years I have had to suppress, deny, etc. large parts of it as “entheta” and “indicators of missed withholds”, “bad public relations”, and the like; or give a “politically correct” or sanitized account of events. Well, the time has come. What has remained has stood the test of time. Let me start: was I a victim or not? Of course, as soon as you mention the word “victim” a lesson kicks in. “There are no victims in the realm of thetans, of spiritual beings.” A person may carefully arrange it so he later can claim he was the victim of someone else or of the circumstances; but there was always a moment where he could have excused himself and pulled out or simply refused to play the game offered. But part of the teachings of Scientology is that thetans love games. We just can’t resist a good challenge and the prospect of a good game win or lose. To me Scientology was just such a game. It was flatly irresistible and still has me somewhat hooked to this day. I also recognize key moments where I know my appetite for games and adventure got the better of me, while my analytical self stepped back and shook its wise head in disgust and said: “Rolf, don’t do that; if you do it you are on your own. I clearly have to tell you it’s without my approval.” Well, I completely shook off that advice, that voice of reason — and any similar advice I got from friends and family. The adventurer in me got the better of me. My appetite for finding answers to age old questions got the upper hand.

I have recalled countless lifetimes where exactly this quest had motivated all I did and eventually pulled me over the cliff. One such more recent lifetime I recall vividly, was as an Alchemist. This was a “science” of the Middle Ages



Recent photo of Rolf K.

and into the Renaissance, the grandfather of chemistry. The endeavor of Alchemy was to transform things, especially inexpensive matter into gold. Not only for financial gain, but primarily as a spiritual exercise or to cure the body and spirit from impurities. This was similar to making an aberrated human being into an Operating Thetan, you could say. I was a well-off cloth merchant in the Netherlands. I had no material worry in the world. This was around the 1560s. I didn’t need the gold or wealth I pursued; but I needed the game and it cost me everything. It cost me my family, my friends, my business and my sanity as well, in the end. I was an old man, an old Merlin if you will, sitting in a little laboratory in the attic, poring over my books full of obscure formulae and conducting obscure experiments in my search for The Essence of Life, and gold. I couldn’t go outside the house without people pointing their fingers at me, pitying me, laughing at me, or talking about me to each other in whispering voices. Finally death came to me as a great relief.

I was well aware of this and similar incidents early on as a Scientologist and vowed it would never happen again: yet, something similar did

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happen to me. But perhaps it is not too late. At least I'm not sitting in a lonely attic; there are no magic cobwebs where I live and work. I have friends, I am not completely broke. Yet, I have this eerie feeling I should do something drastic in terms of changing course before it's too late. Here is what happened.

The beginning

So here is my real story as a Scientologist. I started in Copenhagen, Denmark, in a Franchise (same as a Mission today) in the Copenhagen suburb of Hellerup, my hometown. It was my mother (of all people) who introduced me to the Center; something, I am sure, she has regretted many times since. The leader was Baron Gyldenkrone, a genuine Danish nobleman. Ron mentioned him in "Ron's Journal '67" as one of the recent celebrities to have joined the ranks of Scientologists. At the time (1967) I was a student of Sociology at Copenhagen University. I had a flurry of brief encounters with academic subjects, trying to find something worthwhile to do with my life. Baron Eric Gyldenkrone's presentation of communication, ARC, etc. rang a big bell with me. I was a very poor communicator at the time and the Communication Course. was where I started. At the Center were many interesting people, including Ole Gerstrom, later member of the Danish Parliament and an IVy supporter; Bodil Mathiesen, now Class XII Bodil Tucker; and Hanne, now Hanne Nelson, for years the Keeper of Tech at FSO in Clearwater. I went onto the Student Hat and enjoyed this as well. During that period, Eric Gyldenkrone went to the flagship *Apollo* to do his OT level 2, the highest available case level at the time. He went down to Valencia, Spain from where the ship operated and did his solo level. Ron was aboard and was quite socially accessible to his early OT level students.

When the Baron came home he was glowing in his description of the ship and the life and activity on board. He had also made a bargain with Ron. He had a promise that he could send three or four students down there to get a taste of the flagship *Apollo* (actually it was called *Royal Scotman* at the time, its original name, except the second "s" in Scotsman had been deleted due

to the legal need for a new name). I was 'chosen', with two other students, Erik Sandemann and Peter Groth, as the 'lucky' ones and we took off in February of 1968 to experience the early beginnings of the Sea Organization. I said a tender goodbye to my girlfriend, also an eager student of Scientology. She was on the staff at the Center and later a Mission holder. At that time I didn't know how this trip would throw a big curve into our relationship, but it certainly did, as you'll find later.

Off to the Flagship

Eric Sandeman was a civil engineer, employed by the City of Copenhagen. He was also an experienced traveler and the one we relied on to be our competent guide and take care of the practical arrangements. Peter Groth had just finished high school and wanted to become a mechanical engineer. He was the youngest of us and his parents had trusted him in Erik's care, mainly. We came down there, full of hopes and expectations and weren't disappointed at first. We arrived in Valencia's International Airport one early afternoon. From there we took a taxi to Valencia's huge harbor. After some asking around it became clear that *Apollo* was nowhere to be found, but the port authority told us that the ship *Athena* was still there. So we went to the good ship *Athena* (at the time called *Avon River*) and were greeted by a uniformed Sea Organization guard at the gangway. *Avon River*, or *Athena* as I will call it in this account, was an 150 feet long Aberdeen trawler, refitted to serve as a Sea Org ship and registered as a yacht under Liberia's flag; designated home port, Freetown. We were seated in the mess (dining room) by the uniformed Sea Org guard, had a cup of coffee each and told to wait until we could meet the Commodore, L. Ron Hubbard himself. Ron was at the time quite busy with OT research, perhaps the OT 3 Level, 'The Wall of Fire', made public in Autumn 1968 in 'Ron's Journal 67'. We knew little about OT Levels and nothing about the 'Wall of Fire' then.

We had waited quite a while and my two Danish friends had become busy doing something else. It had become dark when the guard came in and told me that Ron wanted to meet

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his new crew members. I was the only one around and the guard took me out on the deck. It was quite dark now. The stars were out in numbers. On the dock a freezing uniformed Spanish gendarme from customs was sitting near a fire he was keeping alive in an old metal barrel. This fire was supposed to keep him warm against the evening chill. Such a guard was posted at each foreign ship at night to ensure no illegal smuggling or other illegal traffic went on. Then I saw Ron, standing near the bow of the small trawler. He was standing tall, a big man in his commodore's uniform. But he appeared much bigger, as if he could easily touch the stars without stretching. Looking back, I think he had just come out of an OT 3 research session; he looked aloof and beaming at the same time. I went up to him, shook hands and said, "my regards from Baron Gyldenkrone". Ron said "thank you" and we exchanged a few polite remarks; and that was the extent of it. I was very impressed with his beingness that I could perceive quite clearly. Later, I saw this as my image of gains attainable from OT 3 and as a goal to pursue.

It soon became clear there were many changes since Baron Gyldenkrone was there. The big ship, Apollo, was in another port. The Advanced Organization had temporarily moved ashore and was in the City of Alicante. *Athena*, the ship we were aboard, was at the moment the Flagship as the Commodore was commanding from there. Ron had recently completed his "Mission into Time" on board *Athena*. This was an adventure and journey, based on Ron's whole track recall. A book was published about it. The mission was to recognize landmarks and locations Ron knew from a past life and ultimately to recover a buried treasure in Tunisia. Metal detectors were used, according to Ensign Bo Waters' private account of the events he was part of. Bo also told me that Ron knew about the treasure because he had buried it there as a pirate long ago. The treasure hunt had to be aborted, however; so many locals lived in the area that foreigners could not roam around freely. The pirate treasure story is not in the book.

It was determined that the three of us should go to the Apollo. It was in a port about 30 km

North of there. We were picked up by Mary Sue Hubbard herself. She drove a little car (Morris Minor) and it could barely hold the four of us. She was a bubbly person with long, curly, auburn hair. She wore a navy uniform on her very skinny body. I never saw her wear make-up. Always rather pale, her eyes were always full of life, and sometimes steely determination. We had a very pleasant trip with light conversation, though not too many answers about what was on our minds but we had great expectations. When we arrived at the port where *Apollo* was docked, it was quite late. The ship seemed huge. It had been in service as a ferry between Scotland and Ireland, and also used to transport a lot of cattle across the Irish Sea. There was still a huge gate in the side of the ship, called the cattle door, and it wasn't difficult in those early days to find droppings around, and here and there the smell of cattle still hung. We were assigned bunk beds in a dormitory. It reminded me of my year in the Danish Air Force, grey felt blankets and all.

Next morning was beautiful. We were still docked in the harbor and it soon became clear the ship was being heavily reorganized after a period of disarray. Mary Sue was the ship's captain, newly assigned to clean up the mess. Her closest assistants in running the ship were Captain Bill Robertson, who was the navigator on board. I remember Wally Burgess, an Australian who later became my commanding officer — he was the former captain, just demoted due to the mess. Blake Huffam was an Australian officer I also met later. Kathy Graham was a very motherly Qual Sec you couldn't help but love. Julia Galphin, a tall black-haired girl, was the Supercargo (the equivalent to HES [HCO Executive Secretary] on land). She later became a real estate broker in Tampa. George Galphin, her husband, was one of my first friends there. Second mate was Phoebe Maurier. I remember the first mate, James Burne, married to Gwen, was also aboard. He was South African, intense and serious; he later became a NOTS auditor in LA and then crew welfare officer at the Complex in LA. Jack Parkhouse was Purser. John O'Keefe was chief officer. He was a stout and heavy set Canadian

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with a big beard and a very even temper. I met him many years later as a Solo-Nots Pre-OT. He was running a tutoring service in LA using study tech, as far as I remember. Dusty Rhodes, (later Qual Sec at AOSH, Eu) in Copenhagen was ‘the Captain’s Coxswain’. My direct boss aboard was Bosun Craig Lipshultz, a South African who was there with his wife, Pat. They later joined FSO Staff in Clearwater around 1990 after many years in the ‘wog¹ world’. Baron Barrez was Third Mate and Master at Arms (ethics officer) on board. He played the part to perfection; was intense and scary as your worst nightmare of a marines sergeant. I see many other faces passing by: Fran Deutsch was a beautiful auditor and my first Security Checker, Stan was my second one. A Joburg Security Check was my first auditing ever, by the way; a rather unsettling introduction to the subject. “No, I hadn’t trafficked in illicit diamonds” or the like; but “Yes, I did have a record”. As a matter of fact, I had a whole collection of music records at home. I didn’t know she meant “a criminal background”. A few persons I recall but haven’t mentioned yet will be part of the story soon.

The Liability Cruise

What we three Danish travelers had landed in was no ordinary time in the early days of the Sea Org. It was intense sea training and a time for atonement, amends and the like. It was a merciless boot camp². It was the beginning to what among old-timers is now known as the Liability Cruise. It has a footnote here and there in Flag Orders (Sea Org Directives). Just having done my military service and being athletic and in excellent health that didn’t really bother me. But there certainly was an element of surprise. I have a solid boyhood background of boats and yachts. That was my great interest growing up; and it would prove extremely useful — I knew my way around ships and how to make myself useful in a mari-

time setting. Usually, after a long day of cleaning, chipping rust, and painting the ship, we would drill in ship handling. Then it was time for seamanship study. First, I had to do my Staff Status One (elementary administrative training for new people). I found that quite difficult due to language problems, etc. Somehow I got it done and onto sea training which was much more familiar territory.

It did seem that each day brought many more questions than answers. To get straight answers wasn’t easy either. It was a big point among the crew not to give ‘verbal tech’. In other words, many insisted, we had to find the answers in ‘written materials’ — but none existed. Finally we cornered a big guy, Neville Chamberlain, who started to talk; but he gave us a political speech when it came right down to it. His main points were, that we were the last free spirits on Earth and the Sea Org could be found everywhere, where free spirits fought to remain free. We did finally find out what was going on. Wally Burgess had, while in command, been told by port authorities to move the ship to another dock. Although he in my opinion was a competent seaman, he didn’t have the crew ‘shipshape’ — trained to safely carry out his orders. The ship didn’t move. Nothing happened and the port authority got really upset with the ship. At the same time rumors flew ashore, that the Sea Org operation was a CIA front and the ship was full of spies. They saw all these civilian looking Englishmen and Americans running around on the decks. Some wearing a dirty rag around their arm, some of them with hand cuffs. As most know, these were disciplinary measures showing that the person had fallen out of favor and had to work hard to be accepted again by the group. The rag signaled an Ethics Condition of Liability (high risk); the hand cuffs an Ethics Condition of Doubt. Seen from the shore it was a strange sight. There was always a crowd of onlookers on

1 wog (originally ‘worthy oriental gentleman’) was a somewhat negative term for any one not within the supposedly exalted realms of Scientology. *Editors note.*

2 U.S. a camp at which Navy, Marine Corps or Coast Guard troops are trained. *World Book Dictionary.*

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the dock. We had strict instructions: we were forbidden to tell anyone ashore what was going on. A strange and destructive policy, in my opinion. Maybe I say this because I broke it (or so the theory goes). I was finally allowed to go ashore, after working like a happy dog for a week, in order to go to the post office. The postal clerk was a part-time journalist for the local paper as well. He cornered me and had me spill the beans. We weren't CIA, but a training ship for people voluntarily there. "Rich Americans", I explained. He didn't quite believe me but took the story anyway.

Going to sea

After about a week of drilling and hard training in port, it was time to go to sea. We took off, Mary Sue on the bridge, surrounded by an entourage of nervous Sea Org officers. We did pretty well and it was a lot of fun. We sailed up and down the Spanish Mediterranean coast and usually anchored at night. Despite the build-up of mysteries I enjoyed myself tremendously in the new and challenging environment. I rehabilitated some wins I had in the Danish military. The tough military training program in snow and ice and the tough living conditions in unheated barracks had finally sent me exterior in a blissful way and made me the star sharpshooter of the unit. I just couldn't miss the bulls eye on the shooting range as I was well above my physical head and in total visual control. I experienced a similar phenomenon on board the Apollo. From a lazy irresponsible life as a student at home to a responsible "able bodied seaman" with duties on the deck as well as on the bridge of the ship. People relied on me because of my experience as a sailor. It became a fulfillment of an old boyhood dream — suddenly having to stand up as a hero and save a ship full of 'lost souls'. Another dream — spending all day at sea and studying the land and interesting subjects at night. Yeah, I was getting hooked.

There were changes in the crew. People got off the ship and others got either transferred

onboard or they joined as we three Danes did. One of the transfers was someone well-known to IVy readers and those in the Freezone: Otto Roos. He was a young and handsome Dutchman at the time, and I believe a Class VII auditor. This was about 6-8 months before Class VIII came out. At the time he couldn't have been fully in the Commodore's favor, because he was assigned to the decks. As a matter of fact he was my boss for a while as the bosun¹. He seemed willingly to accept his lowly chores and he was a great boss to work for. With spot-on remarks and quick explanations he cleared up a lot of small mysteries that puzzled me. We all settled into our daily routines of maintenance of the ship, readiness for sea drills, study; and occasionally the real thing: a day cruise and anchoring at night or seeking port. In the breaks I met my Danish friends and we had lively discussions about the unrealistic ideal image the leadership tried to spread about the Sea Org. We weren't impressed, to say the least; nor were we impressed by the skills crew members displayed, nor the OT abilities they exercised.

My two friends, Erik and Peter, were both very critical of the whole thing. Their expectations had been thoroughly disappointed. The outcome was that they left before me and, except for a short contact after we came back to Copenhagen, I have not seen them since, and they never did anything in Scientology after that. I, on the other hand, had my first instance of the choices I mentioned at the beginning of this article. The choice was, "do I want to play this game?" The answer was a clear "Yes" at the time. I had experienced a whole new potential of ability in myself and wanted more of the same. I felt that I had grown a couple of feet as a Being and there was yet unlimited growth to be had. Also, the whole setup of travel, study, conquest, and new friends with similar interests and goals really rang a bell with me. I was, however, not prepared to stay and just leave parents and friends in the dark. Baron Gyldenkrone had "sold" the idea to us on the basis that we could

1 (Boatswain) ship's officer in charge of equipment and the crew. *Concise Oxford Dictionary*.

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stay for a month or two, as a sort of summer camp. Now it became increasingly clear that the idea was that we should sign a 'Billion Year Sea Org Contract' and leave the 'wog world' behind. Crew members kept asking, "have you signed the contract yet?" It was disturbing because of this reality gap. At the time even the word 'Scientologist' rubbed me the wrong way. I wasn't the '-ist' of anybody else's ideas or '-isms', but a free spirit investigating ideas, philosophies and life in general.

Ron and his family

I inevitably had numerous encounters with the Hubbard family on board. Since I believe this will have more interest than many of the other things that happened on board, let me get to it. The three younger children, Arthur, Suzette, and Quentin lived on board and received home schooling from their 'nanny' or teacher. Arthur and Suzette were old enough to be allowed to run around the ship on their own, once school was over. They seemed to have a great time playing games and you could easily chat with them. I remember having conversations with Suzette and Arthur. Arthur was proud and blushful about being Ron's son. Suzette was more haughty about being the daughter of The Commodore. They seemed very well behaved and extraverted, played "hide and seek" in the lifeboats, etc., took part in many of the drills or went down into the engine room and got a 5 minutes course in diesel engines. I believe the chief engineer was named Gerry McDonald, an energetic and uptone American who had quite a challenge on his hands. By training he was an electrician, as I remember.

Diana was about 17 and was not on board on a daily basis, but worked with her father. She was on board occasionally and looked great, a smashing red-haired beauty in her navy outfit. I remember she on one occasion tried to recruit me to sign the billion years contract. "You are here now. This is what you have been waiting for" were her main arguments; and seem bland, but said by such a spiritual and beautiful young woman they hit home. I was tempted.

We didn't see Ron on a daily basis either; he was still on the *Athena*, the temporary Flagship.

But on one occasion the two ships joined up. I remember being assigned to the crew of a life boat we rowed over to the *Athena*. Our seamanship was terrible. There was little coordination and agreement on how to row a boat. Two guys were fighting over who was in command. One had once been the helper to a rowing team, the other had similar doubtful credentials. Ron was the annoyed witness to this incident and tried to bring order to the situation from a distance by yelling helpful instructions. You could see him become exasperated and upset about the situation. "Do as starboard oarsman No 2. Starboard side, row backwards to get the boat turned!" Hey, I was starboard oarsman No 2 so apparently I was doing something right. We finally made it up alongside *Athena* and the officers from our boat climbed aboard and had a reunion with Ron and the *Athena* crew.

Ron's lecture

As I remember, it was the next day that the Commodore came aboard to lecture the whole crew. It got set up in advance with chairs for the crew, a table with state-of-the-art recording equipment and a glass of water for the Commodore. We were all seated and waiting when first his adjutant, Robin, arrived and then the Commodore himself with a little entourage. We all rose to greet him in military fashion. Ron started his lecture and it was no patty cake session. He blasted us for the incompetence the crew had shown and the dangers we had put the whole operation in by ignoring the port authority's orders. What I best remember is, he would blast us Tone 40 (intention without reservation) and then he would pause and chuckle for himself. He kept this up for a while until it had sunk in in every one of us that we had to sharpen up. His lecture went on for about 45 minutes and then he took off with his entourage and everybody realized it was time to get busy. The entire ship and crew had been in an Ethics Condition of Liability for the duration I had been there. That is why it is referred to as the Liability Cruise in Sea Org history. The Commodore's visit marked a final turn-around in performance and competence of the crew and a few days later the ship was upgraded to the

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Ethics Condition of Non-Existence by Ron a new start with the old sins forgiven, if you will.

Leaving the ship

I had been there for about three months and had almost lost track of time. After all, it was like a different world; in a sense I experienced it as living in a parallel universe. It was so close to the physical universe, yet seemed to run on a different time and calendar and having some other values that made the world out there look small and antiquated; as if it all were toys I was looking at. Toys I could pack away for the day, move around as I pleased or throw over in childish boredom. It was a funny and intoxicating feeling. What made the world of the ship so different from 'reality' out there was *purpose*, the strongest force I know of. Common purpose makes a group; a strong and noble purpose makes a unique group. Despite all the shortcomings of the people there in practical abilities and skills; despite the conflicts and upsets, security checks and all; despite the dirty and very uncomfortable living conditions, the place possessed a magic touch or quality. Here was something new and age-old at the same time. A spiritual quest to rise above the average humdrum worries about mundane matters and have an impact way beyond the single individual. Maybe it was Utopian; maybe it was just a dream in action; but those were exciting times and the horizon in the early days seemed unlimited. A better life for all Mankind seemed just a matter of going ahead in action and reaching out for it. This was 1968, the period of Flower Power and Hippies! The Sea Org seemed to be the Action Department of the collective Hippie Dreams.

Ron's basic idea with the Sea Org was to create a command post for Scientology off the beaten path. It was also to remain "Fabian", meaning unseen and capable of moving around and make a very tough target for "the enemy" to find or attack. Internally it was to create a close-knit group, or third dynamic, of people that had proven their skills and determination to survive under the tough conditions of a ship. As a crew member you either prove yourself, both as a competent person and as a team player or you get off at the next port. The overall high

purpose, according to Ron's Journal 67, was "to audit out 'the Fourth Dynamic Engram' and create a safe environment in which the OT levels could be delivered" to invited students and staff and at the same time build up a powerhouse head quarters for Scientology.

So I often dreamed, aboard the good ship Apollo, only to wake to the disturbing reality of very real problems and situations. One of the most life-threatening situations, for the whole operation as a matter of fact, had happened while the ship and crew were still in complete disgrace (Liability) with the Commodore. We had anchored up for the night a few nautical miles off a rocky coast north of Valencia. The next morning it was time to hoist anchor and get on our way. It was a beautiful breezy day, with a strong Westerly blowing towards the coast. The waves were beginning to grow in size and get white tops. Mary Sue, still the captain, was on the bridge with the chief officer, John O'Keefe; Wally Burgess, Bill Robertson and other trusted officers. I was there as an able bodied seaman with little responsibility but to carry out instructions physically. I had been at the helm, at the radar or as a look-out on several occasions and felt right at home as a sailor on the bridge. That day I was assigned as a look-out on the flying bridge, the vantage point from the roof of the bridge. You get there by climbing a dangerous ladder. You stay in communication with the bridge by blowing a whistle into a brass pipe and then talking into the same pipe. You receive answers by putting your ear to the end of the pipe.

The huge diesel engine was already running. A lookout in the stern (back of the ship) reported "Prop Wash"; the huge propellers had started to turn and produced this white foam. All seemed normal, except the wind kept picking up. The huge anchor was slowly pulled in and became visible over the now vicious white waves. It seemed we were under way. Suddenly the engines stopped. Looming panic. I could hear the bell from the old fashioned engine room telegraph ringing and ringing on the bridge, as the officers were desperately trying to give their orders to the engine room or get news of what was going on.

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Apollo, 1968; when it was still called Royal Scotman and was painted black.

I was standing up on the flying bridge and had to report if the coast came any closer or not. It came closer! Rapidly the ship started to drift sideways and roll heavily in the beginning surf. I felt oddly detached and careless about the dangerous situation. I recall thinking of my backpack, that held all I had brought along, and that it wasn't that much of a loss for me personally. My irresponsible attitude must have been picked up by Mary Sue and the officers below. She got understandably angry with me and said with steely determination "get that...Dane on the flying bridge replaced immediately!" I knew this wasn't good and expected to get hanged from the yard-arm in best pirate tradition at dawn. That didn't happen, however. Finally, a few minutes later, I heard the engine pick up and I could see the prop wash from the big propeller. The ship stopped rolling in the surf and was again under control so we could set our

course to sea and away from the dangerous coast.

The whole ordeal on the flying bridge led me to think that maybe it was time to leave. A few days later I was part of a shore party. We took a big life boat, this time with an outboard motor, to a nearby port. A few of the party, including me, had to stay behind to take care of the boat. Also, it took "papers" (such as a passport) to go into the city from the enclosed Freeport. I, however, went aboard a small German freight ship, a so-called coaster, and got invited to party with them. I asked the skipper if he needed an extra man and he was willing to hire me. The ship was headed for Hamburg in Northern Germany, so it would take me practically all the way home. But my fellow crew members from *Apollo* came around and pulled me off the German coaster so my escape plans were abruptly brought to an end. The crew kept a good eye on

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me without formally restraining me and took me back to *Apollo* where they handed me over to the Master at Arms, Mr. Baron Barez himself. He placed a symbolic set of hand cuffs on my one wrist and said I now was in a Condition of Doubt. That was my first encounter with the lower conditions. I did the lower conditions and they worked like dynamite. Soon I was back in the group and happily working my chores. This didn't, however, change the fact that I felt I had to go home as I was already long overdue and my travel money was running low. So I wrote a long petition to Mary Sue, stating that I had to leave according to the plan and the arrangements I had with friends and family. I got an extensive and mainly positive reply. But she also spelled out that the arrangement Ron and Baron Gyldenkrone had made was that he would send at least three recruits (willing to sign billion year contracts) and in exchange Ron would release Scott Leland, an American Class VII, from his contract so he could work in Gyldenkrone's Center as a senior auditor. It was a bit of a shock to me that we had been "horse traded" and, as well, that we didn't live up to what Gyldenkrone was promised in exchange. I showed the letter to Otto Roos, my boss, and he said to be sure not to lose it, because that is your ticket to get back here, if you want.

A few days later I was on my way. My two friends had long since gone. Since I was low on money I got a train ticket with heavy student discount from Valencia to Copenhagen. I have always loved international train rides. You meet so many people of different nationality; you see so many landscapes and cities close up and in a comfortable way. Besides being very entertaining and instructive my train ride went without incident and soon I was back in Copenhagen, with my girlfriend, my parents and siblings and telling my story to anyone who wanted to listen.

Rounding off

These are my early impressions and experiences of the Sea Org. At the time we arrived the operation was only about six months old. The crew was predominately long-time Scientolo-

gists, usually without any sea experience at all, and it did show. I later heard many old-timers tell tales from back then — usually idealized accounts of accomplishments, etc. To me it was always rather an embarrassment to tell my experiences as the image put about was, in my eyes, pure fantasy. I can let it be now. After all, they were exciting and extraordinary times, packed with experience and learning. I learned a lot about myself and about groups and made acquaintance with some interesting people. The Sea Org, say some, has become a monster out of control, of frozen bureaucracy and ritual, becoming a mockery of the utopia Ron meant it to be. I have no desire to weigh in on that discussion here.

In the times of the flower power 1960s the Sea Org seemed a natural creation. Here, action-minded people could live as free spirits on the earth. They could enhance their own spiritual freedom and work on freeing all Mankind from its bondage by the reactive mind. We could accomplish all this under the visionary leadership of Ron, the Commodore and Founder, himself.

The inspiration for this article series, "My Scientology Story", was a cognition I had recently in session. It became clear to me, that much of the charge I was trying to handle, including a recurring headache, wasn't really a matter of things that happened millions of years ago, nor a hidden addiction to drugs, casting spells, or the like. It wasn't the matter of hidden entities poisoning my space. It was simply my twisted story in Scientology itself; the story not even Scientologists and auditors wanted to hear or audit because it was "politically incorrect", "entheta", out PR, etc. So I thought I would write it all down and share it with you, the readers of IVy, for your entertainment. There are, I believe, many old-timers among you who remember some of it or have had similar experiences. My next article in this series will cover my time at Saint Hill Manor in the UK. That was an exciting trip too, with many twists and turns... Oddly enough, it started in Morocco... stay tuned for Episode Two of "My Scientology Story."

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RegularColumn

Outside the Box

by Flemming Funch, France

Creating a new civilization

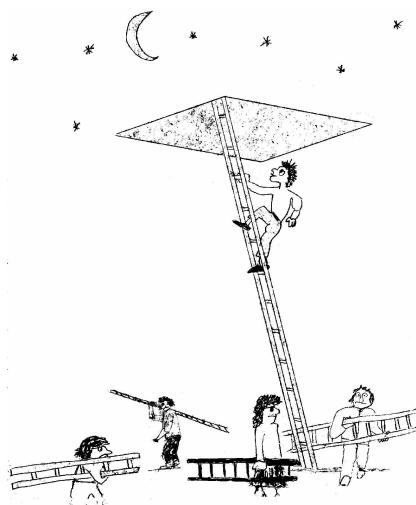
I HADN'T REALLY NOTICED Hubbard talking about a "new civilization" back when I was a Scientologist¹. Well, he did, and I guess it was a natural thing for Scientologists to aim for, i.e., that we're here to create an all new, more sane civilization. A clear planet, a thriving 4th dynamic. A new civilization. A big and noble game to aim for.

But I don't think I thought about the term before Captain Bill wrote a little pamphlet in 1983 on "The New Civilization Game". It was, essentially, a big org board and set of purposes for the 4th dynamic. How to run a planet. Chart out all the basic functions that need to exist, aim for making them free and sustainable, and manage the whole thing.

I found that very inspiring. A really big game. Here we have a planet: now we're in charge of making it work. So, what do we do... Made a lot of sense. I wanted to do something with that. I wasn't in charge of any planet, so the question was, how?

Different ideas

In 1995 I figured out an angle on it. But the world had moved on. Somewhat different ideas seemed to be necessary. For Hubbard I suppose a new civilization would be a vision — the result of applying technology on a wide scale. Now, Captain Bill presented it as an org board — a hierarchy, i.e. there would preferably be an executive director, some department heads, etc, all the way down. The top would coordinate the



activities of the bottom, like an org. Well, most companies are still run like that, as are all governments. But it is beginning to be a dated idea — that you actually can run the world from the top down. One major example of that was Communism. A few people at the top control a huge hierarchical bureaucracy, and at the bottom we have all the "equal" people, who need to follow the rules and do what they're told. It isn't really a free society of free people. And, well, Communism largely failed, so hierarchies were, perhaps, on their way out. Slowly.

New Civilization Network

Anyway, 1995 was the year I wanted to do something about a new civilization, so I started what I called "The New Civilization Network". It was a loose network of people who somehow were working on creating a new and better world. Dreamers, idealists, inventors, authors, systems thinkers, activists, leaders of various non-profit organizations, etc. It didn't really have anything to do with Scientology, and there weren't any Scientologists involved. My free zone friends didn't seem much interested. But lots of other people were.

¹ *Editor's note:* In the early 60s there was talk of a new civilisation, and when I started work at Saint Hill Manor in August 1964, I remember a cupboard in the basement where the mimeo (duplicating) typist and central files (me) was, there was an untidy sprawl of New Civilisation leaflets, as though the project had been abandoned.

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You see, suddenly the term “new civilization” popped up everywhere. Alvin Toffler published a book called *Creating a New Civilization*. Gorbachev wrote a book called *Developing a New Civilization*. I came across a non-profit organization called “New Civilization” that had existed for years. The term appeared wherever I looked. But what is it?

I didn’t really know myself. Obviously it evokes a vision of a 4th dynamic that works better, more smoothly, more ethically, than what we have. But how? All I could do was assemble a few of the ideas that popped up, to point to, to give a clue of what it might be.

To start with, Captain Bill’s New Civilization Game, because it presented the vision that one could organize a civilization, and that it could have purposes that ensured liberty and personal power, and a structure that — somehow — would stop anybody from arriving at points of power and control for self-serving reasons.

Bottom up

But the explicit hierarchy in a top-down org board kind of had to go. See, everybody else’s visions seemed to be about something quite different. Something that happened from the bottom up, rather than from the top down. We were more talking chaos theory than management techniques. Something about emergence, about self-organization, collective intelligence, systems thinking. Something that was likely to happen if you got the right ingredients together in the right way. Something that wasn’t directly controlled, but which somehow became something more than its component parts. Like an ecology. It needs diversity, and different life forms will unwittingly help each other, and the sum is bigger than the parts, but nobody’s in charge.

Buckminster Fuller had said a lot of things that were useful. Like about how the way to change the world would not be to tell people what to do differently, but to invent new ways of doing

things, or new things, new artifacts, that were so compelling that it would simply be natural and better to start using them, and by their very nature, they would inspire different behavior. He called that the “Design Science Revolution”.

There was the idea of Infinite Games. James Carse wrote an excellent book called *Finite and Infinite Games*. A finite game is a game that has fixed rules and a fixed goal, and you’re done with it when you’ve used the rules to arrive at the goal. An infinite game, on the other hand, is a game in which you consider yourself free to play with the rules, in order to keep the game expanding indefinitely. That roughly corresponds to the difference between being merely a games player or a games master who transcends or creates games. Whether you’re self-determined or pan-determined.

Team Nets

As to organization, there were ideas such as TeamNets. A TeamNet would be a network of teams, each team working on whatever they’ve chosen to work on, setting their own rules, but working together with other teams for something bigger. This is in contrast to the hierarchical organization of a boss higher up telling you what to do. In a TeamNet, each team tells the other teams what they’re working on.

Now, as I said, aside from pointing out some possible key principles, I didn’t really know what I was doing. And, despite the principles being sound, it was a little optimistic to expect a new civilization to emerge all by itself, simply by bringing together a bunch of people who were interested in building one, and who each, perhaps, had a piece of the puzzle. See, one probably needs some kind of organization to make that happen, and I didn’t have much. However, the network I created, which mostly was an online community, has survived to this day, and by now more than 10,000 members have signed up¹. Along the way there have been times when it looked as if there would be a big break-

1 Those with Internet access can go to <http://www.newciv.org> to get a look at the New Civilization Network.

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through — several times it seemed major funding would become available for some of its projects. But, alas, it didn't particularly happen. And, despite not really getting the formula right, along the way I did learn various things about what might be needed in creating a new civilization.

'True groups' don't emerge all by themselves. Usually there will be someone with a clear and strong vision, and a core group of people who hold to that initial vision, and work hard to carry it forward. And at some point the group might be found to have a life of its own, moving forward by its own power, but always there had to have been somebody who jump-started it.

You can't just put people together based on a certain common subject they're interested in and hope that they somehow turn into a group that works together. How well people work together depends on their individual traits and compatibilities, and, again, somebody needs to have that initial spark to get something done.

Idealists might be very inspiring, but if you put a lot of idealists together, physically or on the internet, they might just spend all the time squabbling about whose vision is the right one, and never get anything done.

Idealists, visionaries, doers

Some people are visionaries, some people are doers, but rarely both. To do tangible things you need people who take action and carry through, and are practical about solving problems along the way. A group of architects might make a mess of building a house.

If you want to change an old system into a new system, you might get the furthest by using the forces of the old system to transform itself, as opposed to merely opposing the old system and starting over. Aikido¹ — lead your opponent's force to your mutual benefit. So, to create a new civilization, you might have to first learn how to

do things successfully in the old civilization. How to raise funding, how to organize legal structures, how to promote, how to manage.

Luckily it isn't up to just me to create a new civilization. But it is up to us. We humans here. And there's a bit of a scarcity of technology. 1st, 2nd, 3rd dynamic technology, that's not too hard. You can succeed as an individual, you can succeed in relationships, and there are successful ways of running groups and organizations. But all of humanity!?! The thing is that one can't run a higher dynamic with the principles of a lower dynamic, but people try all the time. People will try to run a relationship (2D) by forcing through what they want (1D). People will try to run a group (3D) by trying to get everybody to agree (that's 2D technology). And government leaders who aspire to be emperors might aim for running the planet (4D,5D) like one big corporation (3D). Bad idea. One needs to find and learn the new rules and principles that apply on the higher dynamic. To create a new civilization on the planet we first need to understand what a civilization is, and how a planet works, and how we can make things better on that scale. And we're no less in a hurry than when Hubbard said so.

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Scientology literature. There is a lot of Meta-Scientology literature (meaning not written by Ron). A lot of it is available through links on IVy's Home Page: <http://www.ivymag.org> (remember to check Homer's Archives). IVy has a project lacking manpower. The project is an article series called "The Scientology literature series". Would you like to contribute an article to the series? The idea is to summarise different items (or a whole authors output) so that subscribers to IVy can choose what fits best their interests. For the latest literary item, hot off the press, see the advertisement on page 23.

1 Aikido: *n.* A Japanese method of fighting without weapons, using holds, throws and movements designed to make an opponent lose his balance. *World Book Dictionary*

The Point of Axiom 4 and Factor 4

by Philo Loyd, USA

Dear IVy Listers¹,

I hate it when I know I am right and then when I re-evaluate the data I find out I am wrong. Okay, so I can handle that. What is harder for me to confront is knowing I am right, yet willing to agree that others who disagree with me are right too. Yes, we sometimes develop a very fixed, rigid and solid belief system on certain subjects. From that perspective, isn't everybody right? Regardless, I feel it is my prerogative to fool around with the available information until it validates my position. After all isn't that what we thetans do to avoid the truth so that we can play games?

By now you are saying, get to the point, Philo. Well folks, it has taken me 40 years to understand what I'm about to explain, which I think is true. *Please be patient.*

Controversy

There seems to be some controversy on Factor #6 which is "the action of a dimension point is reaching and withdrawing". I thought someone on the list explained this very nicely, and I said so. But I decided to look even deeper to see if I had any lingering confusion on the Factors, and I came to a conclusion that surprised me.

But let us go back to the 51 Axioms. Yes, Hubbard did a reasonable job of explaining the facts of life. But Axiom #4, pops up. "Space is a viewpoint of dimension". This six-word sentence seems out of context, and is not really explained. Is there really a connection between space and dimension? If so, what is it? This is the first time that I know of, that Hubbard used the phrase '**viewpoint of dimension**'. Okay, I can accept one small confusing sentence, but in my humble opinion, Hubbard, probably hoping his audience would get it, made the mistake of adding a lot more stuff, including the Factors.

In trying to prove he was right, he added more material to the pile, more explanations, more complications, and down the slippery slope he went. He got mired in the sticky glue of his own words.

Prove right

The moral of the story is, don't try to prove you are right, because it is an unwritten rule that if you write or talk long enough you will undoubtedly contradict yourself. And this is what happened with the Factors. I hope no one notices that I am now contradicting my last posting to the IVy List, where I said, "all Scientology data fits nicely together and doesn't contradict itself." Well, heck, folks, this is a new moment of time.

Hubbard was doing alright with the first three Factors, but Factor #4, "the second action of beingness is to extend from the viewpoint, points to view, which are dimension points," was the start of the trouble, and after that it became confusing. Hubbard went back and forth from a thetan or viewpoint, to a dimension point, giving the viewpoint life, power, control and mobility, and then sharing these attributes with a dimension point. And yes, turning the pages back to Factor # 6 again, Hubbard did say, "the action of a dimension point is reaching and withdrawing". Thus giving a dimension point full power, equal to a viewpoint. Did he mean it? If he did, that makes some on this list right. If he didn't mean it and it was a typo, that makes some others on this list right.

Magicians

Now, there are many ways we can look at this. Suppose Hubbard was in the valence of a magician for several lifetimes and by the time he got to Planet Earth he had it perfected. Traditionally, magicians have always had a lot of power based on their ability to fool people. Did Hubbard trick

¹ Taken from IVy's main Internet list in May 2006

us by leaving some confusion behind just to see if we could figure it out? During his last years on earth, he seemed to be hiding from his dedicated followers. Was he trying to be invisible? If so, and if he is enjoying any after life, he must be having spontaneous fits of laughter as he visualizes our struggle to know what he meant.

Well, Folks, I have saved the best for last, and you had better be sitting down now and holding on to your service facsimilies:

(In my opinion) There ain't no such thing as a dimension point or the action of a dimension point. These are two separate and distinct concepts and should never be written together as a two-word phrase. For those of you who have not collapsed from shock and awe, or are rolling around the floor doubled up in pain from laughing so hard, I had better define those two words. Yes, I had to look them up in the dictionary!

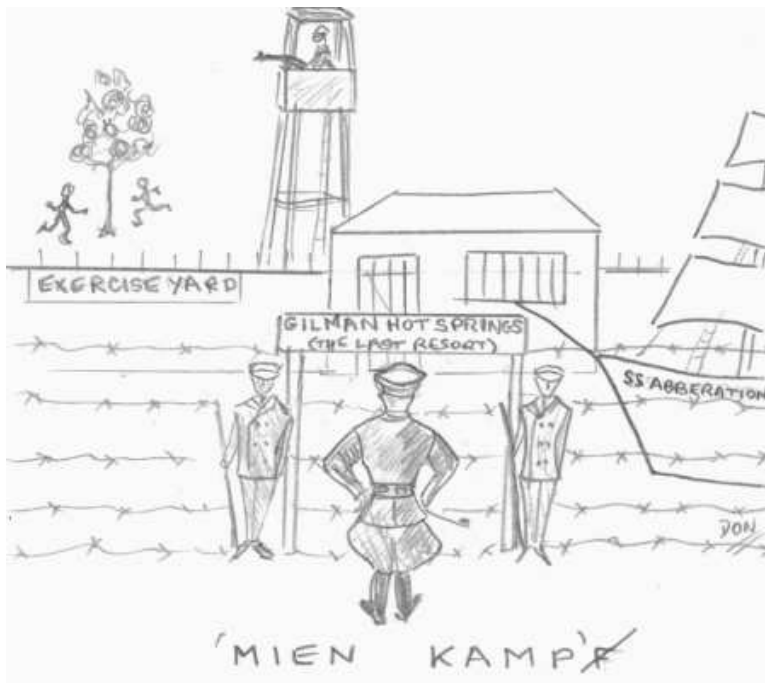
A Point is a position, place or mark; a small round spot; or something indicating a spot. A spot is not alive, it has no beingness, it has no mobility, it cannot reach and withdraw from or to anything.

A Dimension is something that is capable of being measured. It could be distance, volume, length, height, width, a cube, area, square, circle, oval, diamond shape, etc. You have to add numbers to describe a dimension before it makes sense.

So let me repeat, there is no such thing as a dimension point. This was Hubbard's last laugh, a trick that fooled many of us, including me. Don't we all know that only lies persist, the truth actually disappears? This *darned* dimension point hasn't disappeared yet, and it is getting on my nerves.

Now I know what I have written is correct, but I cannot say it is self-evident, because I will have some of you on my case saying, 'if it is self-evident then you shouldn't have to explain it'. I've been corrected before! And I cannot say it is a fact, because others of you will be after me, saying, 'it isn't a fact unless other people can duplicate it exactly'.

So I will just say in closing: The point I am trying to make is: what is the point of pointing out that a point is a point, and a dimension point is not a point? ☒



A Simple Case

By James Moore, UK

THAT WAS AN impressive article by Piere Ethier, and it jogged my memory.

I came into Scientology quite early, and was around when TRs (communication training drills) and CCHs² were developed. Many years later, out in the free zone a friend got curious about engram running and got me to run some engrams on him. It was very successful, including running four flows on some very unpleasant Roman arena incidents, and it ended, with him, despite being quite uneducated in the theories and speculations surrounding engram running, saying while we were running an engram, something like “you know, if I did not put these pictures there, they would not exist”. He had got a solid faith in engram running.

One day after this he came to me with a problem. In the middle of the night, his girl friend had woken up in horror, and she saw his head as a lion’s head, and was really terrified. He had unsuccessfully tried running “the engram”. Would I audit her?

I thought this over, and the data and experience I had had with CCHs came to mind, so I said “yes, I would audit her”.

Big job!

It turned out to be a bit more than I had bargained for. In the first session, on CCH2, the second time she walked from one wall to the other, she looked at me, said, (almost shouted): “Oh no!!” She then collapsed on the sofa with

her face in her hands. That was the first time (this life) I had terrified someone by looking like a roaring lion. It turned out that she quite frequently in daily life had men’s faces turn into lions, accompanied with extreme terror. She told me that many months of her childhood, when she should have been at school, she spent in a mental hospital because of depression, etc.

However my knowledge of the theory behind the CCHs (quite extensive theory — Ron gave a number of lectures about it) led me to believe that the case could be handled. It was not an easy job. My guess now is that we did about 20 to 30 hours of CCHs. During that time (some months) she frequently rang me up with problems (long conversations) and the boy friend was very insistent (to a point of antagonism) that I should run her on engrams, in fact it would seem he was convinced I was ruining her case by not running engrams!

Success

We ran, however, only CCHs, except for the last sessions, where she came in one day, and we ran over five hours of Opening Procedure by Duplication (with a short break)³. In that session, there was not a hint of me becoming a lion.

It was an interesting experience. Result was that previously I knew in theory that CCHs would handle any case, but now knew in practice, and knew the difficulties involved.

1 While retaining the anonymity of preclears (clients) this series is aimed to show what can be done by Scientology tech in competent hands. The first item in the series is Piere Ethier’s article on the difficult cases he had to handle, often after other auditors at Flag had given up, in IVy 76 page 32. Write to the editor if you have an inkling of (as journalists would say) a good story. We will ensure appropriate decorum. *Ed.*

2 CCH = Control, Communication and Havingness processes, *Editor’s note*

3 Opening Procedure by Duplication requires the preclear to walk repetitively between (for example) a book and a bottle, picking them up, and telling the auditor their weight, temperature and colour, with a minimum of communication. *Editor’s note.*

One result was the decision not to take on that sort of case alone and not to do it when there was a close associate of the preclear who knew better than I (and my c/s, if I had one, I did not in this case) what process to run.

My belief gained from the above experience, and Pierre's article, is that Scientology, well applied, can handle any case where physical (medical) reasons prevent communication with the preclear. But I would not advertise the fact. Emphasising broadly how good Scientology is as a therapy seems to me to deter us from the more important purpose of making the able more able. You could land up in the situation where people (and I mean now Scientologists) could come round to saying "I don't *need* any auditing today" when offered a session. In other words

they have ended up regarding auditing as a therapy, something to help the disabled, troubled, lame and halt, rather than a means of achieving much higher states of spiritual being.

Don't publicize as therapy

I was asked to write something for the series on difficult cases, which I have done, but my conclusion is that it is far wiser to avoid these and focus on average cases, or even caseless people, and concentrate on making them even more able, stable, serene in an insouciant way. Scientology is a vast subject — far more than a mere therapy, so let's not emphasise too much its therapeutic wins.

The old and ever true motto is "make the able more able". ☒



Another of Don Gordon's cartoons, which he pinned on the wall at "splinter Scientology" meetings in the early 1980s. "Splinters" were dissenters from the official Scientology, where "tours" went around the world getting customers for Flag (the top Scientology service provider).

Emotional Freedom Technique (EFT)

by Tron Enger, Norway¹

I HAVE BEEN studying EFT² for a while and have had some people in session. At the moment I have received a Certificate of Completion for Advanced EFT and have used the technique for some time, both on myself and on others. It has given astonishing results.

The only thing that seems to summarize everything about EFT is the postulate:

The cause of all negative emotions is a disruption in the body's energy system.

Please note: I did not write trauma itself, but the mere fact: a disruption in the body's energy system.

If that postulate holds, it will give us some interesting ways to handle almost everything.

Meeting EFT

I got to know EFT through a friend of mine who learned to stop the craving for nicotine in a couple of seconds. Afterwards I translated a course to get rid of addiction for food and smoke into Norwegian just to have him test it on myself, with astonishing results. I had charge on something I never thought of and tapped it away. I am considering specializing in sexual abuse because I have first-hand knowledge of that myself. I would gladly offer EFT to any abuser to stop this madness. But of course, first on to the victim to stop him being an abuser later.

AESP

If you look at AESP³, you will notice that EFT may well be the doorway to *any* attitude that holds postulates and counter postulates.

EFT is a rather new [from the mid 1990] discovery that has provided thousands with relief from pain, diseases and emotional issues. Simply stated, it is a unique version of acupuncture except you don't use needles. Instead, you stimulate well known energy meridian points on your body by tapping on them with your fingertips. The process is easy to memorize and you can, in theory, do it anywhere.

Some may have heard about TFT [Thought Field Therapy], which uses fixed algorithms to tap on different points on your body and others may have heard about NLP [Neuro Linguistic Programming]. My understanding, based on reading a number of reports, is that a lot of qualified EFT people, are also masters of NLP and TFT. This common sense approach draws its power from Eastern discoveries that have been around for over 5,000 years and Albert Einstein, who told us back in the 1920 that everything (including our bodies), is composed of energy.

You can make enormous strides by introducing EFT into any therapy process. Instead of taking months or years using conventional therapy, EFT often does the job for you cleanly and thoroughly in one or two sessions... and sometimes does it in moments (believe me, I have experienced release in less than 10 seconds). We label these latter near-instant results as "one minute wonders". Do EFT properly and you will likely experience them 50% of the time. When well educated, you will succeed in about 80% of the time.

1 Tron was an early helper of IVy and once suggested we should have a home page on the Internet, which he then proceeded to set up for us. *Ed*

2 <http://www.emofree.com/>

3 AESP., attitudes, emotions, sensations, pains. (BTB 8 Jan 71R) *Dianetics and Scientology Technical Dictionary*.

AESP were key factors in late Dianetic auditing procedure. *Ed*.

Once you have seen how well EFT clears out emotional debris, your next step is to notice how physical ailments start to fade. Headaches, back pains and other discomforts tend to improve or vanish. Your vision may become clearer and everyday stress takes less toll on your system. Accordingly, you can use it for just about everything. That is one of the most astonishing things about it. You use the same basic procedure for your fear of public speaking as you do for improving your golf score. You can also use it for everything from the common cold to cancer. Further, EFT has had success with nearly every emotional issue on the books...including fear, trauma, depression, grief, schizophrenia and PTSD [Post Traumatic Stress Disorder].

You may consider it the missing link in your pursuit of health and happiness. I'm not saying that EFT is perfect. We don't get 100% results. But it usually works well and the results are sometimes spectacular. It often works where nothing else will. You will find that EFT is usually quite gentle and you can often achieve substantial relief with little or no pain. This is not true for everyone, however. Some people's issues are so intense that the mere mention of them causes emotional or physical pain. But, given time, even these are often resolved efficiently with EFT. A small percentage of our population have serious emotional disabilities and thus newcomers to EFT are advised to exercise common sense in this regard. While you can use EFT to generate impressive relief for the vast majority of the world's population, I would not go where I am not qualified.

Procedure (briefly)

The *mantra* and tapping are as follows:

While concentrating on the problem, you tap on certain points, usually in the face but also the top of your head, collarbone and under your arm. The concentrating and saying out loud the problem *might* be considered being an as-is (although you *may* whisper, even inside yourself). You usually begin the session with tapping on a certain point to remove any counterpostulates which may stop development. Usually it goes like this: "Even though I have this XX (prob-

lem), I deeply and completely accept myself". If you were to test a client's willingness to get rid of a problem (service facsimile) they will usually really want to sabotage the attempt to get rid of the it, hence this special set-up.

My experience so far, is that a client needs two to three rounds of tapping in less than one minute. Before you start the set-up and tapping, you should get the client's own subjective intensity (on what is being handled) from 0 to 10, 10 being the most intense, on the subject, and control the development after one round. You usually would not end the session before the intensity goes to zero or very close.

I have had more than ten clients with phobias needing not more than two rounds. I have not had the chance to measure everybody's intensity level afterwards, but my impression is that the results hold.

The people behind EFT are rather special. They offer different EFT courses on DVDs, normally at least 13 hours of sessions etc for not more than \$60 for one set. When ordering 2 sets, you get each for \$36, far less than you would expect. I am going to London in October on a Masters Workshop to get an even better understanding of the principles underlaying EFT. I am really looking forward to it!

My experience with Scientology has really helped me understand what is happening regarding the use of EFT. I discover the service facsimile rather easily, I know the value of looking for it, and the meaning of postulate and counter-postulate. I have learned to use what was called "Balancing by inner listening" by Per Schiøtz in Denmark. I usually use a good deal of that balancing-technology when doing EFT, especially when trying to identify the Attitude and localizing the problem in the body, giving the weight, texture, color and so on. In general I would say that my background with Scientology really helps me to use EFT in a more efficient way.¹ ☒

One of our IVy's helpers, Judith Anderson in Australia, saw this article, and sent the following:

1 Peter Graham has written an article "Clearing and EFT" in the November 2001 issue of IVy (IVy 54).

I am *thrilled* and *delighted* that Tron Enger has written this article. I am an EFTer and have had some fabulous success with it, for instance I was able to get a girl who had a *fear* (and I mean that) of birds, which I became aware of when I was on holidays in a group with her. One morning we were sitting waiting for a BBQ breakfast by the beach when a small group of ducks started to walk towards us (about 30 feet away) and she started to panic. It is hard to believe that anyone would have such a fear, but having been alerted to it the day before I said to her would you like to be rid of that fear? She said yes. So I showed her what I would be doing (on myself) and because she was *in it* (living the incident) I didn't have to do the cancellation exercise. So I just started tapping the acupuncture points that EFT suggests and when she calmed down (20 secs) another incident came up so we tapped on that, and then I asked her about other times she had had a fear of birds and we tapped again and when it seemed at an end I got her to do a deep breath and we finished it. About 5 minutes later I discovered her chasing the ducks, and said to her "You wouldn't have been doing that 10 minutes ago would you?" I especially pointed that out to her because EFT works so well that people "forget" that they ever had a negative emotion before!!!

Editor's note: in the final stages of IVy 78 we got the following from Judith Anderson:

Incidentally EFT has a DVD showing the fellow who developed it (Gary Craig) using it on Vietnam survivors who had been "bothered" by flash backs of incidents from the war ever since they

came back and how the incidents no longer affected them. There are DVDs also of public sessions on stage where people with phobias of all kinds (fear of snakes is a popular one) have been able to lose their fear for all to view. Also fear of public speaking, and fear of heights. On the website there is a huge list of different types of traumas/incidents that have been handled with EFT, and there are *many* professional therapists who use it — often MDs who use it in conjunction with their medical practise. There are also "more advanced" uses of EFT (i.e. handling "life").

Dr. Joseph Mercola, best-selling author and natural health advocate maintains: "Stress likely causes more heart attack deaths than high cholesterol and smoking combined. Yet our country (USA) spends many tens of billions of dollars on drugs to lower their cholesterol and virtually ignores stress management tools. There are certainly many effective ways to address this stress. I have settled on EFT as my way of facilitating improvement."

EFT balances the acupuncture meridian system by combining gentle fingertip tapping on key points while focusing on physical or emotional issues. Gary Craig, the Stanford-trained engineer who developed EFT explains: "Balancing and unblocking the energy meridian system has been the function of acupuncture for five thousand years. When balance is achieved, physical and emotional healing can take place. EFT allows an individual to target his or her own healing with this do-it-yourself technique as there are no needles involved. Even children can do EFT."

✕

Win from 1961

by Alfred McConnochie, Great Britain

THE YEAR WAS 1961 and I was sitting in the reception area at 37, Fitzroy Street [London]. I had paid for a 25 hour auditing intensive (£25 though I think the price has increased somewhat since then!) and wondered who my auditor would be.

It was about eight years previously when I had read a book on Dianetics followed by more books and going to meetings, then an HPA [Hubbard Professional Auditor] course at 163 Holland Park Avenue, a BScn [Bachelor of Scientology] course with Nibs Hubbard [Ron Hubbard's eldest son] at Palace Gardens Terrace and various

Congresses, etc. However in 1956 I opened a Television rental shop so was not quite so involved in Scientology. There was talk about one's basic goals, Routes 1 and 2, SOP 8, Formula 19 (whatever that was) and GPM technology, with RIs and Opterms, so I was not quite sure what sort of auditing to expect.

My reminiscences ended when a young lady arrived to be my auditor. A session was set up in a quiet room, rudiments were handled and I was told what we were going to run. It was something called a Sec. Check. "OK", I said, having no idea what was coming. There were probably fifty odd questions delving into the most embarrassing things you could imagine — as for the second dynamic and sex, say no more!

Nevertheless by Friday the list was 100% nulled [no charge left] and Pre-hav scales were started on, a level was found and put into a "Who or What" type of auditing question. At some point I saw some peculiar pictures and there was a feeling of a big mass going away. I nearly fell off the chair and the auditor was asking me if I was alright, as my face had distorted into the faces of various different people. After recovering I had a wide F/N [floating needle, e-meter sign of release] so the session was ended. There was no examiner in those days so we said good night and I went home.

Results!

During the following week I experienced the following:

1. Instead of going to bed soon after 10.30 I found I was wide awake at midnight. I then went to bed and was instantly asleep until eight o'clock. When I came downstairs my mother said, "I can see you've had a good night's sleep".
2. Walking in to work was like moving the tokens around in a game of Monopoly. I was totally relaxed and felt exterior.

3. A blazing row between a customer and a part time assistant at the shop vanished as soon as I came into view. It was weird; one second he was going to beat me up and the next second he was my best friend. He could not get his fags out quick enough to offer me one.
4. Tr 0 which I'd had a hard time with went flat. Totally *flat*.
5. At a regular dance I found myself chatting with all the girls that I'd never spoken to before; it was uncanny.
6. The biggest change of all was on the 2D. I tended to be somewhat withdrawn with poor physical control. This completely changed from effect to cause. The girl friend I had was certain that I was my own identical twin.

However, although the physical side had changed 100% for the better, it was the emotional side which was unexpected. I found I could flow out affinity to another person with ease. It was a new experience, but very nice. It probably comes under the heading of love!

I spent the following week or two at the business which was starting to take off. The changes I had achieved started to tail off but I was happy to know that it probably would not be long before I could regain them on a more permanent basis.

Slight shock

However when I returned to the London Scientology organisation things had changed. There was now a large chart on the wall [The Gradation Chart] and every one had to start at the bottom. When I asked what had happened there was talk of nervous breakdowns, heavy drugs and the odd suicide. I therefore considered myself to be one of the lucky ones. ☒

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(With a little bit of communication, you can do your bit to recreate the early pioneer spirit of Scientology and Fri Scientology!)

Simple Tools Leading to Important Skills

by Claus B Hansen, Denmark

HERE IS AN example of using simple tools to achieve very important skills. I once had a client who came to me because she had five times not been able to pass the practical test necessary to obtain a drivers license.

I suggested that we, she and I, started off with the first two TRs, confronting each other alternatively with closed and with open eyes ... just as a test.

A rocky start

Usually I start confronting with new people with a target of 5 minutes. She managed 5 seconds, then she was "off and away." So, we did confronting with our eyes open for 5 seconds about 25 times before ending her first session with me.

The next session she agreed to coming once a week for one hour doing: 1) a very brief "since last", 2) confronting with open eyes until she was able to confront me with open eyes for 15 minutes.

And so we worked for about half a year, increasing from 5 seconds to 10 seconds, from 10 seconds to 20 seconds, and so fourth. She really wanted that drivers license.

Success

Finally the day came when she was able to confront me with open eyes for 15 minutes without any sign of disappearing at all. She just sat there, being present, looking me in the eyes. A wonderful experience indeed.

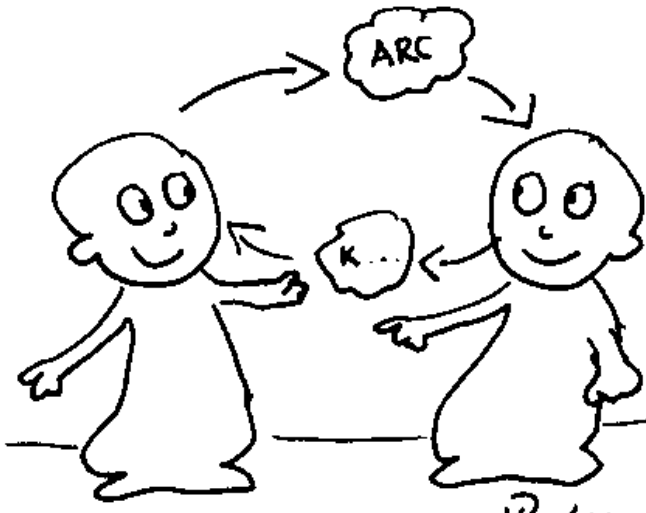
Some weeks later she went for the driving test. This time the policeman, who had been testing her five times earlier, said: "Now you may have your drivers license, since now you are able to see the other road users".

She was exceedingly happy. We celebrated it with some cookies and the tea I usually serve.

We ended her sessions then, and she went on with her life ...

Much better off, I am sure.

✕



Before the Beginning

By ST83, U.K.

Before begin was just decision
Projecting out with set precision
The view is cause the viewed effect
Swapping views the wave detect.

And one plus one must equal two
Fibonacci¹ too soon to view
And one plus two is three you see
And five the very next decree.

Eight, thirteen, two one, three four
Golden Triangle now in store
And three five eight — there's no debate
Cycle of Action — now create!.

And duplication cannot be
Assuming viewpoint, naught to see!
And shifting view from here to there
Thoughts take form and start to care.

And havingness becomes the purse
Preventing I from being dispersed
And glorious travails at prime
Now slowing down to mark the time.

And surfacing for breath of air
Poetry, on page — I stare!
Then, into thought with brave incision!
...Before begin was just decision!

✕

¹ **Fibonacci numbers, series or sequence**, the continuous series or sequence of numbers 1,1,2,3,5,8,13,21,34,55,89,144, in which each number is the sum of the preceding two numbers.. *The number of spiral floret formations visible in many sunflowers ... and segments on the surface of a pineapple have been found to match Fibonacci numbers (Time). To make a C-major chord, you can play the third note of the octave (E), the fifth note (G), and the eighth note (C). so the chord is made up of notes 3, 5, and 8, A Fibonacci series (Diane Sherman). [Leonardo Fibonacci, an Italian mathematician of the 1200's] World Book Dictionary*

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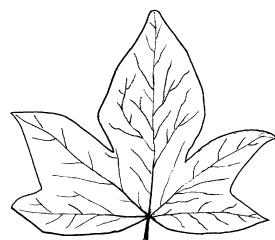
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