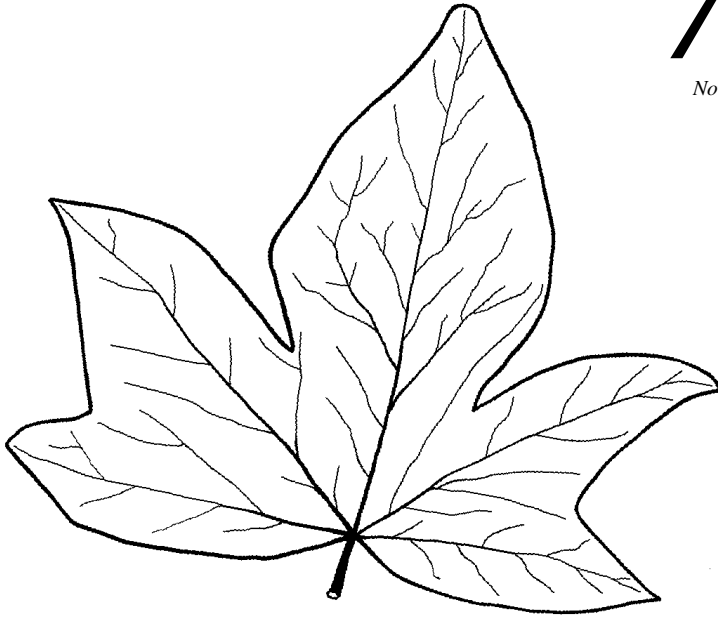
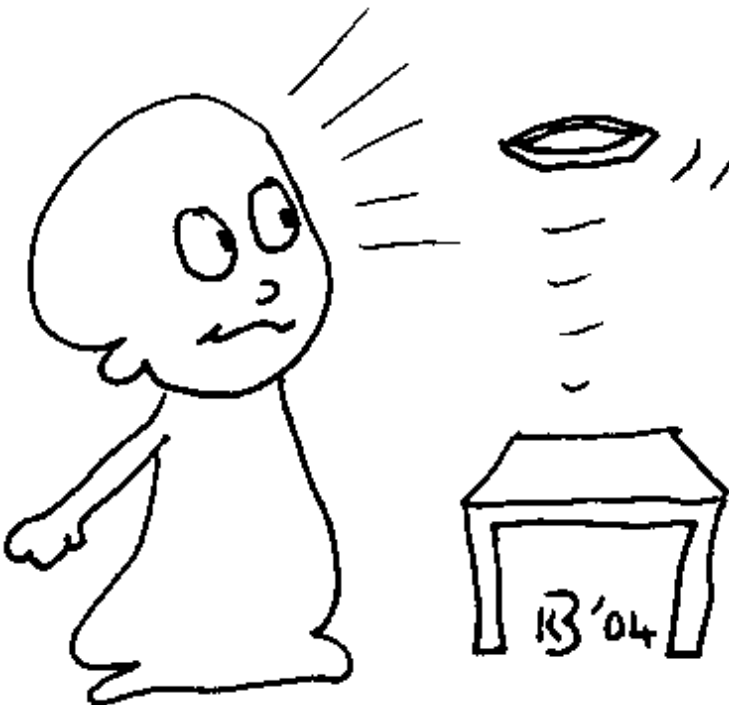


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Nov. 2006



# *International Viewpoints* [Lyngby]



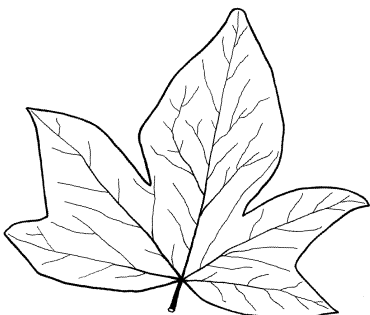
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*International Viewpoints* is independent of any group or organization.

*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 opposing! ☞

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# Source, Cycles, and the Mind —

## Part 1

by Jack Horner

*[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Eduactivism on November 22, 1974, in Los Angeles, California.]*

THIS LECTURE COVERS something it is necessary for an educator<sup>1</sup> to know and understand before he can process well. It has to do with source, cycles and the mind.

You might say processing is a method of building a better bridge, a better bridge between the being and the universe. The bridge he's got is full of sink holes and rusty girders and bent bars, and parts of the road swaying. It's so full of debris he can't get across the bridge, or get a message across the bridge, or a particle across the bridge. So we have to either repair the bridge or temporarily use it until we can build a better one. This bridge between the being and the universe is the mind.

### Creation and perception

A being generates a creation. He does this by bringing something into existence that wasn't in existence before (which is the definition of create), or by apparently creating an alteration of something that is already in existence, or by viewing something that's already there and duplicating it and making his own picture of it. Though he may not be the original source of that particular creation, he is now a contributory source of the persistence of that creation simply by the act of taking a picture of it. That is his measure of responsibility.

For a being to perceive what he has created or to perceive any creation he has to have a means of feedback. The moment he drops from know-

ing to perception he requires systems of feedback. He requires a system which involves energy or particle flow in order to give or to get back any communication. Communication and affinity and reality enter in as soon as perception enters in.

A being cannot really function in this universe as himself. He must operate through a via, something that represents him or is a substitute for him or a presentation of him. Then another being who is also operating through a via can look at his via and communicate something, and

## Editorial

We Ex-Scns have learned something about communication, which we have found useful. So the following might seem a bit silly to talk about, but perhaps some have not thought of it recently.

When one is low on the tone scale one tries to bring others down to one's level (a reactive "defence").

You try to introduce a former Scientology friend to IVy and get met with invalidation!

What is the appropriate response?

It is not to go downscale and back off for good. Rather use the parts of Scientology that make sense (for example common reality).

For the person has been badly betrayed by the "Church" and you have the chance to be the knight in shining armour recreating confidence in a basically sound subject. ☒

<sup>1</sup> processor or auditor.

he can respond through his via. Usually the particle that a being occupies, the via he is being or using in order to relate in this universe, has an automaticity of feedback built into it. So whatever the via, the body or form he's using, he puts out some energy that sends back a reflection of what that energy hits. You can look at something through your eyeballs but you have to put something through your eyeballs to get back the reflection of what the eyeballs see. Then you can interpret what the eyeballs saw into something which hopefully represents what other people perceive.

### **Mechanics of perception**

The human form that we have now evolved to, not degraded to, but evolved to, has built into it genetically, long before you pick it up, perception mechanics of hearing, seeing, smell, touch, taste, sound, a sense of movement, and so forth. It has all that built into it, so all you have to do is attach yourself to this sender-receiver mechanism called the body, and it will receive automatic input by your connection with it. However you've got to put enough energy into it to make those systems work and to receive. Basically, vision is like radar; you send out a signal and you get the reflection back, and that's what you see through this particular mechanism called the eye, or what you smell through the particular mechanism in the mouth and throat, or what you taste through your tongue, or what you feel through the sensations of your mind.

The very nature of functioning in this universe is such that a being operates through a particle that is capable of perception. It is structured in such a way that a being connecting up with that form then perceives through it. It's more difficult for a being to perceive the physical universe through a rock than through a butterfly's body. Your perception is modified to some degree by the form you occupy. That doesn't mean you as a being have to be limited by that, but there is a general tendency for it to work that way. You perceive through the mechanisms of the form you're perceiving through. Your perception is modified by the actual mechanics of perception that form has, and of course how you interpret what you perceive depends on how you've perceived it, and how that perception has already been modified by those perceptive approaches. So a blind person will perceive

things differently than you perceive them because his sensitivities in other areas of perception are usually higher to compensate to some degree for the loss of vision.

All of this has to do with cycles, and the mind, and you. As long as you occupy or are using a form, it exists in time and persists in time so that you have some basis of continued operation in your relationship to the universe and the rest of us. There are a lot of things you like to manifest in the physical universe so others can share them and you like to perceive the manifestations of others and share them. These could be some reasons for being, if we have to have a reason for being, which in itself is an assumption. The fact is that right now you exist whether you have a reason for it or not, or whether you had a reason for it or not. You take a little bit of danger on yourself and you modify and limit yourself by having a reason for being. To the degree you attribute your beingness to a reason or a purpose, to that degree you're making it cause for your being rather than you being cause for your being.

### **Alterations of perception**

Your perception, physically, can be increased and enhanced, or reduced and suppressed. You've all done this; it doesn't require clarity. You focus your attention on something you're reading and you shut out the environment, and you don't particularly notice anything else. Oddly enough, to some degree the perception mechanisms go on recording what you don't particularly put your attention on, because they're automatically set up to perceive certain things. If you play back the recording of that time you'll hear sounds that you didn't hear while you were reading the book.

Or you may recall being aboard a ship or a small boat and at the time you were so busy looking at the scenery you didn't particularly notice the boat was rocking — you just adjusted your body to it. Later if you recall being out on the boat you might get seasick. Not the first time, when you were on the boat, but in recalling it, because your body is sitting in a nice quiet unmoving space, and you're recalling with great vividness a boat that was moving back and forth, and your body can't compensate simultaneously for these two motions, unless you cognate and realize that and identify it as such.

## Being re-minded

A being, in order to interject himself and keep himself in sequence with others in this universe, keeps track of where he's at, and he needs something to re-mind him. In order to be re-minded you've got to have a mind. If you had nothing to compare anything to you'd have no basis of judgment, no basis of differentiation. So you're never going to function entirely without a mind in this universe, although through clarity you can achieve a sufficiently high degree of knowingness that a minimum of facsimiles are necessary for functioning.

A being recognizes a chair because he's got a mental category of things that come under the general heading of "chairs". He uses his mind for comparison, in order to identify, differentiate, and associate things; all three actions. To make connections between one thing and another. He has to be able to tell one thing from another in order to make a connection. So the mind helps him keep track of what was what, where was where, who was who, when was when, and what's going on. It's his means of keeping track of where he is and when he is in the universe.

A being uses representations of the past so he can compare those to the present, so he can differentiate one from the other. He makes pictures of an intended future in order to keep track of what it is he wants to have, be or do, and where he wants to be, have and do in the future. One of the quirks of the mind is that if you picture today what you're going to do tomorrow, after you've pictured what you're going to do tomorrow, your picture of what you're going to do tomorrow is now part of the past. Although you maintain it, hopefully, until it's accomplished.

One can make a picture of something that already is and then hold the picture or keep it in a file for future reference in order to recognize it in the future, or recognize something similar in the future, or to be able to make connections

with something else in the future. A being also makes pictures of the future that don't necessarily have reference in the past. Any of us is capable of an original, unique creation at any time. We're so used to functioning on the basis of drawing information that we've previously experienced from the past and making it solid now, that it seems like "there's nothing new under the sun". I'll tell you something, that's one of the biggest lies that was ever foisted on spirits, on beings, on life sources. Every moment of time is something completely new under the sun, including the sun!

## Cycles

You make a picture of something and you hold the picture in order to get that picture duplicated. You make duplicates of things that have been and are, but you also make pictures of your own, that you want to get solidified into the physical universe. In so doing, you do what's called a "cycle". You originate something that you want to bring into being, and you do whatever is necessary to bring it into being until finally it's brought into being, at which point the cycle is completed, and you don't keep it around. You know you've completed a cycle. You don't have to keep pictures around of the cycles you've completed because you know you've completed them. But over the billennia, the billennia squared, the billennia googled<sup>1</sup>, there are cycles you didn't complete. I don't want to startle you with that. I don't want to upset you with this fact, but I think, with some objective examination at least, and minimumly in this lifetime, you certainly have known people who have had some incomplete cycles in their lives. There are things they wanted to do that they started out to do and they never got done.

Every time you visualize something that you want to complete, the picture you generate has a little bit of mass and energy and space and time in it. That is, there's going to be space and mass and energy and time involved in its duplication. Sometimes in the effort to make the pic-

<sup>1</sup> googol is "the figure 1 followed by 100 zeroes (10 raised to the hundredth power)" and google is "(a play on the word googol, reflecting the immense amount of information to be found on the web) to search the web with a standard search engine such as Google® or Yahoo!" from *"Worthless Word For The Day"* "online dictionary.

ture come true, you put the energy and the mass and the space and the solidity into the picture, and the picture has as much mass to you as the physical universe, if not in some cases even more so. When you don't accomplish and don't complete those cycles, you tend to ignore, suppress, hide, forget about, or deny all of the mass of the unfinished cycles. This may not always be true, but it's a sufficiently valid mechanism of the mind that it is a very essential principle of processing, auditing, educating, and educting<sup>1</sup> to know this datum.

### Completing cycles

You've heard about completing cycles in our basic training exercises. Asking a question, getting the answer, acknowledging the answer, and making sure that the acknowledgement is received. Or giving a command and repeating it if necessary until the guy does it, and when he does it, completing the cycle with an acknowledgement. When a being has completed cycles they are completed, so he doesn't have to think about them anymore. Sometimes he completely unmocks them. He just knows he's done them. His attention doesn't tend to get hung up on what he's successfully accomplished, or what he's done. He can, however, get stuck in successes. He can have had such a great success at one time that he holds that success up as a standard against which everything else much match. And he keeps constantly failing because he can't get that picture duplicated. That's the other side.

In general a person will not remember the hundreds or thousands of times he brushed his teeth successfully. He'll probably recall the time when the toothbrush broke and he had to finish the job by using his fingers to get his teeth clean. The mind tends to hold incomplete cycles. That's what I meant about the debris on the bridge. A being is not concerned with the cycles he's completed — they're completed. He gets his attention fixed, and tends to hold forever the cycles that are incomplete. A great portion of the mind that is out of control consists of those incomplete cycles, and in particular the forgotten ones that he's suppressed because he

couldn't complete them, so he tried to forget they ever existed. But instead of ceasing to create them, he merely filed them away under "Someday".

There's an apparency of imbalanced books. He's got more red ink of incompleting cycles than black ink of completed cycles. It may not be true, because the black ink of completed cycles is invisible. As soon as he writes them in the book to balance it, they fade away because they're completed cycles. Pretty soon his book, his ledger, has nothing but red ink, and he feels like he never gets anything done, never accomplishes anything. Meanwhile he's not noticing all the things he's doing, like combing his hair, and tying his shoes, and walking down the street, and eating meals, all those things. He has no trouble with those. "It's this that I can't get completed, and I never complete cycles, and I can never make my goals, and I can never accomplish what I want". He's glued into all these things he wished for and didn't get. All the things he desired and didn't accomplish. All the things he wanted to be do or have, at one point or another, whether they're appropriate anymore or not! So therefore you get the guy who's 54 years old, and finally buys his grandson an electric train, and does he have fun playing with it! Or you as an adult buy yourself a gallon and a half of strawberry ice cream and go off and hide somewhere and eat it, thinking, "I can finally have all the ice cream I want!"

### Many incomplete cycles

Completing cycles is vital to the mind, because when a person comes in for processing he has all kinds of incomplete cycles, from the beginning of his entry into the physical universe. Shortly after any being's involvement with the physical universe he had to deliberately set up some mis-duplicative mechanisms in order to not accidentally get out of the game. To not slip and suddenly be out of the physical universe, he had to deliberately create some mechanisms that would misidentify and mis-own his creations and the creations of others automatically so that he would guarantee his continued functioning here, in this particular game. So in a sense

1 educting: Horner's term for auditing (reviewer's definition)

it requires some deliberate not-knowingness in order to function here.

There are certain cycles that were begun that were never completed. Some of those were held as standards, and those standards have been held through the millennia, and sometimes are the basis upon which one is still operating. We have now evolved to the point where we don't need to use those original mechanisms in order to persist here. That's why we can have this knowledge back to ourselves; we have now achieved, evolutionarily, spiritually speaking, a point where we are free to and free not to be involved, so that we don't have to have mechanisms to force us to be involved. That's why we can afford to go clear and beyond now.

People have unaccomplished goals. They've got things they want to get rid of, or things they want to get, or both. The things they want to get are incompleting cycles, and things they want to get rid of are usually the result of incompleting cycles, and just wanting to get rid of them in itself is an incompleting cycle. The guy's not in control of his cycles, or doesn't feel he's in control of his cycles. No matter how many millions of cycles he's successfully generated, his attention is fixed on that ledger and all that red ink. You can ask him about the things he has done and he says, "I've done that, so what? This is what's bothering me!"

In asking a person questions, getting answers and acknowledging them, you're completing cycle after cycle after cycle. What happens with a human being is his attention gets fixated on the incomplete cycles in his existence. Putting someone in a position where his cycles are completed, mechanically, if nothing else, tends to start balancing out those books. Finally sufficient control is gained so that he can generate all the red ink or all the black ink he wants to in his own ledgers. He's also reached a point where he has transcended the need to have balanced books anyway, or to have books at all.

### **Stuck needle**

One of the educators here recently asked what to do with an eductee who had a stuck needle. I said, "Just process them. Ask them questions, and get answers and acknowledge them". What's happened is that person has a total ridge that says there's no such thing as a

completed cycle. If you have a stuck needle, it means the guy can't have a cycle with himself or with anybody else either, subjectively speaking. An ideal process for a person of this kind would be, "If you could talk to yourself what would you say?" Because he can't even talk to himself. The guy hasn't been able to tell anybody else about this stuff and get it acknowledged, or maybe he's tried to tell them about it and it hasn't gotten acknowledged, so it's persisted. He finally gives up on trying to talk to anybody else and he keeps looking at his pictures. He doesn't want to look at them, so he tries to shut them all out, and he crawls into his spiritual void. He falls into his own mocked up black hole and drags it in after him. He's got a stuck needle.

If you can't even talk to yourself, there's no flow. If you can't talk to yourself and you can't talk to anybody else, there's no flow. That's the apparency, whether it's true or not. When a being perceives something out there, he's putting out a flow and getting back a flow. When he gets back that flow he can acknowledge it and complete the cycle. Or maybe he's put himself in a position, through decisions he's made, in which he has to have others in order to complete cycles. He's become so unable at completing his own cycles he actually does need someone out there to get him to a point where he can complete his own cycles. You wonder why we have a drill on solo acknowledgement? Because we have to actually force a being into completing cycles for himself.

### **Sticky needle**

A person gets to the point where he feels that he cannot complete cycles. Any kind of cycles. Can't, won't, or is unable to complete any kind of cycles. If you start to get the cycles a little bit straightened out, you'll get a sticky needle. A sticky needle is a symptom of some part of the communication cycle being out. So if you see a sticky needle in front of you, you ask, "Did I fail to acknowledge you? Did I not ask a question clearly? Was there some part of the answer that you gave me that you didn't complete giving me?" Because you will know that something in the cycle of communication is out. A sticky needle is a result of incompleting cycles that he's not completely aware of.

You want to complete cycles? You want to get him straightened out on his sticky needle? Find

out what part of the communication cycle is out. What is the communication cycle? It is asking a question that a person can understand and answer, and getting him to answer that question, and when that question is answered, acknowledging him and making sure that he has received your acknowledgement. He may not have received your acknowledgement, which is one reason the needle can get sticky. If you're processing along with somebody, and the needle's fairly clean and all of a sudden it kind of jams up and gets very sticky, it's probably some part of the cycle. He didn't give you all of the answer, or some answers, or he didn't receive your last acknowledgement, or he didn't hear your last question completely, etc.

### Significance

If you were to take the significance out of processes you would still to some degree handle the masses of the mind. By asking questions, getting answers, and acknowledging those answers, regardless of the significance of the questions, if you would do it long enough the guy would balance his books. Technically speaking, if you were to ask "Is water wet?" long enough, and get answers, and acknowledge those answers, eventually the guy would cognize that he can complete cycles. The significance is important because the significances have to do with why he generated the masses in the first place. An intention is a significance. A decision is a significance. As one goes later on the track the significances, the decisions, are simultaneously accompanied with mass. You can handle that either by getting the guy to recreate the picture of the mass, or the significance, or both, but one tends to bring about the other.

A person, a being, gets these masses of the mind, which are no different from any other kinds of masses or energies that are measurable by instrumentation. They may be different in degree, but it's the same kind of energy. These masses can be as solid to you as the wall is to your body, if not more so. Energy is energy in this universe, and if you make a mental image picture of something, you have generated some energy out of nothingness. It's an expanding universe as long as there are beings because beings keep adding to the universe with their creations. If we all evacuated from the universe, then probably it would start to collapse because

there would be nothing adding to it, and nothing keeping it around, and nothing kind of persisting it. In a sense the physical universe can be looked upon as those creations generated by beings to enhance their own evolution in it. A lot of debris is left behind, and we wind up with things like planets after a while.

### Effect of own cause

In order for something to persist in this universe, it requires at least some trace of mass and energy. If you look at something you perceive, you automatically make a facsimile or picture of it, sort of a ghost image of what you've perceived. It can appear to you to be a precise duplicate of what you took a picture of. That picture has mass and energy in it, which is the same kind of mass and energy that the physical universe contains, although it's a little more manipulatable by you the being. You source; the mind pictures. Cycles are what hang up the being and prevent him from functioning directly and clearly.

A being, as source, acts as cause in order to generate futurity in time. He mocks something up that fits with his purposes, standards, and values in this universe, to have happen in this universe. Having done that, he then becomes the effect of his own cause. That is, he makes the mock-up senior to him in order to give himself motivation. He motivates himself with pictures of the future. Again we have the paradox that he makes a picture of the future to bring it into existence, and as soon as a moment of time has been generated, that moment of future that he's mocked up and is trying to bring about is now part of the past. Nonetheless that picture tells him what his future ought to be and what he wants in his future. The picture tells him. He has given the responsibility for his future to his pictures. So naturally he holds onto his mind, because it reminds him of what it is he wants. It's too simple to just know it.

How does the guy know when a cycle is completed? When the picture is matched. When the physical universe and beings in it match the picture, they both kind of dissolve to some degree. When the picture isn't matched he's got a mis-match of pictures, neither of which are accomplished and he as a being is kind of stuck with both of them. He's got one picture that tells him he hasn't accomplished the other picture he



wants to accomplish. How does he know it hasn't been accomplished? By comparing it to what is, or what he has experienced.

### Integral part of processing

The mind isn't just composed of experience, it's composed of the mock-ups and intentions and postulates of the future that you intended to bring about which have now become part of your experience. The final processes of clearing have to do with finding those purposes, standards, values, and goals, those postulates that you suppressed but never accomplished. And instead of keeping them around forever, ceasing to create them so you can function on a new basis and not necessarily have to use that kind of motivation for your continued existence. Because there's nothing a being has to do to guarantee his continued existence. There is nothing a being has to be, has to do, or has to have to guarantee his continued existence. There

is much a being may have to do to guarantee the persistence of the form he's occupying, and when he gets those two mixed up, which has been known to happen, he gets confusion.

One of the integral parts of processing from the very beginning on up is helping the guy to complete cycles and to cease automatically creating the dichotomy of the accomplished versus the unaccomplished. The action of processing, just delivering the ARC cycle, gets the being to cease creating the debris of the mind. That is, the mass, the energy, the space, and the times that have been generated in the past and are being carried forward unknowingly and automatically, weighing the guy down with all of his existence in this universe, so that he's still trying to accomplish some goal that he set out to do 5000 years ago. This handles that.

End of Part 1 — to be continued in Part 2

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# RONS Org Convention 2006

by Clive Nicol, Great Britain

THIS YEARS CONVENTION was held in a beautiful hotel on the outskirts of Bern, Switzerland, Saturday and Sunday the 26th and 27th of August 2006, attended by approximately 95 people.

Melinda Hauri was the Master of Ceremonies for the event. The various speakers presented their talks in either English, German, French or Russian. There were a series of translators, placed at strategic points around the hall and also on the stage with the speaker. The event started on Saturday afternoon with a number of people from orgs around the planet giving a brief summary of their position.

There were: Volodya Bychko from Russia and Jennifer Freeman, a guest speaker from the Freezone in the USA. Henrik Søbol, talked about the establishment of RONS Orgs in Denmark and the UK. He also gave some interesting details of some harassments he had been sub-

jected to. For example, anonymous communications to business colleagues containing false data and attempts to Black PR him — which the English police were very interested to learn about as those types of campaigns come under the heading of Hate Mail — a form of discrimination that is treated as a criminal activity. Tasha Nicol, also from the UK, talked about the establishment of the latest RONS Org in the UK in the west of the country. Caspar de Rijk spoke about Holland, Ulli Schneck gave details of their expansion into a new building for RONS Org Frankfurt. Petra Kastenmaier announced the opening of a second RONS Org in Munich. Then Yvan Mayor talked about events in Switzerland. These were followed by Ursula Staub and Daniela from Munich giving some details from RONS Org Munich. Vitek from the Czech Republic talked about events in the Czech Republic.

Next Beate Fritz presented her talk — Games and Cycles of Action from an OT Viewpoint. This lecture covered data such as using gradient scales to achieve one's goals, step by step.

After a break for refreshments the event continued. Melinda Hauri presented the new RONS Org logo. The ideas behind the logo and its development were given. The logo is an R and the symbol for theta together on a blue background.

Then Max Hauri gave talks on "RONS Org, Communication and Polices" and "How to bring Scientology to the Future". Max stressed mainly the fact that we must have good comm between each other and especially centres. By not duplicating each other and by not accepting and confronting the abilities of others, the orgs or terminals will snap terminals and be in the valence of the other and thus

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*Scientology Reformation Series 27:*<sup>1</sup>

## Life After the CoS Section 5

By Mike Goldstein, USA

### What an idenics practitioner does (part 15)

I HAVE DIVIDED IDENICS into two main parts, the mechanics (the questions and processes used and the concepts they are based on) and the application (the way the mechanics are applied to a client). Only by understanding both parts can one hope to comprehend the scope of Idenics. When comparing Idenics to a song, the words of the song would be the mechanics and the music would be the application.

Even though these two parts are discussed separately, their relationship to one another is inseparable. The development of Idenics' mechanics was dependent on its application, and visa versa. The same dependency exists in their use with a client.

The practicing Scientologist or trained technical person will probably have great difficulty trying to understand Idenics. Concentrating on Idenics' mechanics, they will compare these mechanics to those of Scientology's. From this narrow viewpoint, they will make little or nothing of our mechanics, only seeing them as a small part in the great scheme of Scientology technology. Idenics' application will mean even less to the tech person or practicing Scientologist. Coming from a point of view that must defend the evaluative and judgmental aspects of Scientology tech, they will see Idenics' application as invalid and "theetie-weetie".

In an effort to explain our application I have made comments like, "the practitioner must trust the client" and "the answers someone is seeking about themselves is within them". It is not surprising to have a Scientologist take these comments out of context, viewing Idenics' application as "sweetness and light". Making nothing of our application justifies the Scientology approach of dealing with people, as well as the "answers" that Scientology thrust down the throats of its members.

However, the point that I was attempting to make regarding our application is simple and straightforward. The Idenics practitioner doesn't operate from any preconceived or predetermined ideas about a client when working with that individual. The practitioner's full source of information about someone that they are processing is with that person. This is all that I was trying to communicate when I talked about the practitioner trusting the client and the client having the answers about themselves within themselves.

Where else would the answers about you be except with *you*? Who else lived your life or had your experience? How would anyone else know how you responded in some circumstance? How would someone else know the responses you got stuck with or the kinds of incidents you got stuck in? How would anyone else know the subjects that you should address?

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

The Life After The CoS first appeared in a number of smaller parts, on the Internet newsgroup *alt.clearing.technology*, and in order to avoid any confusion (with numbering) 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](http://www.idenics.com) . *Ed.*

A practitioner of Scientology professes to know these things, whereas a practitioner of Idenics doesn't. That's the difference, end of story.

Without being submerged in a quagmire of "pretended knowingness", the Idenics practitioner is not involved with all the speculative activities of a Scientology tech person. Without these encumbrances, a practitioner of Idenics can be completely focused on the job at hand.

Even though a practitioner doesn't try to figure out, analyze or evaluate a client, his role is far from passive. Knowing that all the "answers" necessary in an individual's case resolution are with that person, an Idenics practitioner's sole activity is to assist that individual to *access* those answers.

Accessing these answers on one's own is extremely difficult. The reason for this difficulty is covered in the mechanics of Idenics, more specifically, in the subjects of viewpoints and identities.

I define a viewpoint, simply, as a point from which one perceives. Two people in a room are viewing that room from different viewpoints. Even if they were crowded together looking out of a tiny window, there would still be some difference in viewpoint. Add to that the difference in tastes and evaluations of what is seen, and we get a great difference between the two individuals.

Even though each is unique, the common denominator between all viewpoints is that every viewpoint is limited. For example, you and I, sitting in chairs facing one another, are looking from different viewpoints. From my viewpoint I can see the wall behind you and you can't. From your viewpoint, you can see the wall behind me and I can't. Why? Because the points from which we perceive are limited as they only see within a certain parameter. This doesn't mean that WE are limited; we could turn around or switch chairs. But as long as we are in those viewpoints, we are limited to that degree.

Now imagine that you are sitting in a chair facing a wall. On the other side of that wall are some "answers", for your eyes only. From the chair, the limitations of that viewpoint prevent you from seeing those answers. All of the wonderful information that others give to you, such

as what's on the other side of their walls and what the wall is made up of, is completely irrelevant. The only relevant action is for you to get up out of the chair, walk around to the other side of the wall, thereby shifting to a viewpoint that is appropriate in order to inspect those answers.

But if you were stuck in the chair, and didn't even know that you were stuck there, you could stare at that wall forever and not be able to see what's on the other side. All you would be able to do from the viewpoint, "in the chair", is think about, figure-figure, and speculate regarding what is on the opposite side of that wall. You might be very susceptible to others' explanations and answers, which are, at their best, only additional speculation. However, from the appropriate viewpoint, "standing on the other side of the wall", viewing and inspecting what is there is easy.

The above explanation provides another way of saying what an Idenics practitioner does. The practitioner assists the client in freeing themselves from certain viewpoints and assuming the appropriate one from which they can inspect information relative to an issue's resolution.

Not knowing what the appropriate viewpoint is for any client at any time, the practitioner must be extremely familiar with the Idenics mechanics and skilled in their application. By asking the client the proper questions, a practitioner will get close enough to the mark to where the individual will drop into the appropriate viewpoint. From there, the practitioner needs only facilitate the client's looking at and inspection of what is perceivable from that viewpoint.

Even though there may be more than one viewpoint or identity connected with a condition and needing to be worked with, complete resolution of the unwanted condition is usually very fast. As a bonus, one may resolve conditions not directly addressed that were somehow connected to the viewpoint or identity one was handling.

When someone would ask John [Galusha] what he did, he would usually respond with a simple answer: "I get the client to look, and keep their nose in it until they have fully inspected what is there. That is all I do". In truth, that is a good statement of what an Idenics practitioner does. The practitioner has lots of questions that they

can ask. But every question is just another way of saying, "Have a look".

### Mock-ups & Additives (part 16)

A mock-up is a picture someone makes of something that is real or imagined. For example, a person gets a picture of his father, someone who actually exists or existed. The person may also be able to envision an orange, put it out in front of them, put two wings on the orange, and have it do a little dance. That's also a mock-up, but this mock-up is imagined.

Everyone has the ability to mock-up, even though that ability varies from person to person. This ability, like any ability, can go on automatic, being performed unknowingly. When it goes out of control, the ability becomes an aberration. A person's "case" is composed of mock-ups that they cling to unknowingly. The "cement" that holds these mock-ups there, is some apparent value.

I have taken great pains to describe the extent to which an Idenics practitioner goes to not evaluate for clients. Evaluation, at its best, is only speculation. The odds on being able to figure out exactly how things are for someone else are astronomically slim. Certainly an evaluation may "indicate" to a person, but the liability of evaluating for someone far outweighs any possible value.

Having some ring of truth, a person can embrace the evaluation because it explains some condition that they have been trying to resolve. The person gets some temporary relief, but the condition persists. Because of its workability, even if only short-lived, the person tends to hold on to that explanation. Now they have the explanation that is additive to the unresolved condition.

In Part 12 of this series<sup>1</sup>, entitled Additives, I gave an example of a woman with a low self-image of herself buying a book about improving one's self-esteem. In the book the author made an evaluation that peoples' low self-esteem came from ideas that their parents instilled in them when they were young. When reading that statement, the woman remembered that her

father had, throughout her life, told her that she was worthless. After recalling this, she felt better, and continued to feel good for the rest of that day. The following day the woman's condition of low self-esteem returned. But since the author's evaluation had explained her condition, she held on to the explanation.

Continuing with the above scenario, we find the woman completely buying into the idea that low-self esteem comes from ideas that parents instill in their children. She uses this idea, operates from it, and teaches it to others. The idea becomes a valuable piece of knowledge for her. Any attempt by others to invalidate that idea is met with a vehement defense.

She defends this idea because it had "indicated" to her when she read it. She defends this idea because she had experienced some relief after reading it. But let's explore this example further and find exactly what indicated and how that relief came about.

A few years after reading the book, the woman went into an Idenics session and addressed her issue of low self-esteem. In the session, she discovered that her father had told her that she was worthless almost every day since she was able to walk. However, during her childhood, she never bought into that idea. Her father's statement had bothered her, but she just blew it off, thinking her father was a domineering lout. Then, when she was 15 years old, her boyfriend dumped her. Devastated, she returned home, sat at the kitchen table and cried. Walking into the room, her father asked her what was happening and she told him. His response was, "See, I told you that you were worthless!" This time, she bought into his statement as it explained why her boyfriend had broken up with her. This was the beginning of her condition of low self-esteem.

The ramifications of the above example are far reaching. People have cases that are composed of compulsive mock-ups and solutions. Instead of just assisting these people to let go of these things, many therapies provide opportunities for the individual to accumulate more mock-ups

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and solutions to explain their unwanted conditions. Scientology, as well as many of its offshoots, does this.

Take for example, the insistence that there is some incident that is common to everyone. In this scenario, everyone had this incident, and all responded to it adversely. I'll wager that I could make up such an incident, invent processes to handle the effects of that incident on people, advertise my service with certain news-groups, and make money. I'll give it a try:

"I've just discovered the source of "somatics" in human beings! 75 trillion years ago, on the planet Zortch, all beings from this sector of the galaxy were implanted with a series of invisible train tracks that would continue to run throughout every body they would occupy thereafter. Invisible trains were also implanted to run on these tracks. Every time the trains cross in front of one another, the person gets a somatic. I am the only person who has ever been able to discover the secrets of undoing the horrible affects of this incident, and I broke my back three times during the research. But I have returned to write up these confidential materials for you. Now, for only \$3000, you can purchase these materials and run out the Wall of Trains!"

I'll bet that if I created a more serious version of the above and published it, there would be people who contact me saying that what I wrote had indicated to them. You might think that it's ridiculous that anyone would respond to my advertisement and purchase my service. But I'll further wager that some people reading the above story actually mocked up a picture of it as they read it. One does have the ability to mockup something that is imagined. What if someone reading a seriously written account of the "Train Track Incident", had once been hit by a train. Maybe, when they read my account, they even got a somatic. If all they were aware of was that they had a somatic, accompanied by some negative emotions and feelings, they might feel that my story had indicated to them.

With a bit of salesmanship, I may even be able to sell them the rundown for 3Gs<sup>1</sup>.

If I had some good general processes on the rundown, people might be able to get some charge off. For example, if some process got close to some existing condition, the person might take a look and have some positive result. But look at all the additive nonsense that the person might take on while doing my rundown. They may end up taking more on than they let go of. Additionally, they could spend two years solo auditing those materials to get some wins. It would be much easier if they could just address their conditions directly, probably handling those issues in a much shorter time.

I could give many examples in Scientology and other subjects of the phenomena that I've written about in this article. But I'm certain that anyone, who reads and understands what I've written, can come up with plenty of his/her own examples.

If you are a well-intentioned practitioner who evaluates for or uses evaluative materials on your clients, please take a look at what you are doing. Just because what you do may indicate to certain clients who keep paying for more services, doesn't mean that you are doing the best thing for them. And if you are a client receiving this kind of service, please inspect what is actually indicating to you and what about the process is in fact workable. ☒



<sup>1</sup> G. US slang. a thousand dollars. *World Book Dictionary*.

# Free Flowing Ideas by Various Correspondants<sup>1</sup>

selected from writings of Phil Spickler, USA, Martin Foster, South Africa,  
Rowland Barkley, Brazil, Flemming Funch, France

**Phil Spickler** started things off when he wrote an essay on games and game playing but we start with the latter part of the essay as the theme of the replies took a different turn:

Phil: I'm sure any of you that have either given or received processing having to do with evil intentions and purposes easily understand how in the creating and playing of games few can escape their aberrative influence.

However, with the kind of information and understanding and rehabilitation possible on the IVy-subscribers list we can, at uncalibrated intervals, (as long as we are all involved in the playing of the game called Life and its many sub-games), undertake, (in the same fashion that we clean our teeth from the effects of eating, and we wash our automobiles and space-ships from the effects of weather and time and space, and give our bodies a good shower after the tennis match is over), to clean our thetans up at various repair stations that exist here on Earth. It is even possible to learn how to do it ourselves, which not only saves a lot of hard-earned money, but gives us a greater freedom and courage to persist with Life. Let's face it, whether it's your new car or your new thetan, if you put them into the timestream, they will get crudded up and require repair as well as needing aesthetic activities toward making them gleam and look beautiful again. So there!

## **Martin Foster wrote:**

Oh, how I'm enjoying this list — and the interchange of ideas between the very wise. Wisdom it has been said starts with the understanding of games — not the playing of games.

And yet? As Phil with such clarity points out — “Life” itself, is a game. And we are all players. Wise Willy said  
“All the world's a stage,  
And all the men and women merely players:  
They have their exits and their entrances;  
And one man in his time plays many parts.”

Is this service facsimile (serfac), that Phil writes about, the cause of man's travails in life? It seems to me it is merely something used to either win games or to excuse oneself for not winning. There must be millions of possible computations which could be described as serfacs. One's serfacs would depend on one's upbringing, one's attempts to become successful by emulating some winning valence. Or to be “good” or “bad” or remain unnoticed in mediocrity. In religions and politics people group themselves in alignment with their serfacs. To use it as a processing tool would provide endless case for a processor to address without much relief for the person being processed. Eventually the client would have the additional serfac of needing serfac reduction. :)

Being enlightened or “wise” to the point of “no game” — no participation, serenity or Nirvana, or becoming a “Planet clearer” or “bringer of salvation” could fall in the genre of serfac.

The very act of classifying some behaviour or attitude sets one apart from others and lends credence to the thought that one has less of “that classification” in his own mind and that one is somehow superior to those minds which have more of “that” in their minds. This is just another serfac game.

<sup>1</sup> Excerpts from ivy-selections (IVy's Internet communication channel) 25th June 2006, compiled by Judith Anderson, Australia.

The crux of the matter is that we all have “minds” with which we identify. Our egos, attitudes, characteristics etc are programmed into our minds. All these minds have the common denominator of continuously computing “survival” and as an aside may I suggest that LRH was right in stating that dimension points reach and withdraw. Dimension points exist in the mind and continuously, ad-nauseam reach and withdraw.

Somehow during the climax of the sex act or during a vigorous game or in circumstances when one’s attention is fully focused, mind-games cease and one ceases being subject to the mind with a very pleasing sensation of just being and knowing. These are of short duration possibly because one reverts to trying to understand the phenomena by using the mind.

If we are truly spiritual beings having a physical experience — why bother trying to free anyone from their current game? Why not just take advantage of these games, whether they be games of viciousness, pain or sublimity?

“In every culture and in every medical tradition before ours, healing was accomplished by moving energy”

Albert Szent-Gyorgyi, Nobel Laureate in Medicine.

### Master Exorcist wrote:

My wife qualified as a medical doctor, and she has a great ability to heal by moving energy.

Also visiting with me right now in Brazil, is an Australian veterinarian with the ability to heal even humans by placing hands on the client, and even performing operations like successfully healing duodenal ulcers in 20 minutes, by just holding her hands above the client. She demonstrated last night at a public meeting in front of 100 people. One subject was a specialist in radiology, and he lost a back pain in 6 minutes.

To attempt to heal without moving energy is extremely simplistic, and an extremely ineffective waste of time.

The best way I could explain the fact that all healing is achieved by moving energy in Scientology, is to say that “OT” is 66.6% of “OTO”, and the other 33.3% is necessary. To say that differently, no matter how much you try to

power your car with cognitions, I still haven’t met anybody who could postulate their car in a different city successfully without putting gasoline in the car, same goes for trying to achieve medical results with moving the energy.

### Flemming Funch wrote:

Well, the “moving energy” thing is a fairly un-scientologese practice. Not that there’s really a conflict, but it is another way of coming at it. Most particularly is the idea that the energy sort of comes from somewhere else. In Scientology we might mock up two poles separate from each other, and thus build up some potential energy, and then we could let it flow between the terminals, and that can be a healthy thing. But it is always based on the idea that you mock it up first.

Some of these other practices create some short-cuts by assuming that there’s already an infinite supply of energy around, and maybe one just needs to channel it a bit, or move it, or unblock it. And then energy might flow perfectly well by itself, without necessarily having a lot to do with you. You don’t have to either mock it up or destroy it, you might just concern yourself with how it flows. Which is a different perspective than the somewhat self-centered Scientology perspective where it is me who has to do it and un-do it.

Again, it is a fairly foreign idea for Scientologists to draw one’s power from elsewhere. We’re sort of used to the idea that there isn’t really any elsewhere, and if there is, it is some case we just need to clear away. As opposed to being comfortable with that there might be higher levels of

## **FREE THETA**

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existence that function perfectly well without me, and which I might draw on. We could maybe reconcile it with the 7th and 8th dynamic, and say that we draw on Theta, or we draw on Supreme Being.

One could assume that the 8th Dynamic is a limitless benign Universal Intelligence, a collective intelligence of sorts, pervading everything, operating at a higher level than humanity, remaining always somewhat incomprehensible to humans, but nevertheless always at its service.

There's nothing in Scientology that really conflicts with that, but yet most scientologists never really thought of it like that. Rather assuming that there's just me, and I need to dig myself out, with the help of some tech, but sort of against a hostile and non-sentient universe.

The challenge for a scientologist who might want to work with some kind of higher level powers would be how to choose the right ones. One is so used to dealing with lots of bad entities that it maybe seems a bit incredible that there are good guys much more OT than us, and more whole and ego-less. One will easily wonder if one was just talking with some implanted entity, rather than something we could call "divine".

As a more basic scientology way of looking at it, your considerations are shaping your reality. A consideration is kind of what you believe and expect. And you basically get exactly what you consider. So, the great trick is that if one can succeed in considering something very powerful, you get that too. And there's the as-isness, alter-isness thing there. You can get it to persist much better if you assign authorship to someone or something else. If you assume that God and all the Archangels are on your side, and you've been assigned an important mission, and you seriously believe that, and you proceed accordingly, you might very well succeed in operating with a higher horsepower than if you merely believe you're a single OT who sort of needs to postulate everything all by yourself. And that's all regardless of whether there really is a God and a bunch of Archangels, and regardless of how much auditing you've gotten. A consideration simply has more reach if you can back it up with the authority of a higher power,

whether you invented it yourself or not. But you have to forget that you invented it.

We could say you maybe will get further if you really plug into something bigger that exists. But part of the mechanics is simply that you believe in some kind of structure, and maybe that others before you have fed energy to it, so it exists quite vividly. It is easier to use gods and magical systems that others have a tradition with, than to try to invent your own. You get further by aligning yourself with how the universe already flows than by trying to disagree, but you're still free to disagree and make up something totally new.

### **Martin Foster wrote:**

Re energy — Sources of MEST energy usually remain hidden — the phenomena can be perceived. For example one sees a compass needle moving but not the magnetism itself. Are there some who perceive the source of the energy? I know it exists but am unable perceive the source.

I use "Touch and nerve assists" on others when they are in pain or stressed. Results are excellent. I assume that I am putting their theta attention on the area which as-is the somatic. For myself I just have to notice a somatic and it as-is. I am aware that my presence seems to dissipate enturbulation in others but I am not conscious of causatively smoothing the energy flows.

Re the quote of "Szent-Gyorgyi" — He seems to indicate that "ill persons" have an imbalance of energy which if then brought into equilibrium restores health. From a Scientology point of view, this imbalance must originate in the mind. Thought converted to energy. Entheta creating enmest? What I would like more info on is how does a healer spot external energy sources which could cause ill-health and what to do about them?

Also, if the healer addresses the energy or energy imbalance then the person being healed remains a potential future effect of his mind, whereas if the healer gets the person to as-is the source of the illness the person becomes less effect of his mind. I think healing should come first and becoming causative take second place.

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# What Is Clearing?

by Hank Levin, USA

*[Adapted from the original, published in The Free Spirit Journal, Vol. XIV, 1997, Issue 1-2]*

Both IVy and *The Free Spirit Journal* have had, in the past, an editorial presumption of readership familiarity with the subject of Clearing. However, many health and well-being professionals are recently taking notice of Clearing (in one or the other of its many forms), and it seems to be developing an entirely new public. It is therefore most appropriate for us to inform people, in the most basic sense, about the nature of Clearing.

Quite a number of related procedures and proprietary practices today share a common core of techniques, paradigms and beliefs that evolved from Clearing technology. These include such widely diverse groups as Avatar, Idenics, Mastery Services, Metapsychology, Dynamism, Energetics, Dianasis, Access, EST, Forum, Lifespring and others. Even Berkeley Psychic Institute incorporates ideas that can be readily recognized as stemming from the core paradigms of Clearing.

What is the common denominator of the above listed practices, along with all of the proliferation of private independent practitioners who call themselves auditors, facilitators, practitioners, and TIR (traumatic incident reduction) specialists?

There are many activities specifically embarked upon for the purpose of personal transformation and self-actualization. These include hypnosis, psychotherapy, meditation, fire-walking, all sorts of healing practices, religious rituals—and yes, drugs. To what extent (and under what circumstances) can the term “Clearing” be ex-

tended to these practices without stretching the definition of Clearing so much as to make it useless?

According to Clearing practitioner and author Homer Smith, Clearing technology is “a growing collection of experimental and established therapeutic techniques designed to help people locate, contact, confront, relive and release otherwise hidden moments of suppressed anguish, pain, anger, fear, sorrow and apathy resulting from loss, deaths, departure, reversal and other trauma in their lives. The result of this activity is the healing of body, heart, mind and soul from psycho-traumatic conditions created by the being to deal with the trauma.”

## Mind, body and spirit

First of all, the very word *Clearing* implies a certain consideration or “reality” about the nature of the mind, and its relationship to the body and the spirit.

The term *Clearing* is a metaphor, a comparison to the modern computer and its software<sup>1</sup>. The body, a physical mechanism of solid matter, is analogous to the computer’s hardware. Of course, the computer requires software to carry out its intended function — as well as to operate and co-ordinate its various parts and peripherals. This software is analogous to what we think of as the mind.

Furthermore, the computer requires an operator to function, even if only to give it its original instructions. The analogy for this operator would be the “self” — the being or spirit, however we wish to see it. Thus, just as the software is the *interface* between the operator and the

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<sup>1</sup> Originally, the comparison was with a calculator, with the idea of “clearing” it of wrong data. This simplistic metaphor, while showing the relationship of the mechanism’s information to its performance, is not really as effective as the computer/software analogy in demonstrating the inter-relationship of the mind, body and spirit.

hardware, the mind could be considered the interface between the self and the body.

Just as it is possible to have a file (data) in the computer of which the operator cannot bring up on the monitor, *it is possible to have a thought, idea or belief of which one is not aware.*

Furthermore, it is possible to have things come up on the monitor which one cannot delete — analogous to a persisting thought or fear which one cannot seem to get rid of.

So, one idea fundamental to the various versions of Clearing practice is that our lives and behavior are effected by thoughts, beliefs, memories and decisions which exist but of which we are consciously unaware. And another fundamental idea is that we are at times haunted by thoughts and fears (which can be categorized as *mental pictures*) which intrude into our consciousness at inappropriate times, affecting our concentration, ability to stay in the moment, and ability to focus effectively.

### Mental pictures

In the above examples, the contents of the mind were compared to computer files. Most of us characterize the individual units of mental activity as “thoughts.” Clearing practitioners tend to call these individual units *mental pictures* or *mental images*. Although the mind is capable of generating not only mental images but also various energy flows as well, the terms “mental pictures” or “mental images” seem to help us in practice to identify these activities in a useful way.

A mental picture can be a *mock-up*, which implies that it is an original creation, or a *facsimile*, which implies that it is a copy of something. A mental picture of your family dog would be a facsimile; a mental picture of a totally fictional animal — say, a cat with the head of a rhinoceros — would be a mock-up.

### Duplication

An important aspect of Clearing technology is the reality that an unwanted condition can be “deleted” by the action of viewing it exactly as it is. This idea in itself is not unique to Clearing — it is implied by the very term “cognitive therapy.”

However, the concept of *duplication* in Clearing is somewhat sophisticated. The underlying

principle is that the action of creation in this universe is actually identical to the action of destruction. Thus, when one has created something, the action of deleting (or destroying) it is to “create” it again in exactly the same time and place. This simply cancels out the original creation.

Furthermore, the action of *perception* is in a way identical to the action of creation. This is why carefully viewing something *exactly* as it is can eventually make it go away.

Conversely, seeing it as it is not, i.e., inaccurately, can actually make it persist.

Because of the many agreements we have concerning *persistence* of matter, energy, space and time, this principle is somewhat difficult to demonstrate in the *physical* universe. But it is quite easily demonstrated in the mind. Mental images are immediately responsive to perfect duplication, and can be “deleted” by viewing them carefully when they are unwanted.

From this metaphysical concept of creation and destruction there follows an awesome catalogue of procedures and rituals to be utilized in remedying all sorts of fears, inhibitions, stress, compulsions — and their acknowledged effect on the physical body as well. This is the province of Clearing.

### The Maieutic Method

An important part of Clearing technology is the assumption that, to a very great extent, a person already possesses an innate understanding of their own condition sufficient to change or remedy it. Accordingly, the duty of the practitioner is not to explain or analyze for the subject, or solve their problem or tell them what to do — but to *facilitate the subject's connection with their own understanding and power to perceive what is true for themselves and act accordingly.*

This is done by directing the person's attention into an area where they may not have been willing or able to look before on their own. The most effective technique for doing this is by asking questions rather than by giving information or lecturing.

In the field of philosophy, this is known as the *maieutic* method. [ma•yoo•tic — from the Greek *maievtikos* (midwifery)], In it, innate

wisdom is elicited through asking questions. as opposed to the *didactic method*, in which information is imparted through lecturing. It is associated with Socrates, who is said to have used it.

When the practitioner voices an opinion about a client to that client, there are several dangers. The obvious one is that the opinion might be incorrect, in whole or in part. The other danger is that the opinion might be correct, but the client will feel accused, and reject it in a process of denial.

The maieutic method allows clients to experience truth and understanding about themselves through a process of discovery, and validates their own internal awareness, rather than making them reliant on the practitioner or teacher. It has been an important part of the Sufi tradition for centuries, and is largely shared by Buddhist and Rabbinical traditions.

In stricter forms of Clearing, much care is taken not to “evaluate” for the subject, i.e., not to tell him what to think about his own particular issues and how he relates to them. Rather, a program of questioning and meditation (direction of attention to specific areas) is instituted which will, hopefully, bring him to a resolution of these issues.

While it is generally acknowledged among Clearing practitioners that this is the best approach, it is often necessary to teach certain principles to the subject which they desperately seem to need to get their lives together. Often this can be done by separating the activities of “training” and “personal sessions” from one another. Nevertheless, it can be a challenge to reconcile the apparent conflict between the two methods (maieutic and didactic) unless the practitioner has organized a program of training that can be kept separate from the private sessions.

### Visualizations

Constructing or “mocking up” images that are symbolic of energies or flows is occasionally used in Clearing; this is not unique to Clearing. Anything from a flow or a communication line to an entire personality aspect can be visualized for the purpose of focusing on it and dealing with it.

A communication line that is unwanted (for instance, to or from an antagonistic acquaintance) can be visualized as a brown chord, and a golden pair of scissors can then be used to cut it. This can even be elaborated upon in a ritual that uses real rope and real scissors — an age-old human practice.

A desired communication line can be mocked up symbolically as well, mentally or even in real-time ritual, as is done in many weddings.

*Mock-ups*, as we call them in Clearing, can be an important part of powerful healing therapies. But in themselves they are not unique to Clearing practice.

When these visualization techniques are utilized to “duplicate” and thus delete unwanted conditions (such as in using modelling clay to represent an illness of the body), this would fall into the province of Clearing.

### Affirmations and programming

The power of affirmations is indisputable under certain circumstances. Along with visualization, they can be used to heal — or to harm. Examples range from ceremonial war rituals among aborigines to parlor-game demonstrations that enable a couple of children or small women to easily lift a large man.

Some Clearing practitioners do use affirmations. From a *Clearing* point of view, however, an affirmation made in the face of a pre-existing belief (or intent to the contrary) creates a *dilemma* — a problematic situation where the two intents simply oppose one another, creating a “stuck flow.” A Clearing practitioner would most likely, after discovering and “deleting” a hidden unwanted belief, suggest that the subject then *replace* it with one that is more helpful or appropriate.

However, many Clearing practitioners have a distrust of *all* procedures that “program” a subject in any way at all. They feel that the optimum condition would be for the subject to be always in *present time*, unburdened by *all* past programming, and thus able to spontaneously respond appropriately to all situations with innate understanding and ability.

### Hypnotherapy

Many Clearing practitioners feel that Clearing technology is a desirable alternative to

hypnotherapy. By examining the elements of hypnosis, and more specifically the elements of *trance*, we can come to a better understanding of the exact relationship between hypnosis and Clearing.

If we define a trance as an altered (out-of-the-ordinary) state of consciousness characterized by (1) increased focus, and (2) a heightened degree of suggestion, it can be seen that there are elements of each of these in Clearing sessions. However, much of Clearing is predicated on the idea that it is not necessary to enter into a degree of focus that far beyond normal for the procedures to be effective. Moreover, the use of the CB meter (discussed below) makes it possible to access thoughts and memories from a state of normal consciousness that would be impossible for most people outside of trance. Furthermore, the restrictions on evaluating for the client tend to minimize the effects of suggestion.

Nevertheless, the fact is that most people do not ordinarily exercise their powers of self-examination as intensely as they do in a Clearing session. Also, the practitioner has been granted, after all, some authority as a professional which would give any opinion or recommendation he voices substantial import. Thus, Clearing could be said to have, to some degree, the elements of hypnosis — but to a far smaller degree than is generally experienced in formal hypnosis.

### The Clearing Biofeedback Meter

The Clearing Biofeedback Meter (CBM) is an astounding device which is utilized by the majority of Clearing practitioners. It is essentially an electronic resistance meter which measures changes in the skin conductivity of a person. These changes correspond to variations in the subject's mental resistance to whatever thought or mental image he has his attention on at the moment. The changes are not subtle — they can range from less than 5000 ohms to over 200,000 ohms in the span of a few moments!<sup>1</sup>

This characteristic has been observed for nearly 100 years, and was explored by Carl Jung. However, the remarkable expedient it affords in the realm of counseling has been ignored by mainstream therapists<sup>2</sup>.

The meter not only indicates the presence of charge (negative mental energy) on a subject; it also shows when there is no charge on the subject. Furthermore, it can show when a subject that was previously charged has been discharged of negative mental energy through the conscious examination by the client.

Aside from the obvious advantage of accessing thoughts and memories from deep in the unconscious, the meter has another advantage of profound importance in Clearing. It allows for the practitioner to explore a possibility with the client in the guise of asking a question. This circumvents the dangers of evaluating for the client, who understands that if a question reads on the meter, it must have emotional charge on it. Furthermore, it is understood that the question will only be rendered “non-reading” by thoroughly exploring the area. And if the question does not read, both the practitioner and the client can abandon the question immediately with the understanding that this is not an advantageous area to explore at this time.

### So what is Clearing? — and what is not?

The protocols described above, in combination, constitute the most advanced techniques in the subject of remedial personal enhancement on the planet. This is Clearing.

Furthermore, there is ongoing research using these techniques to explore the very nature of the soul itself. Furthermore, some practitioners have found that Clearing has a direct connection with the development of paranormal abilities.

Some Clearing practitioners are of the opinion that any practice that lacks any of the essential protocols, or that introduces an additional as-

1 So-called “experts” who attribute the changes to the effects of perspiration overlook the fact that the changes can occur in either direction in just moments, and one cannot “un-perspire” that quickly.

2 See “The History of the CB Meter” by Gregory Mitchell in *The Free Spirit Journal*, Summer '96 Vol. XIII, No. 1-2. This obstinate disregard of this fantastic resource must be commensurate with the native civilizations of South America, who did not utilize the wheel except in children's toys.

pect (such as spirit healing guides) is not worthy of the name "Clearing." However, there is no reason that these Clearing protocols cannot be selectively incorporated into any existing therapy, counseling or self-enhancement process. The possibilities of Clearing techniques enhancing our current concepts of self development are staggering.

The possibilities for their abuse are also staggering. There is a particular concern that they could be regulated or persecuted out of existence by those who feel threatened by the general empowerment of people. The editorial perspective of this publication [speaking for *The Free Spirit Journal* -H.L.] is that the best protection for the public against misuse of Clearing technology is to be fully informed about it, and to be aware of a code of conduct adhered to by responsible practitioners. [The "Code of a Clearing Practitioner" also appeared in this issue of the FSJ. -H.L.]

The intention of *The Free Spirit Journal* is to share as much of Clearing technology as

possible with society's alternative healers, counselors and therapists, so that it becomes recognized by all as a birthright that can never be suppressed or withheld.

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Hank Levin, whose practice is in the San Francisco Bay Area, has been doing personal Clearing consultations for over thirty-five years. His unique position as editor of *The Free Spirit Journal* has enabled him to find and utilize the most effective Clearing technology. His style is eclectic, drawing from not only the best of standard Clearing, but also from other related disciplines. His clientele includes a number of psychics and empaths, as well as therapists. From working with these people, Hank has gained valuable insights into the development of each individual's unique and special abilities. Hank's latest book, *Clearing — A Guide for Professionals*, can be ordered at [www.clearingtech.net](http://www.clearingtech.net)

Email: [hank@clearingtech.net](mailto:hank@clearingtech.net)

Phone: 1 415 492-0728

✉

From page 9. trapped. So policies have to be given that every org can be an individual and independent org and exchange with other orgs reality.

In the evening entertainments were presented: A musical sketch, compositions on the piano and singing from a number of talented artists including Melinda, Nicole and Dirk, they were supported by a cast of many in the opening sketch.

The next morning Erica Hauri gave a lecture on Freedom. It was stressed that Tech applied with friendship is the guarantee for a being to be freed of whatever game he played or will play. This proved to be an emotional lecture for many of the attendees as Erica talked of a subject and its consequences, dear to the heart of all.

After a break for refreshments Otfried Krumpholz gave a talk on the subject of Religion and Scientology. He first developed what exactly is a religion and in how far it is different from a philosophy,

as both deal with the ultimate questions of life. He gave the three main criteria: A philosophy is a mere school of thought, while in a religion you find groups and organisations who have binding beliefs or rules for members. Secondly, while a philosophy is a body of thought built purely on logic and observation, a religion includes a subjective element, which can be beliefs, personal convictions or experiences. And thirdly, while a philosophy is a theoretical endeavour, a religion includes practice, on the third dynamic level (like religious services or other communal forms) as well as on the first dynamic level (prayers, meditations, applications to enhance the personal spiritual well-being). Otfried concluded that while each person may decide what Scientology is for themselves — a religion, a philosophy, a weltanschauung — in its typical form, a Scientology org, we can clearly see all criteria of a religion fulfilled. Thus we as a group should give some thoughts to our positioning in the future, taking into account that a relig-

ious group has constitutional protection in most countries of the world which other third dynamics have not.

The event closed with a farewell ceremony, with thanks and acknowledgements to speakers and translators and supporting people, including the hotel staff. It was also announced that next year's convention will be in Russia.

Every one thoroughly enjoyed the convention weekend. Old friends met up again and all made new friends to meet up with and work together with in the future! Then there was lunch, informal meetings, hellos and goodbyes till next time.

✉

Watch future IVys for date and booking address.

\* weltanschauung "a particular philosophy or view of life; a world view. — origin German, from *Welt* 'world' + *Anschauung* 'perception' " *Compact Oxford English dictionary*

# Regular Columns

## A World of /Vy

by A Pelican, Antarctica

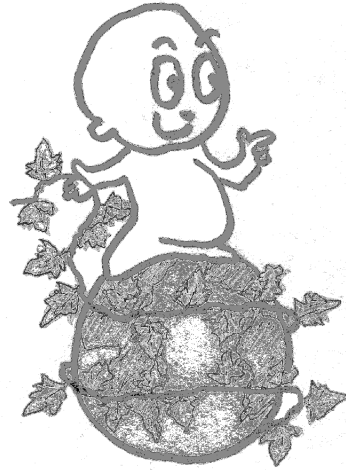
### Considerations

Could it have been said better? Here is a little extract from Hubbard's *Creation of Human Ability*:

"...When treated as precision observations many results occur. When regarded as philosophic opinion, only more philosophy occurs.

"*Considerations take rank over the mechanics of space, energy and time.* By this it is meant that an idea or opinion is, fundamentally, superior to space, energy and time, or organizations of form, since it is conceived that space, energy, and time are themselves broadly agreed-upon considerations. That so many minds agree brings about Reality in the form of space, energy, and time. These mechanics, then, of space, energy, and time are the product of agreed-upon considerations mutually held by life.

"The aspects of existence when viewed from the level of Man, however, is the reverse of the greater truth above for



Man works on the secondary opinion that mechanics are real, and that his own personal considerations are less important than space, energy, and time. This is an inversion. The mechanics of space, energy, and time, the forms, objects and combinations thereof, have taken such precedent in Man that they have become more important than the considerations as such, and so his ability is overpowered and he is unable to act freely in the framework of mechanics. Man, therefore, has an inverted view, ....."

This comes from page ten and eleven of the 1954 edition of *Creation of Human Ability*. ☒

The Regular Column "A World of /Vy", 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. It is anonymous, so no one need know it was you! ☒

# International Viewpoints [Lyngby]

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*This is the last IVy in 2006. Remember to pay for 2007 if you have not done so.*

**And while you pay for 2007, why not order some back  
issue you do not have?**

If you have back issues, remember the full contents for all IVys is on our home page <http://www.ivymag.org>

## Regular Column

*Scientology Reformation Series 28*<sup>1</sup>:

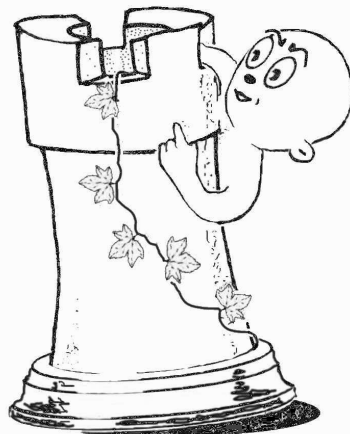
## IVy Tower

by Rolf K, USA

### My Scientology Story: 2

#### From Morocco to Saint Hill

IN THE LAST ARTICLE I told you about my trip to the good ship *Apollo*. You probably got the idea that I liked it there, and you are right. It was a mixed experience but it left me with an appetite for more. After having done the rounds at home and told everybody I knew about my experiences at sea, I was planning my next trip to the ship. This time I took off by myself. Eric Sandeman and Peter Groth had long since bowed out and left Scientology. I had, however, learned how to get there on a shoestring budget. I flew to Mallaga in Southern Spain on a charter plane. The ticket was a "last minute offer" charter vacation, very common at the time. It included hotel for a week and a return trip at a set date. The whole week long vacation even beat the price of a train ticket one way. The system was that you skipped the return trip and got home on your own. When I landed in Mallaga and saw the hotel I was overwhelmed with delight. It was a really nice hotel with swimming pool and ocean view. I decided to stay for a couple of days as it was already paid for. I had to share the room with a stranger, a Swedish body builder, originally of Arab descent. We became friends and had a good time. We went to the beach together and out at night, chased girls and so on. His body was so built up so it sometimes scared the girls. I remember we were making friends with two girls at the beach. One of them was so scared of him so she became my date in all innocence. We went and had drinks at an outside café and went dancing the same night.



This intermezzo delayed me for 6 days and proved fatal. When the time was up I took a day ferry from Mallaga to a city called Melillia. It was a Spanish city colony on the Moroccan coast. That's where I was to meet up with the *Apollo*. When I arrived there, the ship had left the day before. I contacted the agent the *Apollo* used in town to get directions. He promised he would "arrange something". In the meantime I found a hotel and went sightseeing and acted the tourist. Time went on, and no news about the ship came through then. I was told the ship would soon return, so I stayed put.

I spent my time as best I could without spending too much money. That was quite do-able in that sleepy North African city of 100,000. After a few days I moved into a hostel, dormitory style, got a cup of coffee and donut for breakfast, made a sandwich for lunch and ate at a vegetarian restaurant at night and could live quite comfortably for less than 10 Danish Kroner (about \$1.50) a day! This was of course in 1968. Most men in this Arabian dominated culture would wear what looked like pyjamas as their business outfit. One day I took my chances; put on my best pyjamas, after fixing the fly with a couple of safety pins, and joined the crowd. It

<sup>1</sup> 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.

## Regular Column — IVy Tower



The City of Fez is surrounded by a medieval wall. Its narrow streets are only accessible by foot or by donkey

was at first a heart-stopping decision. As it turned out, nobody seemed to notice; I blended right in. There was a square near the hostel that was bustling with social activity at night. People would go around in circles there; families together or just a few friends. The men would hold hands, an Arab tradition that seems odd to westerners. Besides being a social gathering spot it was also the place where young women, under close supervision, would be shown off to potential suitors. It seemed as if the whole population of the city gathered there every night.

After a week with no news from the *Apollo*, I decided to expand my tourism activity. I found a bus headed for the old Moroccan city of Fez, about 100 miles south of Melillia. The bus was overcrowded and very ethnic. When traveling, I love to try to blend in and get a feel for the local population. One old lady had no money for the ticket. She offered the driver a dozen eggs and he let her on. Some passengers had brought

their pets along for the trip; one farmer a cage full of chickens he was taking to market. The bus was full, not only inside; the roof of the bus could hold an additional 10-15 passengers. One stop was at a market place. It was very primitive and very ethnic as well. A 'dentist' had set up shop on a blanket. On the blanket was a set of pliers he used to pull teeth from the mouths of willing clients. Next to that were some teeth he had pulled and right beside the teeth was a dirty copy of an anatomy book in Spanish, "*Anatomia del Hombre*"; oh, yes. His credentials were impeccable.

After arriving in Fez I soon headed for the medina. That is the old, historic, part of town. It still had a solid stone wall around it and was only accessible by foot or by donkey. At the time it was an authentic and live city with no thought of tourism. The medina was bustling with life and commercial activity, manufacturing and trade. You could see a cabinet maker at work. He used a drill with an elaborate wooden handle. Right out of the middle ages with an Arabian twist. A tailor had

two boys helping him. He was weaving cloth and the boys had to hold the warp — the long strings that hold the cloth together. They had to jump around at incredible speed in order to keep the weaving going. This old medina was, indeed, alive and well. Full of life and activity. The technology and methods they used were medieval. Their clothing and customs, of course, were Arabian: the long draped robes, their red hats (named from the city: Fez), their bearded faces and their taste for sweet coffee full of fine grounds in the bottom of the glass. To me, however, it was a flash-back to medieval times. Only donkeys loaded with crates of Coca Cola broke the illusion.

### Going Home?

I returned to Melillia and checked in with the *Apollo's* agent. Still no real news. They were sailing in the wrong direction, towards the East along North Africa's coast. I was running low on money considering I was so far away from

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Regular Column — IVy Tower

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home. I decided it was time to take the day ferry back to Mallaga. On board I met a Swedish guy who was around my age. I began to explain to him about Scientology. He seemed very interested. He was a New Age kind of guy but, as it turned out, on a completely different mission. He had gone to Morocco to buy cheap hash — ‘hashish’. He saw his mission in life as disseminating his lifestyle of smoking pot and pondering about life and the universe while high. This was years before drugs were even an issue in Scientology so I didn’t think that much of it, except that maybe he had a point. Fortunately, I never had the time or inclination to check out his theories in practice. Besides, I was low on money so all I could think of was food, an occasional stay in a youth hostel to get bathed and shaved, and how to get home. Our conversations lasted for hours. I explained and explained. He would look at me like he was an Indian Yogi and say out of his mysterious wisdom, “It’s the same thing”. That was his standard response. I am not sure he really could see any difference between smoking pot and auditing. I also wonder if he ever made it home safely. Apparently he had his suitcase full of pot.

When I disembarked in Mallaga I found a youth hostel where I could stay. Next day I found an economy bus route that would take me most of the way home. The departure was still two days away. I did some more sightseeing on foot. On the way back to the hostel I decided to hitchhike. A French tourist picked me up. He asked if I wanted to go to Paris. I was delighted. He wanted a relief driver so he could drive non-stop. We quickly picked up my things at the hostel and took off. Two days and 1,800 km later we arrived in Paris. I thanked him and was, again, on my own and still almost out of money. I planned to spend one night on a bench in downtown Paris, not too far from the Arc de Triomphe. I was sitting there on a bench under an elm tree in the warm Paris night and actually enjoying myself. Then two guys came up to me and said I could stay with them. I thought, what the heck. Better than sitting here all night. They had a party going and I tried to mix in and keep conversations going in French. I did soon start to wonder why it was all male guests

— but in a while it dawned on me that it was a gay party I had landed in. I stayed there partying all night, turning down a number of ‘over-friendly’ passes, and left early the next morning, thanking my hosts for the food and wine. I found a youth hostel, slept and cleaned myself up.

### Paris 1968

I remember riding in the metro and talking to a revolutionary worker on the train. Paris 1968! That was the year of a big student revolt in Paris and many other major cities around the world. In Paris many working class people had joined in the best of traditions of the French Revolution. He described the battle, the struggle, the glory of their cause. Different times, indeed. As far as I was concerned I wanted desperately to check out Scientology. If I found it valid and worthwhile I would pursue a career as an auditor. Back then, you had to find a career that was new and different. To choose a career for the money was an unworthy stand. Not only me, but the greater part of that generation wanted to experiment with philosophies and lifestyles. Some with drugs, as my Swedish friend. It wasn’t enough to become a lawyer or doctor. You had to become a poet, a revolutionary, reinvent lamaism or something of that nature to satisfy the enthusiastic appetite for change and experimentation.

My money situation was still a major concern. How do you conquer the world on \$5 a day? I thought of a plan! I had a considerable amount of expensive leatherware I had bought as gifts, while in Morocco. At one place in Paris I saw a lot of street bartering going on. Vendors would sell arts and crafts, small necessities and just about anything of interest. I decided to try my luck. I brought all my leather goods with me and arranged them invitingly. Soon I was in business. At the end of two days my financial luck had changed. I felt loaded. I decided this was no time to just turn around as a loser.

### Going to Britain

My luck had changed. I now had the money to go to Saint Hill UK if I did it economy style. I decided to hitchhike to Le Havre, the French port city from which I could catch a ferry to

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Regular Column — IVy Tower

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High Street, East Grinstead (from about 2001)

Dover. I slept under the open sky while under-way, practiced the best French I had learned in school and soon arrived in Le Havre. I bought a ticket and got on the ferry. I was not a communications release at the time and was somewhat secretive when it came to telling strangers about my plans. In the situation I was in it served me well. At the time there was, unbeknownst to me, a ban on letting students of Scientology into Britain. It had been put in place a few days earlier, I believe, by the British minister of health and was a highly controversial political move. I had my suitcase full of Scientology books, enough evidence to have my UK entry rejected. In Le Havre I told customs that I was just a tourist. When it was time to leave the ferry I got mixed up with a group of college students and the British customs assumed I was just one of them and waved us all through. This is how I managed to get past customs. I was still in hitchhiking mode, including sleeping outdoors. On the way I got a lift from a police patrol. Not knowing about the ban I told them I was headed for East Grinstead and

Scientology at Saint Hill. That's where I first learned about the ban. The cops were friendly. They had picked me up to find out if I was on the run or wanted somewhere, I believe. Since I didn't show up as a wanted criminal they soon let me go and wished me luck. They told me about the picture where Hubbard "audits" a tomato plant. It was all over the press at the time. They just thought it was funny and of little concern.

### East Grinstead and Saint Hill

After several additional rides from friendly motorists and discussing the ban and the auditing of tomatoes in detail with the drivers I finally arrived at East Grinstead. It was in the afternoon. The city seemed full of atmosphere. and felt very friendly. The houses, as I remember them, were mainly built of sandstone. Friendly small town houses, pedestrians, Hillman and Morris cars; small and convenient. I was tired but full of expectations. My first thought, however, was to get something to eat. I stopped at a window serving food to the street. I

looked over the menu and ordered 'fish and chips'. This was the first time I tasted fish and chips in England. It tasted very good to me. As a matter of fact I got addicted to it on the spot. To this day it's the best fast-food I can think of. Living in America it hasn't been easy, but I have come to know the places around here where they serve a decent fish and chips.

With renewed energy I looked around to find my way to Saint Hill. I walked the whole way with my backpack securely in place, suitcase in hand. When I arrived at the estate I started to ask for a job. I was met with enthusiasm. The procurement officer was a Swedish girl named Anna Nordholt. She later became a trusted officer at International Headquarters. I had to tell her and countless other staff and public how I had managed to get through customs despite the ban. I didn't think my story was particularly interesting, but it was apparently big news around Saint Hill. I think I was the first arrival after it had been put in place. The newspapers and TV were still covering the story full blast and here was I, an innocent traveller, and I had walked straight through the enemy lines. Anna said I could work in Tech Services. That was fine with me. The wages I was offered were actually enough to pay for a place to stay and save up a pound or two a week. It wasn't much, but enough to live on and so I didn't really have to worry about money. My real interest in coming to Saint Hill was to receive some auditing. At the time there was an active flow of Scandinavians, especially Swedes, to Saint Hill. They would work there for a while and in the meantime receive auditing from Briefing Course students for free. Having covered a large part of Europe and even Africa to make this happen did not count as an expense to me — typical student think of the time. Probably still is.

*In the next issue I will cover my time at Saint Hill as staff and student and pc, certainly a time I think back on fondly, even though the distance in time also helps cast a good light on my early experiences in Scientology.*

✕

*Editors note regarding British ban on people entering Great Britain to study Scientology:*

As a slightly off topic remark, it was this Government Ban on anyone entering Great Britain to study Scientology that was the cause of Scientology Publications Org, then situated in Edinburgh, leaving Britain. We had a very large stock of Scientology books (since a boom in Scientology was expected) and Ron apparently feared that they would be confiscated, in the same way as e-meters and books had been confiscated in Washington in the 50s. We got an LRH order to be out of Great Britain with all the books within 24 hours, and in fact the books etc. were out of the country within a week, the staff working hard (I worked 24 hours without sleep at one point) loading up many large containers. At first we did not know where we would take them, but in the end Copenhagen was chosen (at the time there were only two Class IV service organisations in Copenhagen) and we arrived in a cold Copenhagen in January 1969.

A friend of mine, Don Maier, a USA citizen then working for the US armed forces in Germany, and in his spare time visiting German Scientology organisations repairing e-meters, told me that he had intended to go to Saint Hill U.K. to further study meter repair. He arrived by boat in Harwich, England, told them he was going to East Grinstead to study e-meters, was placed in a room where he waited until the ship left again in the evening, and was sent back with his car. Since he had been a pilot in the American Air Force, making many dangerous bomber trips over German from British airfields, he said he felt a slight feeling of ungratefulness.

In probably 1970 (Christmas), I returned to England on holiday for the first time, and it happened to be at a time when the ban was lifted. It was put in place by a government minister, and an enquiry had found that he did not have the authority to do it, in other words it was unconstitutional.

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*We substitute for confidence, accuracy of Trs. Accurate Trs are a substitute for confidence. Because if you were totally confident in what you were doing and you knew your subject, you would follow through those Trs any way. So you can see right here at this juncture that you have been going forward on a scale of substitute for being an excellent auditor. L.Ron Hubbard. The Know How of Auditing, 1st Melbourne ACC, first lecture, 14 minutes into lecture, 9th November 1959*

## Regular Column

# Outside the Box

by Flemming Funch, France

## Change your Mind

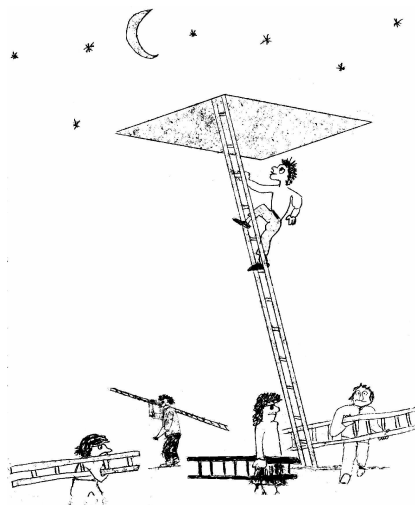
I HAVEN'T BELIEVED in case for some time. I've probably said that before, but it is worth repeating.

You know, case is something you have. You could say you have "a case", i.e. one specimen of that kind, or you can say you have "case", some volume of that substance. Either way, most people talk about it as something they have, and which stops them from being who they want to be, and doing what they want to do. Where really it is quite the other way around.

In normal English, a "case" just means the instance or general story of some kind of dysfunction for a particular person. A psychiatrist might talk about a "case" too, but would be talking about a particular person, and the particular constellation of interesting peculiarities or difficulties. A "case" could simply be the file on that person. A medical doctor might talk about a "case" without thinking much about the actual person, but focusing on the particular kidney problem, with related symptoms, and the story of what has been done about it. A "case history" is a history of a particular person or illness, what was observed, what was concluded, what was done about it, what was the result, hopefully producing something that can be learned from.

### Scientologists' case

But scientologists somehow ended up talking about case as not just their story, but something they have, kind of separate from themselves. Some kind of heavy, nebulous, monstrous thing that's weighing them down. Yes, combined with a certain optimism about the existence of techniques that can chip away at this thing, reduce it, and maybe even make it go away some day. But the underlying assumption is that this is hard, and it takes a lot of time and effort and persistence from people who know what to do.



But that's all "too late on the chain". You're working on the effect, rather than what is causing it. OK, that is not quite true. We look for what is causing it, we look for the postulates, the basic incident, etc. We take an effect, and track it back somehow, until we feel we're cause over it, and feel good about it. We rinse, and repeat.

There are some fine nuances there which can make a big difference. What do we focus on? And what assumptions do we have about it? Most auditing processes involve some kind of variation of starting with an unwanted effect, and finding and clearing its cause. Some processes don't do it as directly, but merely dig away, until some kind of increased causativeness shows itself, as in a repetitive process. But typically we go from the effect to the cause, or at least to a lessening of effect and an increase of cause.

But notice that usually it is *the* cause we're looking for. As if that's a thing too. You have a strange sensation in your forehead, we run a chain of incidents, and we get a basic incident with unconsciousness of some kind, and we clear it, and we can say that we removed the cause, and the strange sensation goes away. That's neat. But it is also unnecessarily cementing the belief in cause functioning a certain way. It is usually a thing in the past, which we find and eradicate. Actually we kind of treat the



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Regular Column — Outside the Box

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cause as an effect, and we try to create an effect on the cause, by clearing it. Confused? Well, it is a fine point, but very important.

**Error**

The big error is to assume that we aren't cause, but that there are some causes somewhere, and we need to find them and get rid of them. That's what makes it take such a long time, and that's what easily can make it a bit of a never-ending job. Because there are always more effects and more causes to find.

To cut to the chase, *you* are the cause. You cause everything that you experience in your life. It is not that you caused it at some point in the past and forgot about it. Yes, you did that too, but that's not the most important part. The most important thing to know is that you're doing it right now. Oh, other people caused it too, and all sorts of things caused your current situation. But the key thing is that you're causing it here and now, and that's the most fruitful focus when you want to change it.

It is something you're doing, right now. OK, more basically, it is something you're being. We could say that the *be* part is that you can change your mind and become somebody who will do something other than what you've been doing. And then you do that instead.

**Basic technique**

The basic processing technique is to change your mind. You don't like something, ok, change your mind about it! i.e., make it something else, or deal with it differently, in a way that suits you better. All other, more complicated processing procedures basically just serve the function of getting you into a frame of mind where you

feel you have the license to do so. If you run a chain of incidents and uncover a basic incident, you get a great explanation for why you had the feeling you had, and you get an excellent excuse for changing it. You have a cover story right there. If anybody asks, you'll be able to explain why you changed. It doesn't mean that was why you changed. Simply that we have a certain obsessive need for having a reasonably logical context when we change.

We're usually afraid of just changing. Digging up some material, discovering new things, remembering stuff, clearing it, all of that makes us feel much better founded, and we actually believe in our own change. The more so, the more we can feel sure that we've gotten *the* explanation. The reason clearing processes often can get more permanent result than, say, affirmations or hypnotic suggestions is that they're a lot more thorough and they do a better job of convincing you that you're changing.

So, I'm not saying to throw away your battery of techniques and the beliefs that go along with them. But it can be good to not hide the secret so far away that they aren't really it. The person changes because he, right now, decides to be something else, and do something else, after which he'll have something else. He could have changed in an instant anyway. But we'd have a harder time convincing him of that if we didn't have a wonderfully rich and complex set of techniques and models and processes to take him through. Of course we can choose to help the client more directly to understand what power he has. And we can refrain from convincing him that the source of his problems is elsewhere. ☒

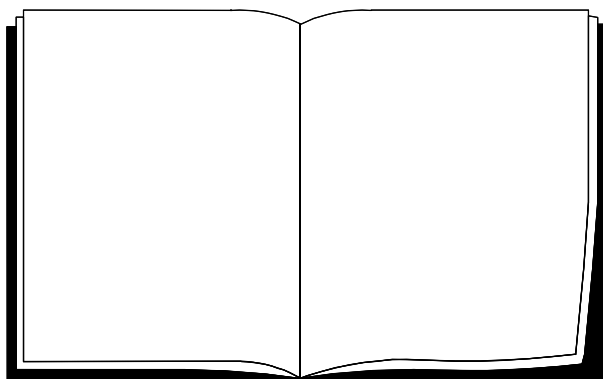
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(With a little bit of communication, you can do your bit to recreate the early pioneer spirit of Scientology and Fri Scientology!)

Book News:

# ***Clearing — A Guide for Professionals***

Review by Flemming Funch,  
France



HANK LEVIN HAS just published his new book *Clearing — A Guide for Professionals*. I enjoyed both reading it and reviewing it. Hank is my good friend, and we're in sync on most things, so it is no big surprise that I like the way he has put it together. I've had plenty of opportunity to observe his style of Clearing, and to discuss related principles with him. I still fondly remember the time we were working back-to-back for four days doing short past life sessions on around 250 people who walked by our booth at the Whole Life Expo in L.A. The meter was an invaluable tool in that setting, and our sessions were very popular and remarkably successful.

Hank is an excellent communicator and writes very well. His style is clear and down-to-earth. He gives plenty of real-life examples and case stories and practical comments.

## **Taking good counsel**

This book addresses people who have an interest in becoming professional Clearing Practitioners, as well as those who already are in a related profession, such as healers, health practitioners, therapists, etc. I've discovered from the responses to my own books that there are surprisingly many therapists of various kinds who have a keen interest in Clearing techniques and principles, and who quite readily will take them and run with them — particularly when

*Clearing — A Guide for Professionals* — Helping People Remove Personal Obstacles to Happiness, Health and Success.

Hank Levin 2006 1st Edition – Foreword Fred P. Gallo, PhD.

Soft-cover 8.5"x11" Bibliography, pp400

Appendices I-XV, XVI a,b,c, XVII-XX, Index

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they're presented with a minimum of a belief system. I.e., there's a lot of takers for practical, result-oriented instruction on how to make people better. Lots of folks are already in that business, but they might have discovered that they have a scarcity of tools to get them from A to B. So, an instruction manual like this, that gives them a bag of new tools can be very valuable.

Hank is, as he readily admits, an evangelist of meter use. He will happily stand up and demonstrate the wonders of the meter for just about any group of people. And, indeed, if you present it clearly enough, it can readily be demon-

strated that thoughts are real “things”, and you have a marvelous set of short-cuts to therapeutic change when you have an instrument that can track thoughts, and tell you what’s up with them. The meter naturally has a very central position in this book.

### Similarities

If you’re used to saying “Auditor”, rather than “Clearing Practitioner”, “Auditing” rather than “Clearing”, “E-Meter” rather than “Clearing Biometer”, and you’ve been previously trained in auditing practices, you’ll find much you’ll recognize here. For that matter, Hank stays mostly faithful to concepts you’ll recognize. There’s a Clearing Practitioner’s Code, there’s a Session Communication Cycle, there are Rudiments, Worksheets, etc. You’ll find very little to be shocked by. So, you could even take this as merely a training manual in sessioning as you know it, maybe covering more ground faster than you’re used to. There are not many manuals in this field that in one piece will take you through the principles, the practices, the training drills, and the processes -- and what you need to know about running a practice and finding clients.

### And differences

Will this appeal to you if you’re looking for “Scientology”? I don’t know. It might not, exactly because not much of a belief system goes with it. There’s nothing in particular to join up with here, no inside group of people who’ve figured out the universe and become advanced beings. So despite this being pretty much the straight dope, you might not see it as sufficiently serious, perhaps. It doesn’t really matter, because this probably isn’t addressed directly at you. This is not Scientology, it is Clearing, and as hardcore a manual on how to do it as one could wish. The people who are likely to jump at this in droves are more likely to be psychologists or others already in people-helping professions, who happily will acquire a meter and run rudiments and engram chains, and feel that they are simply are doing their job a bit better now.

### Getting into it

How successful will a manual like this be for someone starting from scratch, someone who maybe has been a client, but now would like to

learn the craft? It is hard to say. Maybe it is a little optimistic to expect people will become professionals merely from studying a book. This book doesn’t promise that. Hank says that his purpose in writing the book is to encourage those who have taken an interest in Clearing, personally benefited from it, or perhaps even studied it in one form or another, to consider taking it up as a profession, or incorporate it into their own existing wellness profession. The book does indeed tell you most of what you need to know, but very likely you’ll need some more personal assistance to get started. But if the book just gets you going, it’s all well worth it. It certainly does encourage you to become a professional practitioner, and make it seem safe and do-able.

### Getting on with it

Hank presents a series of Training Procedures to gently ease you right into Clearing practice. Both training drills and simple processes are given. E.g., you sit down with your client, say “Tell me something,” and listen carefully to the responses you get, and you acknowledge them. That’s a process in itself, but it is also training in being present and following the communication cycle.

### Helpful things to be and have and do

In the appendices you’ll find specialized rundowns for various purposes. For handling addictions, stage fright, for being more successful, improving self-esteem, for dealing with sexual issues, relationships, etc. You would find these very handy, I’m sure, in dealing with real people from the real world, as these are the kinds of things they’ll come in asking for. I’m sorry to break it to you, but you won’t see very many people come in asking to be able to “communicate freely with anyone at any time”, even though that’s a great ability to have. You’ll find rundowns for handling suppressive influences. And you’ll find correction lists too.

The book is 400 pages, letter-size format, and jam-packed with things you need to know. I trust you will find it useful. ☒

*We received a second review of the book which seems to compliment Flemming’s, and so bring it on the following page. Ed.*

# ***Clearing — A Guide for Professionals***

Reviewed by Tom Felts, USA

HANK LEVIN (<http://www.clearingtech.net/hank.html>), a Clearing Practitioner in Northern California, has had an active Clearing practice for a number of years. He also has created a line of Bio-Monitors that have a good reputation amongst individuals that have a need for such devices. (I have one of his Bio-Monitors, and have found it to be reliable and helpful in clearing activities.)

*Clearing – A Guide for Professionals* was written to fulfill a need he recognized when demonstrating the Bio-Monitor to new people. People asked “how can I learn to use this?” The resultant book gives the basic theory of the clearing communication cycle, an introduction to the four kinds of negative mental energy, insights into practitioner ethical considerations, basic drills in understanding Bio-Monitor behavior and its use in Clearing sessions, proper admin procedures, and a number of practical ‘conversational’ techniques for dealing with emotional and mental blocks in clients.

This is an ambitious effort to put into the hands of people enough tools to allow them to effectively assist others. And along the way, Hank shares his own insights gleaned from his experience. In some instances, for example heavy substance addiction or highly abusive personal relationships, he states it is better for the Clearing Practitioner to shunt the client into other forms of help and support groups. One can only wish such honesty prevailed elsewhere.

## **From LRH**

For those of us that come from a “technical” background, there is much in this book that you will recognize as coming from the corpus of LRH technical writings re-worded in layman’s terms. “PC indicators” becomes “client indicators”; overts and M/W/H’s are labeled “guilt”; “problems” are called “quandaries”, and so on. But do not assume that this book is a mere re-wording of other peoples’ work.

There are also some original and intriguing additions. These include “Running Full Life-

time Regressions”; “Body Read Procedure”, and “Emblem Therapy”. The first two are fairly self-explanatory. Emblem Therapy is an interesting technique aimed at locating and removing fixed ideas based on past bad experiences. The chapter on Suppression, Suppressive Personalities and Rollercoaster contains a list of 13 characteristics of a suppressive personality.

## **Omissions**

Perhaps of even greater note is what *is not* discussed in this book. There is no labored discussion of the Reactive Mind. There is no “Grade Chart” of progressive states. No talk of thetans, or axioms. I think this is a good approach. As the foundation of a persons well-being will ultimately rest on their ability to audit, I think it is a good idea to streamline the approach, and get them getting experience as quickly as possible.

What we wind up with, is a series of techniques designed to assist another person in improving themselves, and the conditions around them. And a lot of practical advice on how to maintain professional client relationships.

## **Sources?**

I have to admit that I struggled at first with the lack of attribution for some of this work. But then I realized that in the broader scheme of things, it doesn’t really matter. If there are people to be helped, clients to be counselled, the primary thing is that they get the help. We can quibble over sources later. So I would like to see this book used far and wide. The more people who are meter literate, and able to effectively help others, the better off we all are. ☒

<http://www.freezoneamerica.org/>

Your source of much MetaScientological writings, including Clearbird, Peter Shepard, The Pilot, Muriel Chen, Filbert, L Kin (Book 4), Stephens (TROM), Funch, Electra.

But see IVy 78, page 37 (bottom).

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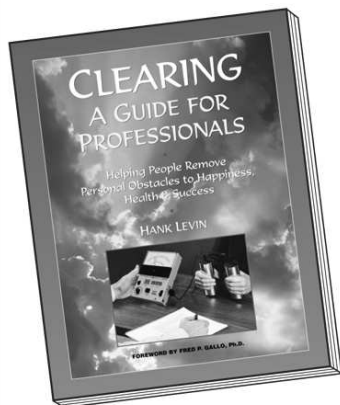
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# The Lost Art of Unmetered Auditing

## Part 1

by Clearbird

*The following is an excerpt from Clearbirds Concise Handbook in Co-Auditing. The first part covers standard tech of Grades 1-4 auditing. The article is from Part 2, describing how auditing can successfully be done unmetered.*

“There are many ways of doing a survey to determine what the pcs attention is fixed upon now. The E-Meter and interrogation of the pc are the main methods....If you find the exact item or person on which attention is fixed, you achieve immediate case gain, which is to say reality, which is to say interest, in-sessionness, success.” Ron Hubbard (HCOB<sup>1</sup> 28 Feb. 1959).

THE TECHNICAL GOAL of auditing is to remove charge from the PCs case. Charge in an area is an indicator of reactivity or aberration. The Meter can help the auditor find charged areas quickly and by running a process the auditor and PC will remove the charge available. The Meter is sometimes explained as an instrument that registers “Charge and Interest” (HCOB 9 May 69). We find this a very relevant and helpful definition for our purposes. We have to find some charge, ensure it is available and alive. We have to ensure the PC has a strong interest in it as well; interest ensures he is will-

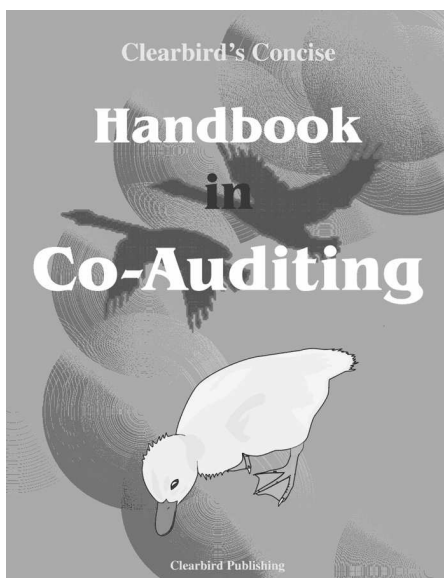
ing to talk about it and has something to say. It all adds up to a productive session: “PC interested in his own case and willing to talk to the auditor”, which is the all-important definition of in-session.

Here it is, however, also important to point out that the Meter by itself does not remove any charge. It primarily acts as a aid to find it. What removes the charge is that the PC finds answers to the process in his Bank and works his way through it to an End Phenomena (EP). From the PC’s viewpoint an EP consists of relief, feeling lighter and better about the whole matter and usually having an insight or cognition related to the subject audited. This is the same whether a meter is used or not. True, in metered auditing

an EP includes a Floating Needle (F/N). The needle of the Meter will swing back and forth at an even slow pace for a short or extended period of time.

### Short History

When auditing methods and processes were first researched (between 1947 and 1962) meters were sometimes used and sometimes not. The Electro-psychometer was invented by Volney Mathison in 1951. The Meter did become a research tool by itself as it was useful in exploration. It obviously wasn’t used before 1951.



1 HCOB = HCO Bulletin (HCO = Hubbard Communications Office). HCOBs were nearly always written by L. Ron Hubbard.

## Book One™ Auditing

*Dianetics®*, *The Modern Science of Mental Health* was published in 1950. The method of auditing taught in that book swept the USA in 1950-51. Groups around the country, and world, sprang up and lay people with little training started to practice on each other and on family and friends. The lack of formal training, rather than the lack of a workable technology, could cause a lot of troubles for early PCs. In the 1950 book “**flash answers**” were used as one technique to locate charged items and finding things to audit. It’s described this way: “The flash answer is the first thing which comes into a person’s head when a question is asked him. It will come from the Engram bank, usually, and will be useful. It may be ‘demon talk’ but it is generally right. The auditor merely asks a question, such as what is holding the PC, what denies him knowledge, etc., prefacing the question with the remark, ‘I want a flash answer to this.’ ” A key question in *Dianetics* was to find “the next engram required to resolve the case”; this could be found by flash answers (*Dianetic Auditor’s Bulletin*, July-August, 1950).

The practical problems, however, with teaching lay people to run engrams, and the introduction of other techniques, caused Engram running to fall out of use. Ron Hubbard went on to develop new techniques of which Recall Techniques are still used extensively today (it was actually developed late in 1950). *Dianetics* was pushed aside and forgotten. The original method did, however, get reintroduced in 1980. Now things had been sorted out so it could be taught to the public in a short seminar. The basis was the 1950 book and its original techniques (done without a Meter). The subject experienced a renaissance that is still going strong to this day (2006). Especially in some areas, remote from formal training schools, it is practiced as the main service with considerable success.

In the early 1950s the Meter was used extensively in research, however. A 1952 book, originally titled, *What to Audit* and retitled *A History of Man*, is an amazing record of what you can dig up from a person’s mind and genetic make-up using an E-Meter. It is an almost unbelievable story of Man’s evolution and past, stretching millions of years back. The time-track of events was put together by asking

metered test-persons about past events; most of the events well before historic times, sometimes on other planets and in space.

## Creation of Human Ability

This is another book by Ron Hubbard (1954) that contains a lot of processes and how to run them. Many of these processes are part of the Expanded Grades in this handbook. Processes with names beginning with “R2.” are from the 1954 book. This book contains some of the earliest repetitive processes still in use today. A Repetitive Process consists of one command (sometimes a few commands) given over and over to the PC in order to penetrate any social and occlusion mechanisms, which usually would be PC’s first response. This is of course done with the PC’s full consent and under the Auditors Code. This type of process can have a profound effect on the PCs ability to get to the “root of the problem,” by penetrating all these defense mechanisms and occlusions. Repetitive processes make up 99% of Expanded Grades. The setting for the processes in *Creation of Human Ability* is unmetered. The Meter is only mentioned in one process (SOP 8D, Step IV) this way: “Give PC a full assessment by putting him on an E Meter at this point and asking him to name the people with whom he has been associated since birth.” Terminals, found reading, are then run unmetered in the process. A similar list is used in the Grade-4 Processes R2-59, (#1.F in Grade 4 Processes.) There, the instructions are simply: “Get a list of all people he has known since birth...”

Note: In the complete line-up of Expanded Grades there are over 800 processes available. A process is here defined as a unique set of commands (or one command) that are taken to its EP. A 4 Flows process is thus counted as 4 processes. Only 9 processes per this method of counting are not repetitive, namely a Two Way Communication on Grade 1, Grade 3 Quad, and Grade 4 Quad. That is about 1% of the total. 152 processes (per this method of counting) are R2- processes from 1954.

## HAS Co-Audit

This was a co-audit program developed over a period of about 4 years, 1958-62, as far as we can tell. We suppose the program went on years after its development. You will see a number of repetitive processes on Expanded Grades origi-

nally designed for this program. HAS stands for "Hubbard Apprentice Scientologist". HAS co-audit was a program for new and practically untrained people. Under the headline "Do It Yourself Therapy," (HCOB 17 March, 1959). Ron Hubbard describes it this way:

"At last we have a successful way for the untrained person or the financially embarrassed Scientologist to make it all the way to release and prepare himself for theta clear at low cost. Heavily supervised co-auditing at HAS level has become possible with my development of two things, 1. Processes that undercut most reality levels, and 2. Muzzled auditing. For as little as 2 guineas [£2.10 or \$10] a week, one can have the major benefits of Scientology by giving a little and getting a lot. HAS Co-auditing courses are run by all major Central Organizations and are being started in enfranchised centers.

"The applicant enrolls in the Personal Efficiency Course and receives a week of theory [evenings]. He graduates to a Communication Course lasting two weeks of three nights each and costing 2 Guineas per week. He receives his HAS certificate and graduates to co-auditing for three nights a week for 2 Guineas per week and continues on until he reaches the state of release. This may take many months but he gains all the way in health, on his job, in his environment. The co-auditing is done 'muzzled' and under the heavy supervision of a trained professional who knows how to do it."

The co-auditors got trained only in TRs 0-3 (not even TR-4) in order to deliver a repetitive process. "Muzzled" means auditor would do nothing else than use TRs 0-3 in session. "Release" at the time would be a very spectacular EP, achieved after many, many hours of auditing. The instructor was expected to occasionally sit in and get PCs out of tight situations, including out rudiments (co-auditors were not flying ruds on each other.) Occasionally the instructor would find Items, using a Meter, that the co-auditor then would run.

The program was conducted in a large course room. One student was the auditor and the other student was the Pc. They would sit across from each other, next to a pair to their right and

a pair to their left, in a long row of ongoing sessions. The auditor would hold a clipboard on which she would keep notes. She would also have a sheet with the commands or questions used. Meters were never used by the students. If the auditor got into some kind of difficulty she couldn't see her way out of, she would simply hold her clipboard behind her seat and thus attract the attention of the instructor and have him sort it out. A good instructor would see himself as the auditor responsible for the results of all the ongoing sessions.

The system of the instructor finding items and sorting out sessions while still in progress can, of course, still be applied. It does, however, take a formal set-up, not always possible. But it is worth mentioning that it is a tested and proven model. A set-up that could be used would consist of a desk with an auditor that would do the assessments for Items and once a number of Items were found the Pc would be sent into session with his co-auditor who would now run them in the process.

In the early years, and consistently till this day, the meter was found useful to find charged items and terminals. On an extensive (and somewhat repetitive) program, such as Expanded Grades, it becomes less critical. In practice we have found that an observant auditor can easily find valid Items that will run without the use of a meter. We find, when you take the whole program of Expanded Grades, that all charged terminals will be uncovered sooner or later and run in a number of processes.

### Charge and interest

In 1969 Standard Dianetics™ was released. It is a system of engram running techniques that was very successful. In finding Items to run, the Meter was normally used. There is, however, also unmetered techniques that have interest to us and they work well. They were soon discredited, however, as the organizational goal was to make everything "standard" and the meter fits that line of thought.

In HCOB of 16 April, 1969 it says, however:

If you are auditing without a Meter, you take the Pc's interest as the indicator. You audit the symptom in which he is interested and cease to audit it when it is gone...You



audit the most available symptom first. Then find the next one and audit it, then the next, etc. The symptom in which the pc is most interested is the one to do first. You run its secondary or engram or chain and it vanishes. Then do the one in which he is now interested and run its Secondary or Engram. Now find the next symptom, etc. Sooner or later the pc will have tremendous good indicators, be smiling, happy. That's the time to quit. Right there. Until then, keep finding and fully erasing the latest symptom the pc has...A new symptom is located on the Health Form by Meter or Pc's interest.

What the auditor is supposed to do, according to this HCOB, is to make a list of "symptoms" or complaints and have the Pc grade them by interest; then you take the complaint (terminal or item) he is most interested in and audit that first. There were, however, also cases where Pcs would pick complaints that had little charge and therefore didn't run well. We find it therefore important that the auditor is trained in observing indicators of charge and pre-select the most promising Items. What to look for is further explained in the next chapter. The short headline is "instant emotional or physical reaction". What you want to see is signs of charge and Pc interest: "On a right item the Meter reads well when the pc says it, the pcs good indicators come in somewhat when its announced, the pc is very interested in running it. Its about as obvious as sky rockets." (HCOB 21 May 69). If you replace "Meter reads" with "you see instant emotional or physical reactions" you know exactly what you should be looking for. You find some "case" (a complaint) and you ensure the Pc is interested. Now you have the Pc in-session: "Pc interested in his own case and willing to talk to the auditor." That's what guarantees successful and productive sessions and shining Pcs.

Another procedure, from 1962, sheds light on finding items with charge and interest off the Meter: "The essence of this Differentiation Step is to read each item to the pc and have pc briefly explain how the item \_\_\_\_ (whatever the list came from). This is done easily and in a friendly and interested fashion. It's the pc's list. The answer that must be ascertained by the auditor is whether the pc wants the item left on or

taken off the list. This makes the pc look. And it blows charge rapidly. This step is done with the pc off the meter. The atmosphere is easy and pleasant. When the differentiation is in progress the Pc may want to add to the list. Let the pc add what he or she likes. Put whatever is added always at the bottom of the list. Pc is taken off the Meter for this step." (HCOB 22 Jan 62).

Although not directly applicable to what we are doing on the Grades it shows how the Pc is put at ease by taking him off the meter in order for him to look and find and blow charge.

Here is another reference for a shortcoming of metering and unmetered auditing works just as well: "False Data Stripping can be done on or off the meter...You may not easily be able to detect a false datum because the person believes it to be true. When False Data Stripping is done on a Meter the false datum won't necessarily read for the same reason. You therefore ask the person if there is anything he has run across on the subject under discussion which he couldn't think with, which didn't seem to add up or seems to be in conflict with the material one is trying to teach him. The false datum buries itself and the procedure itself handles this phenomenon." (HCOB 7 Aug. 79)

When you study how early auditing was done, you will find that much has changed in how to run processes. Especially when to end off a repetitive process has changed dramatically. The processes themselves haven't changed much, except today they are usually run on four Flows. But up until 1965 it was routine to go on and on with just one process until it was "flat". This resulted in overruns, way past the point where it was beneficial. In 1965 it was decided that an F/N = release. The new routine now became to "underrun" processes and Grades. As soon as the auditor saw the slightest sign of an F/N she would quickly end off. Per HCOB 22 Sept. 65, you would only run one process per Grade and only to the first F/N "and not one command beyond it". This wasn't corrected until 1969-70 when EP, as we know it, was defined.

*The book "Concise Handbook in Co-Auditing" is available as web-book and as printed book from <http://www.Lulu.com/clearbird> 311 pages. From \$25.*

Part 2 of this article will be in the next IVy



# IvySelections 3/07/2006

Edited by Judith Anderson, Australia

*IVy Selections is an Internet list sent out once a week to subscribers to IVy who have asked for it. It consists of selections from IVy's main Internet list, ivy-subscribers-1, selected by IVy's Webmaster, Angel Percy. The following are a few of the items which appeared in a specific week. In Internet terminology :) and :-) (a smiling face turned on its side) indicate a smile.*

## How a service fac? by Martin Foster

Regarding the following question [asked earlier on the list]:

*Q: Can you explain to me (us) how having and operating a body "always" makes something or somebody wrong, "always" escape domination, and enhances one's own survival? [a statement Martin had made earlier]*

*Maybe an example would also be useful. But I see that you say you feel this, so perhaps reason is not involved, and explanation not possible. I'm curious as I am getting the feeling you are talking a different language (perhaps just dialect :-)) than me.*

Answer: My use in that sense doesn't align with the standard "Self right — other's wrong", and I would hesitate to use the word "always". I cringe at the thought of proclaiming an "always" — Absolutes being approachable and not attainable etc. :)

The mind computes future survival based on past experience. Survival only applies to thetan plus the body. The being without the body has no use or method of using the serfac mechanism. I could be wrong about that, as Jehovah in the Bible seems to have exceeded his allocation of serfacs. :)

(Definition in (HFP) Handbook for Preclears p.89) "that facsimile which the preclear uses to apologize for his failures. In other words, it is used to make others wrong and procure their cooperation in the survival of the preclear. If the well preclear cannot achieve survival, he attempts an illness or disability as a survival computation."

The above can only be done using the body. Merely having and using a body and mind tends to limit one's beingness and knowingness.

Examples: Needing sleep, food, sex, to urinate, excrete etc. He also says in HFP "Having and using a service facsimile does not make you a hypochondriac. It simply makes you human. The facsimile might release right here. If it doesn't, there's a lot of book left."

Dennis in TROM (link on IVy's home page: <http://www.ivymag.org>) explains it better in my "current" opinion: :) To understand what he means by Must know, Must be known etc. I have pasted a bit at the end of this mail. In doing TROM the serfac is ignored.

## The Service Effect.

Every being tends to utilize whatever he has at his disposal in the playing of games. This applies to any effect. For example, he may find himself stuck with (Must know) a chronic pain in the back; he may use this pain in the back to dominate his family (Must be known). He may use it as an excuse for a trip around the world so he can see the sights (Must know). He may use it as the reason he needs solitude (Mustn't be known). He may use it to achieve all three postulates; or he may not use it at all. It depends upon the being and the games he is playing. Always be prepared then to consider an effect as a service effect: something which the being presses into service in life to aid him in the playing of games. What starts out as a 'Must be known' is used by another who gets stuck with it (Must know) as something to hide in, and resist the world with. And so on; the permutations on the theme are nearly infinite. Do you have to do anything about this phenomena on the route out? No. One only has to become aware of it; that is sufficient. In truth, the being is hampered by this effect; he is always more capable without the dependency upon it. But only when he spots this will he relinquish the effect. So you won't find any exercises in the practical section designed to handle this phenomena, for it is an integral part of all games we play. We all

do it. We always have done it. And we'll continue to do it as long as we consider the effect to be more valuable than its absence. Indeed, one could consider the whole mind to be a vast service effect, and in many ways it is exactly that."

**TROM excerpt:**

The four basic actions of life each have a twin postulate structure:

- 1. The postulate bringing the effect into existence, and the postulate that it shall be known.
- 2. The postulate taking the effect out of existence, and the postulate that it shall be made not-known.
- 3. The postulate to know the effect and the postulate that it shall be made known.
- 4. The postulate to not-know the effect and the postulate that it shall be made not-known.

Thus, in each of the basic actions, each postulate complements and enhances its twin. Thus, the postulate structure between beings is:

Self	Others
1. Make known.	Know
2. Make not-known	Not-know.
3. Know.	Make known.
4. Not-know.	Make not-known.

\*\*\*\*\*

**Reply To Question re: Service Fascimilies above from Philo Loyd**

That was a sharp eye that caught a different, perhaps for some, a stretched version of a service facsimile, and it was right to ask Martin if he is talking a different language or dialect. While I obviously can't speak about what Martin meant, I would like to take this opportunity to voice my opinion. Martin is talking a different dialect, he is talking the *big picture*, and this is why I say so:

Over 50 years ago, a service facsimile was defined as, "Always escape domination and enhance one's own survival," something that served one's survival etc. But a lot has happened in the time of 50 earth years. As the technology and processes have changed, this wording is not used so much. At one time it was

considered that a person had one or two, maybe three service facsimiles at the most, and if they were handled, you solved their case. Well, as we all know, it didn't always work out to be that simple. Yes, I admit some people probably got tremendous case gains running their service facsimiles, and I congratulate them. But for others two or three could become hundreds, thousands, or a million, so we couldn't really call them service facsimiles anymore. It would be more realistic to call them engrams, each one with an attached postulate, inhabiting various chains on the 8 dynamics.

So when Martin says, "I feel that just having and operating a body is a ritual and serfac." I agree with him, because I feel exactly the same way.

I am probably prejudiced, as I can usually find a way to agree with what Martin Foster, and Phil Spickler write. But if you want me to be totally honest and without prejudice (and I am not ready for that yet,) you will have to catch me without a body.

\*\*\*\*\*

**Present Time by Philo Loyd**

Not only Scientology, but many philosophies talk about being in present time, in the now, or in the moment. We can dismiss the subject by simply saying, everybody knows it means being totally focused (concentrating) on and fully conscious (aware) of whatever you are doing at any particular moment in time, and not having unwanted thoughts cluttering up our minds.

If this is all that is necessary to know, why aren't we all operating thetans at level 206? Would it be too dangerous to look at this concept to see if we have missed something?

Much to my surprise, looking at my past experiences, I find it tricky to exactly define being in present time. For instance there is the moment of euphoria at the time of climax in a sexual encounter where outside activity is blotted out. Does this count? Does having a delicious meal with good friends and having no worries, count? Yes, I am aware that sexingness and eatingness are at the same level and some people and groups use these activities as therapy. Are we in present time when facing a death threat and all our senses are on high alert and we somehow

manage to survive, or when our heart stops beating and it is restarted and we start breathing again? Does meditating with or without a mantra, count? Aren't we in present time when auditing a pre-clear, and totally focused on helping that person? Aren't we in present time when, while doing a training drill, we suddenly become totally aware of our bodies, the immediate area we are in, and even the nearby vicinity? Is it possible that there are levels or degrees to being in present time? Are there gradients that could be plotted on a scale? Is there a quality to present time? On this subject there does seem to be a consensus, a general agreement on two valued logic, either you are in present time or you are not.

If you find that this is true for you, then what I have written is total nonsense, and I can see my enemies and even a few friends, drawing back their bowstrings and notching their arrows ready to take aim at me. Hope Hubbard is right when he says, "I am invincible." I had also better look to see if I am in present time at the time of writing this in present time, as there is no time like the present :-)

\*\*\*\*\*

### Present Time by Jim Rowles

TR 0 is a favourite of mine. Doing nothing and saying nothing while benignly observing all about one tends to garner awe in passerbys and students. Little do they know what goes on behind those eyeballs, over in that universe of mine that does not overlap this here universe. But, levity aside...

A good coach of mine, in 1971 at AOLA, got me to accept, as within the definition of TR 0, that it included as dimensionally big as I wished, and to accept time as the arbitrary it is. So I can have my present time to mean the span from minutes ago through minutes ahead, or even days back and forward of 'now'. And 'here' is an ever-increasing space pervaded by myself. However, the gradient loses meaning when one expands beyond the MEST universe, and time encompasses before it began and past where it ends. Pervading gets easier the more overt and withholds I clean up so as I know I'll not do those things in that expanded state. Maybe that accounts for my shrunkedness.

\*\*\*\*\*

### Present Time by Martin Foster

I like your view [*writing to Jim via the list*].

I am quoting from TROM again :) Please be re-assured that I don't obtain any lucre from TROM. TROM is completely free to do. It only requires doing. I regard Dennis Stephens and many on this list as "Advanced Scientologists".

"A being can only communicate across a distance. He cannot communicate through time. So when he is looking at a 'then' he is looking at it now. Whatever he looks at, he looks at now.

"A being can view 'now' from any viewpoint. A being can view 'then' from any viewpoint. Thus, every moment in time is a complete universe which is viewable to the being. (Viewpoint here is used in the sense of a 'position from which to view', and not in the sense of holding a mental opinion.) Thus, a being is natively capable of viewing every particle that has ever been brought into existence in this, or any other universe, from any viewpoint he so desires." -DS TROM

A subjective test of this is to see oneself shopping a few days or years ago. And then notice what is on the outside of the mall one was in. :) More than just "recall" becomes obvious.

Time seems to me a "mind-construct" and space a "thetan-construct". Maybe time was originally a thetan construct but in the passage of "game-agreements" it became taken over by the mind.

We combine the two into time/space and therein create parallel time tracks to which we grant "importance" and then per the law of duality we grant "importance" to the absence of space/time.

I cannot tell you how much I look forward to your views and to those other thinker/questioners on the list.

And it's now "time" for my coffee break. :)

\*\*\*\*\*

### Present Time by Ed Dawson

Pardon me but I must disagree with some of what is written below [*in the original, some of the above messages were quoted underneath this*].

Specifically, the quote from TROM where it says you cannot communicate across time. Yes

you can, and I have used it in auditing. Description of the session is on this page: <http://www.censorthis.com/ouran/2Dsession.html>

You can go back in time, or send your Pc back in time, using R3R, and change decisions made. *and these decisions affect other beings.* Please note that I had the Pc change her mind then, and it affected her boyfriend.

Also, I am occasionally present, and this cannot be done unless you can go forward in time to the future and communicate back to yourself.

As for noticing that memory is a mind construct, this is true. But please do not confuse the mind's construction of the past with the actual physical universe. The real physical universe has a time track (actually plural tracks), which can be viewed from above and a conscious decision made as to where on the track one wishes to be, do, or observe.

Of course this requires exteriorization from MEST, but that is not so difficult to do. Hardly any more difficult than exteriorizing from the body, once you know the setup.

\*\*\*\*\*

### Present Time by Luca Terzi

I concur almost fully with Ed. Almost, as I do not have all the experiences he speaks about but many very similar. One can change the past, and with Acceptance and R3R I did change the physical occurrence of a traumatic incident to physical (not mental) erasure.

I have had very often the feeling that I was getting a communication from myself from other times, and it has helped me to endure difficult spots in time.

The fact that sessioning does change (more often than not) another person's universe is a common experience and can be accounted to many different basics... possibly also to going back or forwards in time.

\*\*\*\*\*

### Present Time by PJSpickler

On this subject there does seem to be a consensus, a general agreement on two valued logic, either you are in present time or you are not.

Your [Philo's, above] latest posting on the subject of Present Time is terrific, to say the

least. It's theraputic value is without question. We must hope you will continue to dazzle us.

\*\*\*\*\*

### Present Time by Flemming Funch

Martin Foster said: *I don't believe one can ever be in present time (PT) because it is continuously changing. Inexorably marching into the future. MEST is continuously evolving, decaying, condensing, dispersing. Always changing. At the exact moment you become aware of PT, it has passed and becomes a perception.*

Well, maybe that's the part that's the illusion.

It is impossible to be in present time if one needs to take a picture of it, and then look at the picture. Then present time has already passed, of course, and it is no longer present time. If one has to spend time comparing it with other things, to try to decide if it is present time .. it certainly isn't.

So, it is something else.

Maybe the only thing we can be rather sure about is that we're conscious. That we're aware, and aware of being aware. And that we can perceive.

The moment you start putting labels on things, and taking pictures of them, and trying to say what it *is* .. it isn't. It's a lie already.

Being present is maybe not really in reference to what is around. It is not a reaction to having observed the environment and decided that one probably is there. It is something more from the "inside". One is simply present. One is present when one is conscious, when one is paying attention.

I agree with Philo that there would be gradients of that. It is not that one either is there or one isn't. Oh, ideally it is maybe, but any of us mere humans are pretty far from really being here, which would be some kind of all-permeating universal consciousness. So, gradients would be useful to look at.

- Flemming

☒

*The IVy Internet lists are open to all who subscribe to IVy and their families.*

*Why not participate?*

# Writing Practice

by Antony A Phillips, Denmark

Here is a paragraph from Silvia Hartmann's *Adventures In EFT* (see last IVy page 42)

**Being able to express yourself creatively** — or perhaps I should say, being able to express yourself at all, creatively or otherwise. I am simply appalled how many people, intelligent, very, very knowledgeable, experienced, wise and filled with rich knowings and learning can't even post a mail to a public newsgroup, never mind write a cohesive article or even attempt to express themselves in art, music, poetry or any other of the many media we have at our disposal.

In the IVy area we have an Internet list which is aimed at giving individual subscribers the opportunity of expressing their views, and giving answers to other people's questions, all without the

intervention of an editor. We have about 90 people on that list and some 20 or so of them use the chance to originate. It is a chance to practice writing, with no editor breathing down your neck, and we would encourage people to do so.

This list started in January 1997, so is approaching its tenth anniversary. It has been there all those years, going through many phases, for you, a subscriber to IVy, to express your views, and ask questions. It also is a place where you have an opportunity to practice writing, for although you may be past the stage Silvia Hartmann mentions, and as Ron has remarked, to be a writer you have to write, and the IVy list gives you the chance for that in a friendly atmosphere. If you have not written recently, I invite you to do so, and (if you are not on the list) to join, write to ivy@post8.tele.dk

✕

**The poem on the next page** we found on the Internet at <http://www.silentology.com>.

*If you look further at the site, you will see that the fellow is a little bitter over Scientology, perhaps with cause. I was unable to find an address to send an author's copy to him. On the above mentioned site you will see there is the following explanation.:*

The joker traditionally represents the Devil, Lucifer, the Trickster, anyone who pokes fun at society and their views to degrade and destroy life at the end of an age. It is usually the last gasp of evil, before a period of Revelation (enlightenment) occurs.

Secrets are given in International waters, where theoretically anyone can be disposed of quickly and quietly without sorrow.

The reference to shooting an SP is based upon earlier technologies of Joseph Stalin, Adolph Hitler, Napoleon, Dillinger, Pretty Boy Floyd and other Stellar (star) Suppressive Persons. It appears to also be the tech of the Order of Satan (Thetan symbol is a 0, with a negative (-) sign enclosed within it. An S over the two triangles (the broken Star of David) symbolizes Operating Satans.

Operating Thetan (Satan with a lisp) is better depicted as Operating Thanatos. Thanatos was a term used by Sigmund Freud that he took from mythology that means the death instinct. Silentologists are operating toward death.

Dianetics is altered squirrelled 1940s Aberactive Psychiatry, a tech designed only for people with post traumatic stress, yet used by the Satanist Hubbard on ordinary people.

Silentology is the technology of silencing all opposition. It eliminates morals and all concepts of right and wrong. Ethics has been redefined as removing all counter-intention from the environment.

The same buttons are used to trap youth as was done in Hitler's Germany, with a twist. Instead of a longing for the middle Ages and a time where people roamed free of religious influence and could find their own path, Hubbard created a similar mood by creating and positioning himself next to the mythical Galactic Confederation. In reality he created a world of posts, terminals, and electricity. It is the world of what he calls the fifth invader force and the Marcabian Confederation and he is the totalitarian dictator and source of all hardship.

✕

Silenceology

# How to “Disconnect”

by Creed Judson Pearson, III, USA

When you're feeling down and blue  
Here is a bit of tech for you  
Just go out and blame a friend  
Brand him so his life will end  
You'll feel better just like me  
Because he is an enemy

Never mind that he's a dad  
Slander him and you'll be glad  
That's the tech of feeling better  
It's right there in a policy letter

Write him up and disconnect  
Otherwise he might infect  
If he knows what I'm about  
It's his life that we must rout

Take him down and lie and cheat  
After all, he is just meat  
He is not like us at all  
He's not a slave, he stands too tall

So chop him up and spit him out  
Before he has a chance to shout  
The things that he found out about

Bar the gates and close the doors  
Control the phones  
And sail from shores

Keep his children trapped inside  
Lie to them and make them hide

Pretend he is the only reason  
Why our stats are down this season  
Do not look at me again  
After all, I'm man's best friend

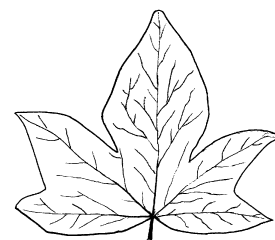
Write him up and Disconnect  
Do it now without regret  
After all that is the tech  
Of the Joker in the Deck

✕

# B

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