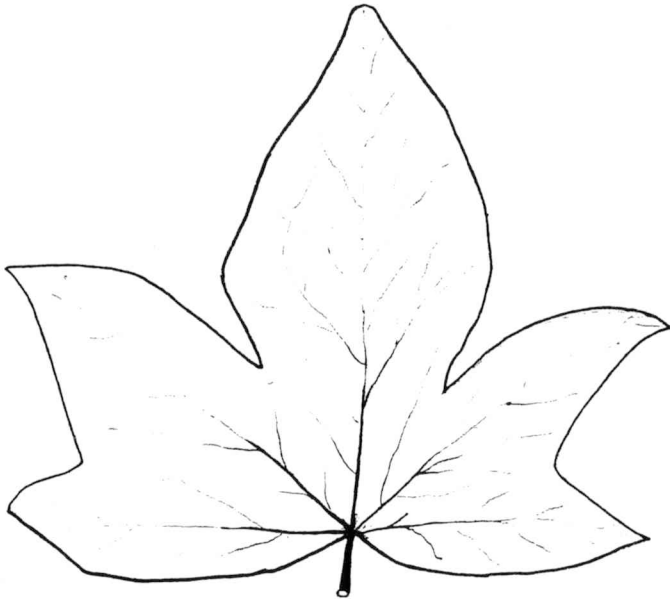


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(Lyngby)



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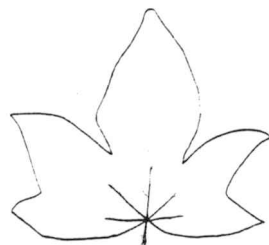
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International Viewpoints (Lyngby)

Number 4,

December 1991,

International View-
points = I.V. =
(nearly) Ivy (plant
and girls name)



IVy

Magazines aim:

To provide a communications media to all who are interested in the use and furtherance of the philosophy and technology described in the books and lectures of L. Ron Hubbard (sometimes called scientology). As a completely independent magazine you could well come to see articles critical of some 'sect', practice, or belief. At the same time we would stress that we are extremely positive for most of the things L. Ron Hubbard has written or spoken about, and have as a goal that there is more use of these things, and as a result greater improvement of the conditions of individuals and groups.

Distributors,

See page 32 (back page).

End of Year

Although this will reach you in 1992, it is actually the fourth and last issue for 1991.

I hope you are already having a good new year.

You will see we have included an index of all 1991 articles (which you can pull out if you like and store by the side of IVy 1 to 4).

You also can be cause over us, by sending in your renewal to your distributor, by recommending us to friends, and sending letters, articles, pictures to the editor.

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□

IVy

Technical Evolution

By Mike Wray, Scotland

Having read many independent magazines over the years I notice that many of the articles mention "applying standard tech". I'm sure we have all heard this phrase used many times in the last few years and more so while in the C of \$. But what exactly constitutes "standard tech"?

Some people would argue that what we used to do in the old days was standard tech. Yet having had to deal with disenchanted people who were on the receiving end of such actions it certainly made me wonder. For example, it was not unusual to take someone new to the subject and have them sit for hours opposite another on a comm course. Everybody needs it, don't they? And besides it's on the grade chart, and it's "standard tech". Anyone who worked in the Orgs will tell you that the percentage of people who blew the comm course was embarrassingly high.

"Standard Actions"

The same goes for auditing lines. The "standard action" was to give a metered interview, be told the data would go to the C/S and then be on the receiving end of some "standard grade chart action" as decided by the C/S. Many people were subjected to objective processes they didn't understand, or run on things they didn't want handled. Worse still, it could be dished out by someone raw, inexperienced and rote. This meant that the comm level in the session was poor, the auditor was scared to say one word more than allowed for fear of being crammed. As a C/S I saw many, many failed sessions due to this blind adherence to the accepted code of practice. However, I got good at running correction lists!

It was not uncommon for the general public to pay full rates, yet be audited by Interns who were still learning through their mistakes. Again this passed as "standard tech".

There was also great emphasis placed on objectives and drug rundowns which you got whether

you liked it or not. Then there were hours spent at the person's expense clearing words. All these actions were often done while not addressing the person's real problem.

Over many years of auditing the best successes I had were in doing Life Repairs (comm course or no comm course, drug rundown or no drug rundown, word clearing or no word clearing), yet why was Life Repair not even on the grade chart and why was it so poorly covered in the training courses? Having had the responsibility to get people winning and cases moving as soon as possible (i.e. the first session!), I had to make very certain I was starting off with something the person was interested in and *could* run. I was lucky in a way (though I didn't see it at the time) that due to staff shortage I was C/S, Interviewer and auditor. I became experienced in doing the interview, the C/S and the session! If I got it wrong I would get full knowledge of this during the session! Over the years I had to deal with a variety of people, form a good comm line, do a thorough interview which left me in no doubt as to what the matter was and what I could do about it. The C/S who is isolated in his ivory tower with his grade chart doesn't get a full reality of where this person is at and can and often did miss the mark.

Rote Processes

Looking back on the quality of sessions over ten years, because we were so restricted into rote processes I feel that access to peoples cases was severely impaired. Too many auditors were thinking and "applying" the tech (e.g. R3RA) rather than counselling the person in front of them.

One of the great benefits of life repair was that the degree of two way comm was so high that the auditor could understand the individual much better and hence did more for him. This meant that the recipient opened up to the auditor significantly more. These people soon learned how to

make auditing work. The result was *real* access to the case and *real* counselling gain. I also found that those who were run well on Life Repair or other set-up actions involving lots of two-way comm had no problem with other actions — a great relief to any auditor I should think, it used to amaze me to take over cases who had perhaps gone through many steps on the bridge, had no life repair, just the usual rote procedures. Their level of comm in session was often poor. Instead they waited for some rote repetitive process to be thrown at them. As a result of this practice I have come across many people who didn't want more auditing. They thought they had experienced auditing, when in fact I would call it very poor non-counselling. I think many people expected the process to solve things for them, which is not the same as really confronting your case and your condition in life.

As a long term result of my experiences I find that, whether someone is entirely new to the subject or received services previously, I have developed the knack of knowing what questions to ask. This means quickly establishing just where they are at and what would best help them, rather than blindly following the written word. Nowadays my approach with new people has changed even more. I don't spend ages on word-clearing. I have information sheets in plain English which explain everything. Interviews are done in depth, and I give them my professional opinion of what is charged and what areas need to be addressed. I also take this opportunity to answer their questions, and explain further what is expected of them in session. By the end of the interview we understand each other very well, and auditing can begin from this point of understanding. The sessions have more two way comm and the real everyday problems are *confronted*. I avoid the mistake of trying to solve it all with some process or other, or always finding something earlier to explain it all.

The knack of knowing

To me standard tech is like music, it's not just the written music but the way you play it. And the way you play it is the result of years of hard work, dedication, getting it wrong, re-doing it all until you have perfected your technique. And even then you are looking for improvements. There were many other things which passed for standard tech which I certainly would not do nowadays. I think you could call this a kind of evolution of the tech.

There is much more I could say about all this than there is space in this magazine. Should you want to contact me for more information, auditing or training, then please feel free to do so.

Mike Wray, Research Services,
5 Charles Way South, Limekilns,
Fife KY11 3JW, Scotland
Tel.: 0383 - 87 20 86

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How to gain more Freedom

By Per Schiøttz, Denmark

You often hear people moaning and groaning like: "Free me from (this)" and "Free me from (that)". If there really are many things in a persons life, that he wants to be free from, then he, for sure, isn't a happy person. Freedom is not freedom *from* something or other or a whole lot of things. Freedom ought to be freedom *to*, do, be or have what you like.

Opinions and Facts

Between people it often happens that one person gives his opinion about another to him. He might in his turn take the opinion as a fact, and can thereby loose some of his freedom if the opinion is limiting. Example: "It's dangerous to travel". (*a fact* is something that can be proven to exist by visible evidence. An *opinion* is something which may or may not be based on any facts. LRH in Data Series 1R).

Suppression

If Daddy tells Peter: "You are stupid" and Peter somehow buys this, and later acts accordingly, (knowingly or unknowingly) by not taking the education he wants to, then we are talking about suppression. Peter will lose some of his freedom, at least in choice of education. Everybody is daily being bombarded with others opinions about this that and the other. We love to give good advice to each other and every time we tie a connection to others opinions, and act on them, i.e. do not follow our own ideas and listen to ourselves, then we loose some of ourselves and become weaker and less and less ourselves.

Integrity

Integrity means wholeness; undivided or unbroken state; not marred or violated; uncorrupted; honesty etc. etc. (see Tech. Dic.). If a person keeps his integrity, then he hasn't given anything

of himself away. He exists as a whole, as himself. If he compromises with his own honesty, own wishes and own 'reality' on himself, then he loses integrity. If he adopts others opinions about himself, and thereby gives some of himself away then his integrity is smaller. You could say that he has shrunk, he is less himself.

Some people live to such a large degree for others and on others terms that their own personality disappears. In Fig. 1 the smaller and smaller circles demonstrate how a person become less and less himself. The more he runs his life based on others

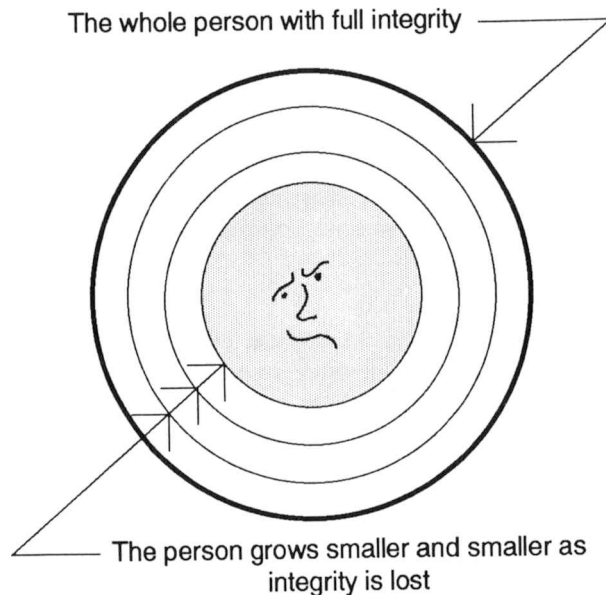


Fig. 1.

opinions, commands and orders, and take onto himself their characteristics, behaviour patterns, ideas and thoughts the less free he is and the more he looses his own identity. He will listen less and less to his own inner dialogue, his intuition and feelings. The result will be self-hate, self-decep-

tion and self-denial and again less freedom. We all do this to a larger or smaller degree depending on who in the environment we are relating to.

Ethics and Philosophy

All people have an ethical code by which they live. It's their own guide-lines for what they consider is OK to do in life. It could be: "I will not shop lift" or "I'm OK and have my right to be here". Anyone has these on a more or less conscious level. Suppression or loss of integrity and thereby freedom is a result of lack of ethical code or philosophy. If you have, as part of your ethical code: "I will listen to others opinions, and carefully consider if I should make them my own", then you have a chance to not blindly accept others commands, ideas, perceptions etc. and thereby lose integrity and freedom.

If you want to start personal enhancement by joining any form of therapy or auditing, then it is very important that you are very sure that what you want to take up and handle is in fact your own ideas, thoughts, behaviour patterns etc, that you start treating and improving on. If it really is others opinions, ideas, thoughts, behaviour patterns etc. which you have borrowed, then it is waste of time.

Your own

It is possible to disconnect from other peoples, other organizations or other associations ideas, thoughts, behaviour patterns etc, when you find out that it is not really your own. If Peter feels suppressed by Daddys saying: "You are stupid" then it's the fathers opinion and not Peters and he ought to disconnect from this opinion, realize that it is not his own, and return it to the father with a "Thanks a lot for the loan". Please notice very carefully that he doesn't disconnect from his Daddy!!! Only from his opinion!!!

There can be a tiny little danger that he disconnects from something which really is his own. If so he will never get it handled as he doesn't believe it is his own, and why then do anything about it? But this tiny little danger is very easy to get around once the principles are understood and with a bit of drilling — as needed.

Procedure

First of all you have to realize which persons you feel have caused you to make yourself smaller. For each and everyone of these you find all the different ideas, thoughts, behaviour patterns, commands, unethical acts, beliefs etc that you have taken from that person. Thereafter you actually do the disconnection, a cut off all the things written down. If there is something you have already disconnected from, then acknowledge yourself for that. Finally you sign this "document". The whole procedure can take some hours pr. terminal.

When this has been done you need to find out what is missing on your own personal written or unwritten ethical code that caused you to allow your integrity to be lessened. It is written down as an addition to your ethical code. If you then in the future keep this ethical code in, then it will work as a guarantee that you will never again in the future lose your freedom in that way.

In Fig. 2 is an example of a handling Peter has done concerning his father. It's a very typical every day example from a situation which is very common.

Results

When all the persons on the list have been handled in this fashion then you should experience a greater feeling of freedom. It feels like growing as a being. You feel it a little for each terminal you "handle". If you feel nothing then you have not fully disconnected from all there is to disconnect from, or you have disconnected from something which really is your own.

Is it difficult? If it seems difficult to disconnect from anothers ideas etc., then another approach is needed first. What has happened is that you have got your own personality intermingled with the others to such a large degree that it isn't possible to find head or tail in all this. You can't see what is yours and what is Daddys. But don't give up, get hold of someone who will and can give you a hand. It has to be a counsellor or auditor who knows this method very well and who has studied the background materials very carefully.

I, Peter Johnsson, do hereby disconnect from my fathers –

- 1. – *invalidation of me by saying that I am stupid.*
- 2. – *talking bad about me to my friends.*
- 3. – *attempt to control –*
 - *my education*
 - *what I shall spend my money on.*
 - *who it's OK for me to date.*
 - *what my haircut should be like.*
 - *which books I should read.*
 - *when I shall sleep (bedtime).*
- 4. – *lack of communication*
 - *as I recognize that these are his characteristics and not mine.*

Peter Johnsson

Addition to my ethical code:

"I have the right to live my own life".

Peter Johnsson

Fig. 2.

More Freedom

When you have completed disconnection to all you have taken from others and as a result hereof felt this wonderful increase of freedom and growing, then it's time to start looking at what you

want to change which is your own stuff. Time can now be spent much more effectively in that you only handle what you really need to handle with yourself. And there will for sure be things to handle, namely the things which are your own and which had to do with the stuff you have now disconnected from.

Freedom to....

Your new freedom should result in freedom to do new things, to become better in doing the things you want to within your area of interest. So "Free me from...." is only valid when it is not your own stuff you want to be freed from. Your own dung heap is your own responsibility and only you can handle it. But with all the different attacks we can launch on it today with all the enormous arrays of processes and procedures and handling we have today there is no reason to not being able to increase your abilities and expand your personality and enhance your freedom. If this article has triggered you then you should get started now. If you want to handle some suppression but do not feel you can do it yourself, at least not initially, then you are very welcome to contact us. Write, call or come to:

Academy of Living Philosophy
Kristineberg 3C, 4
2100 Copenhagen Ø
Phone: +45 3927 6006

We can show you the reference materials in the works of L. Ron Hubbard and on the taped lectures given by Pam and Ray Kemp.

☒

Men have never fully used the powers they possess to advance the good in life, because they have waited upon some power external to themselves and to nature to do the work they are responsible for doing.

John Dewey (1859-1952 American philosopher and educator)

Scientology And Comparable Data

By George Hay¹, England

I think it was Ron Howes, the first Clear — I mean, the *first* first Clear², not the early Clears 'authorised' by Hubbard — who said that in going Clear there came a moment when you looked back and saw your whole life as a single incident. In that fashion, it may be useful to look at Scientology as a single incident on the life-track of Planet Earth. But then, what would be the comparable data by which one could understand it? I have no recollection of having heard of or read of this being discussed, either within Scientology, by ex-scientologists, or by the authors of works attacking the subject. The matter of context simply seems to have been ignored. There was perhaps one exception, or the beginnings of one, when I passed a note from within the Org to L.R.H. suggesting it might be useful to look at the history of the Jesuits in terms of Loyola's 'processes', the applications of which were powerful enough to alter the world history of their time. Hubbard agreed that the matter should be looked into, and asked me to do it. Given the hours I was putting in at that time, this was beyond my powers then, and when the Orgs and I parted company I had little inclination to follow up the notion. In fact, however, if we consider the growth of all main late-autumn culture religions, one sees that they follow certain laws of development. Seen from within, they appear as matters of individual and group struggle: seen from without they are as predictable as — well, say the growth of dandelions. I can only assume this has not been picked up on because most scientologists are not that interested in history.

Let's take just one comparable case — the rise of the automobile. Before the time of Henry Ford 1, the motor-car was seen as a craft object for the rich, something comparable to the yacht. Then along comes Ford, a man obsessed with the idea that Everyman not only could but *should* be able to afford one. Cheap transport, one might truthfully say, was Ford's religion. Anyone who cares to read Ford's books on his work — I say, 'books': it is more likely that they were transcribed from dictation, as often with Hubbard — will be amazed at the resemblance of the two mens' styles. Who cannot remember reading L.R.H. texts on organisation, for example, and then saying to himself, "But *of course!* It's so obvious — why didn't I see this myself?" And the men who read what Ford set out experienced the same sensation. "But of course!" And the more you look into this, the more uncanny the resemblance seems. Ford believed that the automobile should be available to all. To turn that belief into reality, he fought the most desperate battles against just about every Establishment one could think of. The unions hated Ford, because by increasing wages, he undercut their power. The bankers hated Ford, declaring him a Communist: the tale of his self-financing is an epic. Hubbard, now, believed that a practical way of liberating the minds of men should be available to all, and, as we all know, he also evolved self-financing systems and fought bitter battles with the medical and legal professions and with governments the world over.

Hubbard is generally presented as some sort of solitary sacred monster. Not so. What he was, was

1 As secretary of the British Dianetic Association Ltd., sent the first invitatin to L.R.H. to come to the U.K. Attended the first lecture ever given by him over here, and worked thereafter in London and St. Hill Orgs at different times, and as an independent auditor. Was declared for — as far as he could make out — following Ron's 3D policies. Ed. IVy.

2 Spring 1952.

an example of a type, a type that arises in every expanding commercial culture; the type of the shrewd exploitative engineering mentality who serves as a servo-mechanism to that culture's driving imperative. Look into Roman history, and you will find the same types at work, and I am convinced that research into history of comparable periods in Egypt, China, where ever, you will find the same manifestation at work. To understand these men, you have to see them, not, as I say as inexplicable geniuses — though geniuses they certainly were — but as life's solutions to their nations' problems.

Of course, as Hubbard himself pointed out, all solutions turn into problems in the end. The automobile industry has become frozen into a fixed mould, and cheap transport is slowly throttling the planet, destroying culture as it goes. Similarly with scientology, as we know. (Hubbard himself intuited this quite early on: read the closing passages of his science-fiction serial, 'The End Is Not Yet', if the Orgs are ever rash enough to get it republished).

A fascinating story! Think about it....

□

It is not the man who has too little, but the man who craves more, that is poor.

Lucius A. Seneca (4 b.c.? - a.d. 65 Roman statesman and philosopher born spanish)

□

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 CREATING THE WHOLE
 UNIVERSE.



SO I JUST ATTESTED TO
 TOTAL CAUSE OVER ALL
 UNIVERSES



GOT A COGNITION:
 I WANT MY MONEY
 BACK.



111 PPP

The War is Over

By D.M.J. Popham, England

This senseless war is over.

War between individuality and all of us together as collective "life" is over.

For you perhaps this is not so. For God, the Devil, the Organisation and you the war goes on.

New players sanction peace. Umpires arise. The war goes on.

Eternity repeats.

Universes battle.

The war goes on.

Sovereign States seal borders to live communication and free trade.

Live comm and Free trade are confined to Federal States.

The war goes on.

The individual secretly believes he's the only one alive and free.

"Individuals" in a collective believe everyone else is alive and free but them.

The war goes on.

The war is over.

❧

We welcome poems and pictures. I suppose the main criteria for inclusion are that they are about free scientology, and/or by ex- or free scientologists. Ed. IVy.

Regular Columns

Classic Comment By Terry E. Scott, England

Let's Be Generous

Heaven knows how many people were drawn into the philosophy and the tech by a freebie¹.

In the 1950s, above all, there was this thing called free group auditing. It had a faithful following of people who came from far and wide, and in the case of my local organization, that meant from London and its outskirts. These were not simply people who couldn't afford high fees for auditing (yes, even in those days!) but also those who wanted the companionship of others of like mind and wished for some kind of regular auditing.

Most important, from the point of view of ourselves today, free group auditing brought in new public hand over fist. People who were unfamiliar with the name of L. Ron Hubbard or the tech were ushered gently into the biggest room at the local organization and would be given locational and mockup processing for a couple of hours. What a mix! But many people got notable gains from this, and the only liability might have been in their overrunning now and again — something we can handle on an individual basis nowadays.

In the 1990s, free auditing, free training (that, too, in those old days) and free co-auditing seem to have vanished. This is bad economics, for generosity is not only commendable in itself but also — in the case of auditing — acts to show the flag, to sell the product, with-



out the person feeling he might lose financially. And remember that the raw public does not know the benefits of our tech in advance, and lives in a society where the rip-off can be an everyday occurrence.

Training? There was something called a Personnel Efficiency course, and the first week of five evenings was free of charge. Elementary basics were taught here and, to an extent, drilled. Independents, please copy. After this, individuals could join a paid-for course that went further.

Co-audits originally meant that two beings who were capable of running simple processes would do just this to one another, turn and turn about. If that sounds horrifying, for there were no meters and training had been minimal, do realize that many people got worthwhile results. Again, today, anything that someone ran into with a wallop could be picked up by review auditor.

How about it? We all have to make a living, whether as practitioners of tech or in another profession, but we owe it to ourselves and the population around us to extend a generous helping hand at the doorway to our philosophy.

✠

¹ A gift. Has a special twist with regard to organiser of a press function, where the organiser gives something free which you would normally expect to pay for, commonly heard in business circles in the last five years. Ed.

Regular column

Kemps Column

By Ray Kemp, USA

The Trouble is (3)

The trouble is...

That some people are actively using ARC breaks, so as to gain for themselves Status, yet ignoring or not knowing the simple philosophic rules, about what is, and How and what went Before, the ARC break that they now righteously proclaim being the victim of.

Some people will even talk about the failed Scientology Cases, Course, Tech (whatever that is), ignoring their own knowledge of the Data Evaluation Materials which even a partial understanding of would demonstrate that there is no such thing as a failed Scientology There is a non applied, non understood, non audited condition, but that required a lie in the first place since the simple fact is that Proper Application of the Techniques of Scientology training, backed up by understanding of the Philosophy that created those techniques works one hundred percent of the time.

The trouble is...

There is no viable substitute for Duplication of Understanding.

People seem to think that the only way to disseminate is to copy the Organizations procedures yet.....



"If I were to start a practice I wouldn't even bother to tell them it was Scientology. I would grab a couple of guys or gals off the street, fix them up, handle their Present Time Problems, maybe strip a couple of Valences, pat 'em on the head, give them a cup of coffee, and say 'Here's my card, if you need to see me again some time, give me a call'."

The trouble is...

Some of us sit with a huge nugget of Gold in our laps, one small piece of which is worth a King's Ransom, and we argue over what sort of a wrapper should we put it in.

Our new book *You Live as you Think*. (what another Commercial?), ends with the Phrase "Walk in Comfort and Good Health".

The quote is by L. Ron Hubbard.

□

Regular Column

New Realities

By Mark Jones, USA

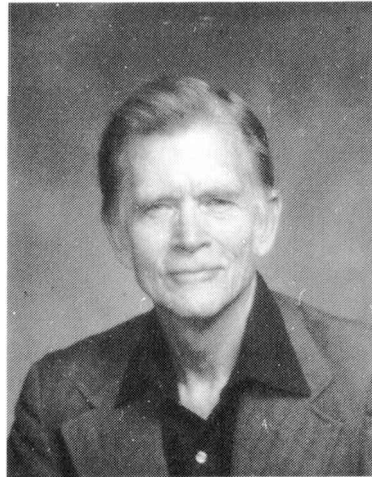
Giving Focus To Our Lives

We've probably all experienced times in our lives when we've really been intent and focused on something that we wanted to accomplish. At such times it's likely that we felt excited and exhilarated. The intention, the focus and the feelings go hand in hand. The more we have of them the higher will be the probability of achieving what we want.

Unfortunately, we are prone to live much of our lives without being totally sure of what we want, or to be really focused and intending to get it. We may not have decided or specifically defined what we want. Instead, we may have settled for something which seemed safely within our means, or adopted suggestions from our parents, peers or gurus.

The philosophy which so many of us studied emphasized the formulation of goals and purposes as major orientation points. For the most part these were to be measurable in physical universe terms, i.e. terms that could be statized, such as completions, income, profits, or status. We may have even adopted measurements of progress toward our personal goals, such as successfully responding to particular sets of commands or introspection questions to end phenomenon with a status symbol attached to them.

These did provide focus, and when we added our intention, often lead to feelings of excitement. How much they contributed to our personal evolution as spiritual beings is another question? If, as some suggest, we share basic purposes in each lifetime of wanting to become more evolved, spiritual beings; what might be our specific wants and objectives? Would our focuses be more on the measurable results of what we do or accom-



plish, or on the qualities we develop in ourselves in the activities in which we engage?

What sort of aims?

If we chose to be leaders, would we measure our success more by the area or number of people led, or by the loving, responsible attitudes we had and imbued by word or deed?

As theta beings, what inner growth would we like to achieve?

Would we desire to be infinitely loving without conditions?

Would we want to have character based on ideals and principles that expressed our highest sense of ethics.

Would we want to have an attitude of truly granting beingness to ourselves and others as we are, warts and all, or to be critical and judgemental of ourselves and others?

Would we want to have such trust in ourselves and our alignment with the universe which supports us as to be confident of the successful outcome of whatever we become involved in?

Would we want to achieve status in order to have a sense of self worth or to be so well 'centered' and 'aligned' with our inner or higher self so that we know and own our true worth?

Would we prefer to have a temperament of patience and trust or of impatient demanding of perfection? Would we want to be forgiving of

Regular Column

ourselves and others, or to hang on to the guilt, shame or blame?

Would we prefer to view the universe as friendly or as threatening?

Would we prefer to interact with others and the universe with synchronicity or with force and domination?

Would we rather operate as beings with joy and excitement or in pain and boredom? Would we prefer to be in radiant health with abundant energy or to be ill and drained?

Would we prefer to be explorative and creative or strive to repeat what we'd learned with uniform perfection?

Importances

Knowing what we want to learn and achieve, particularly within ourselves is critically important. Since we are constantly changing, and hopefully expanding, these objectives can change and may often need to be thought, out afresh. Obviously, on whatever we decide, the number of levels we've completed doesn't measure our progress toward them. Only we can do that.

Whenever we give ourselves clearer direction and focus, our success in and enjoyment of life will improve. Even having better focus on what we want to achieve today will increase our excitement and results in that period. The more clearly that we can visualize the qualities we want, and the type person we want to be in our activities, the more joy and fulfillment we'll have in this learning experience and in our lives. There's a lot of truth in the old adage, "It's not whether we win or lose, but how we play the game". To this might be added, "It's deciding the type player we want to be, and the developing the qualities we want to be, and the developing the qualities we want to have within ourselves that makes the game of life exciting and fun". Isn't that what evolvement is all about?

❧

प्र गायत्रेण गायत
पवमानं विचर्षणि ।
इदं स हस्रचक्षसं ॥ १ ॥

Hymn of purification

Oh sing a song, a song of praise

To the clear and swiftly flowing

Drop of crystal with a thousand eyes.

It is you with a thousand eyes

It is you with a thousand ways

That they purified with the sieve.

Swiftly ran the drop of crystal

Streaming through the sieve and rushing into the jars.

Finding its way to Indra's heart.

For Indra's sake. O nectar!

Be purified, quick-flowing one.

Bring us the seed of abundance.

The Rig-Veda, the core of the Hindu scriptural canon, is the supreme monument of an early religion.

❧

इदं स हस्रचक्षसं
अं पवस्व विचर्षणि ।
प्रजावद्वत आ नमः ॥ ४ ॥

Regular column

Philosophical Considerations

By Todde Salén, Sweden

In technique 88 (published 1952) LRH wrote a short article on Control and Lying. All those people who studied what LRH wrote over the years will probably agree that the year 1952, was philosophically his best year. He had just had his biggest wins on Dianetics and had started \$CN, but not yet gotten trapped by the aberrations of organisation, in any case I will try to write some thoughts that this brief note in Technique 88 has inspired in me:

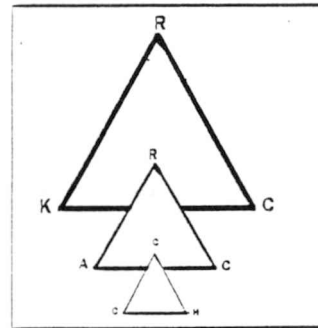
Control & Lying

When you start to talk about truth you cannot really talk about organised religion. At least you cannot talk about organised religion, if you want to come very close to real truth.

Albert Einstein said that everything is relative to your viewpoint, and that all statements have to be judged for their truth, based on your viewpoint. And so it is when you look at the subject of philosophical truth. When you are getting close to the serious truth that will set man free, you are getting outside the sphere where organised religion is willing to let you move. Organised religion cannot afford to let their members get too close to truth as the truth is setting them free. As soon as an individual gets freer he becomes less easy to control.

This is very much the basic problem of organised religion.

The stable datum that LRH wrote in Technique 88 was that to be able to control people you have to lie to them. He pointed out that this was a stable datum with no exceptions, it is always true. The only way you can control a person is by lying to him. Thus if you find out that a person is lying to you, you know immediately that he is trying to control you somehow. When a person is lying to you he is either trying to make you do something



or he is trying to make you not do something. It is either or. No exceptions! Thus this stable datum also has an opposite end to it that is also always true. If somebody is lying to you, you know he is trying to control you.

Do not believe that this is true because I have written so here or because LRH said so in 1952. Try it out for yourself and become a little more free as a thetan. The reason a person keeps on lying to you is, that it is the only way he can ever keep on controlling you.

Freer or Slavemaster?

With this knowledge you can get around in the free zone and rapidly tell who is willing to assist you, to make you free and who is trying to control you for his own benefit. The individual who is trying to make you free, will allow you to come to your own conclusions about how much help he can give you to become free. He is not trying to trick you into his organisation by lying to you. Of course he may not tell you all the data that is hidden in the subject and the technology of his organisation (after all that is what his organisation is living from and you have to allow this organisation to sell you its products to assist you — as long as the product of that organisation helps you

 Regular Column

get closer to your truths — i.e. teaches you to learn to know your true self better — all is OK).

The problem the slave master has when he is trying to control you is that the more you learn about truth the more able you become. And of course the slave master wants as able slaves as possible. So he has to give you some truth to make you a valuable slave. But if he gives you the full truth you will become free and self-determined (as a matter of fact self-determinism is a gradient that goes from 1st Dynamic self-determinism to 2nd Dynamic self-determinism etc. all the way up to 8th dynamic self-determinism. On each dynamic you arrive at self-determinism on, you become pan-determined on the dynamic below). Thus the slave master has a vested interest in giving you "enough truth". That is as much truth as possible to make you able and not so much truth that you go free.

Gurus and Leaders

A true guru however has no interest in not letting you free. A true guru will give you the truth you need to become a free being and he trusts the basic goodness of man enough, to allow his fellow man to become free. The true guru is not afraid of letting other beings become more powerful than himself, as he trusts them to work on the principle of the "optimum solution" (i.e. the greatest good for the greatest number of dynamics), as he believes that man is basically good.

This is also the problem of becoming a leader for other people. You often get tempted to control them instead of leading them. Once you start to control them you will need to feed them more and more lies, until you suddenly are their slave master.

Organised religion has gone through this cycle of action again and again. They usually start out with a real interest to assist their fellow man to become more free. The founder usually has this idea, when he starts out. But as time goes on this cycle of action starts deteriorating the leader (or leaders) of the organisation and you wind up with

an organisation that is making slaves of it's members, even if the members at first when they entered the organisation became more free when they did find some truths that were around.

Even when a reformer of the religion comes around (like Martin Luther) he is rapidly becoming the effect of this cycle of deterioration. It is a very basic aberration in the human mind that is the source of this problem. You cannot get around it if you do not allow the organisation to grow on a very smooth gradient. You have to let the KRC and the ARC (the quality) grow in the theta-core of the organisation at a faster pace than the MEST (the quantities) of the organisation is allowed to grow. What human being in charge of an organisation will allow the organisation he/she is in charge of to grow slower in the visible bands (the quantities that can be measured), only to allow the theta of that organisation to grow faster (i.e. fast enough to prevent the enMEST and entheta to convert the theta and MEST of the organisation into entheta and enMEST)?

Hope plus

The demands on a leader to form such a true group are so high that we can almost forget about it. But without hope there is no life. So let's keep on hoping. But let's not only hope. Hope is only the start of a cycle of action. Just like belief. An OT has to run the whole cycle of action from start to continue to completion. And by just doing so you can become more OT. So do not stop now when you have a hope. Make the hope into reality by starting to create in the direction of the goal we should be hoping for. Let's get active and create more theta and gather MEST around that theta in order to build such a true group.

Do not let the bank win by creating hopelessness in this area. The forming of a true group is a 3D-OT activity. One step beyond hoping has been done by Antony Phillips in creating IVY. He obviously is a real OT in that part of the 3D band where he is creating effects just as he was hoping to do. But he did not stop by hoping. He went on and created his dream into reality. So he is OT

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right there in this area. Well Done Antony! We need to become organised around you and next to you. Your magazines can create a lot of hope in a lot of people. However your magazines cannot train these people into masters of the mind or Gurus. But the hope you are inspiring in us is as important as the hope that LRH once inspired into us.

Creating OTs

Creating OTs is a gradient. OTs grow from self-determinism on the 1st dynamic to self-determinism on higher dynamics on a gradient. Pan-determinism follows as you grew self-determined on higher dynamics. At our DUGA shool in Gothenburg we are training meditators¹ to deliver live meditation to students of our Modern Budhistic Philosophy of Life. It is an arduous job of slowly building theta. As long as we concentrate our efforts on converting entheta into theta we quite naturally pull in MEST under us (just like predicted by the theta/Mest theory of SCN 8008). The trick we have to master is to not fall for the temptations of the world to deviate from the road to truth we are walking. It is easy to start to lie to your public or your students to win short term success, instead of being honest and straight with them. But it is only with true friendship between true friends that you can build a true group. However I am not sure that we will see the real specta-

cular successes in this short lifetime. After all 70 years is not a very long time for a thetan.

One of the most important things for a thetan trapped in a human body on planet earth to learn is, when to control with lies and when to allow other individuals to be free and use their own KRC. If you can learn that you are a true guru.

It is a very similar learning experience as what the Meditor learns when he delivers live meditation to a premeditor. The meditor has to learn to differentiate between the premeditors analytical mind and the premeditors uncontrolled mind. Only if he is willing to assist the being to become free analytically and at the same time is willing to control the uncontrolled mind of the premeditor does he have success.

It is the ability to differentiate between theta and entheta.

When you have that ability you can build empires, but an empire is not built in one lifetime if you want it to last for a thousand years.

If you can notice, that the organisation you belong to is making you less and less dependant on it you have an org. that is setting you free = Less control + more truth of your own.

☐

Supreme Test, the supreme test of a thetan is his ability to make things *go right* HCOB 19. Aug 67)

KRC Triangle. Little by little one can make anything *go right* by : increasing KNOWLEDGE on *all* dynamics, increasing RESPONSIBILITY on *all* dynamics, increasing CONTROL on *all* dynamics. (HCO PL 18 Feb 72)

Definitions from *Technical Dictionary* by L. Ron Hubbard. Italics inserted by the editorial assistant

1 Roughly the same as auditor, facilitator, or spiritual guide. Ed. IVy

Book News

Lawrence West — Understanding Life

Reviewed by Leonard Dunn, England

As I had mixed feelings about this booklet I asked the opinions of some others who would be the types of people that the author wishes to reach.

The work has two main parts the first of which is a simplified versions of Scientology without technical terms or jargon. This was appreciated by all concerned. The second part is his concept of the mind which is a mixture of Scientology and the concepts of other psychologists and workers in this field. All found the first part to be better than the second.

Some Actual Comments

"This work seems over simple for any with some knowledge of Scientology but likely to convince a sceptic".

"Too many statements not substantiated by evidence".

"An excellent work, simple and easy to read".

"Not convincing enough for me to read the second part".

"I have some knowledge of this material, having been concerned four months with Free Scientology but feel I could write a better book than this".

"The title is not good since this is a very wide subject but presents only one aspect of it".

"Facts are not clearly presented".

"The statement 'In 1982 Barney Clark received the first artificial heart transplant' is untrue. The

first was in 1969 in Cape Town, South Africa, the operation being performed by Chris Barnard. This wrong fact makes me doubt other facts in this book".

"I like the quotes at the beginning of each chapter".

"I agree about the subconscious being affected whilst the body was asleep or unconscious but found much of the rest of his explanation about this to be unconvincing".

My View

For myself, the first thing that struck me was whilst he writes about the spirit controlling a body he states that it has no physical location. Whilst this may be true in some cases I know that the majority of thetans are located in space and time because they consider themselves to be so. Such a statement could very well confuse one who is new to this subject.

Taking all into consideration, this booklet does have good things about it but it is much of a mixture and I would hesitate to recommend it as a suitable introduction to the subject.

□

Do not equate money with success. There are many successful money-makers who are miserable failures as human beings. What counts most about success is how a person achieves it.

--- Lloyd Shearer

 Book News

Scientology — More Than A Cult?

Reviewed by Terry E. Scott, England

Scientology — More Than A Cult? By L. Kin
Published 1991 by Edition ScienTerra
ISBN 3-922367-26-7 Price: DM 24,80
Language: English, Softback. 200 Pages

This is a superb book. It arrived through the mail a few days ago and I have read it avidly. It comprises two sections, and if L. Ron Hubbard had written its second part, *The Principles Unveiled*, he would surely have been proud of the clear, concise text and the excellent style of writing. The section covers the technologies, laws and mechanism of charge, key terms is auditing, the rudiments of life, ethics and the Dynamics, and gradients of Clearing.

Ron might have been less happy with the first part, *From Crusade to Rip-Off*. But this is the best-balanced account I have read of the history of Scientology organizations from early days to the present — aspects good, aspects deplorable. The author does not overdo things, and has a good sense of relative importance. He looks at the arrival of *Dianetics: the Modern Science of Mental Health*, LRH's mission, the beginning of Scientology, a new view of Man (the whole track, the thetan and so on), the Church of Scientology, 'religious

salesmanship', Independents, and the concept of a cleared planet.

Let me quote just this, from page 73: 'Any man who ever tried to get something done on this planet had a rough time, whether he was an artist, a philosopher, a scientist, a politician, a businessman or the founder of a spiritual movement which later turned into a new religion... it always was time itself which in the end spelled out the value of the founder's thoughts and goals. The same will be the case with Hubbard and scientology (sic).'

Scientology — More Than A Cult? is a positive work. A reader is likely to feel lighter at heart, higher in tone, after finishing it. This book can be recommended to almost anyone from experienced auditors to those with no prior idea of the subject. From DMSMH to the defeat of Xenu, this is a book that should be in everyone's hands.

NOTE: I received the book from Buchdienst DVG, Postfach 1180, 4994 Preuss, Oldendorf, Deutschland. (Telephone: 0 57 42 20 73 or 74. FAX: 0 57 42 55 70. Outside Germany, prefix this with your International code, then 49, and omit the first '0'.)

■

Education. Learn a new subject, train in a new skill or improve your knowledge of a subject you already know. In addition to formal education, we can practice, which is a way of "teaching" the body, the fingers, the mind, to develop greater facility. Top musicians, golfers, artists, never stop practicing.

Any form of education, in a subject that interests us, is a morale booster.

Ruth Minshull — from the book *Make Yourself Lucky*.

 Book News

Financial Success

Reviewed by Leonard Dunn, England

Wallace D. Wattles. *Financial Success through Creative Mind Power* (Originally titled *The Science of Getting Rich*).

Westwood Publishing, Glendale CA, USA

I feel that if one wants to get rich and if one *carries out all that the author tells one to do*, then, as he claims one will become rich. Like some of the drugs that are used these days to relieve some physical disorders I feel that this could produce unfortunate side effects such as being more heavily trapped in MEST than one is already. His idea of richness is entirely in terms of money and what it can buy.

His primary idea is that one should become rich first and then, if one wants to, occupy oneself with philosophical matters. One who has no desire for great wealth is, according to him, abnormal. By his standards I am abnormal since I find my richness of life in quite different areas.

He offers some very sound principles that are very workable but from my point of view they are directed towards the wrong target. He has the conception of a God who is only too pleased to give one everything material that one wants. I seem to have heard that this god is named Mammon and doesn't have a very high reputation.

On the other hand he does emphasise that one gains wealth without its being at the expense of someone else. As with his predecessor Ralph Waldo Trine he does say that one should not ask for oneself that which one would not ask equally for all others. One very important thing which he emphasises but, to the best of my recollection Trine does not, is that one must never try to influence another by one's use of positive thought, not even for their own good. He could have been quoting from my first article on Thought.

He orders "Do not dabble in Theosophy, Spiritualism or kindred studies." I agree that one should not dabble one should study them seriously since they are the path to Ancient Wisdom.

He quotes Jesus several times but NOT "Seek ye first the kingdom of Heaven and its righteousness and all these (material) things shall be added unto you." Nor "It is easier for a camel to pass through the eye of the needle (the small pedestrian gate beside the main gate in many Eastern towns) than it is for a rich man to enter into the Kingdom of Heaven". I wonder why!

I cannot help comparing this work with *In Tune with the Infinite* by Trine, since Trine emphasises the use of thought for spiritual advancement and good health with material things following on as a matter of course.

Wattles' attitude contrasts strongly with that of LRH who says, in the PDC lectures, that if one says to hell with money then it just flows in of its own accord. I have had personal experience of this happening.

This author favours a constant concentration upon MEST objects that one desires. I personally find that if I do happen to need something MEST, as when I moved house, all I had to do was to make a single simple postulate. I much prefer the attitude of Lao Tsu in the Tao te Ching that if one follows the Way then things will go right for one.

All told, I found this book a very mixed bag with far too much concentration upon the material for my taste but I am sure that it will work for those who have a different outlook from my own.

✎

Book News

The Heretic

Reviewed by Antony A Phillips, Denmark

The Heretic, An Open Forum for Spiritual Investigation is a free scientology ('splinter') magazine which started in the early days of the splinter movement (1983/4). When I first heard of it, I was told it was issued free but only to a limited number of people, and you had to get recommended by someone in the know before you could receive a copy. When I finally got recommended, *the Heretic* had apparently ceased to exist. The last issue appeared to be March 1, 1989.

However Issue number XVII, dated September 1, 1991 came out, and a copy was duly sent to me.

The articles include *Recovery of Past Life Abilites* by Rowland Barkley, *Tai Chi* by Roger Blatter, *Shock* by Kathy Orem, *Getting into Session* by Frank Gordon, *A Fast Havingness Process* by Frank Gordon, and *Spiritual Warfare* by Kim Kinnison. The magazine contains *no* advertisements. The December issue is now out.

The Heretics address is 191 Harder Rd., Ste. 94, Hayward, CA 94544, USA. However, your local Ivy distributor may also be able to help you get a copy.

✠

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All the above are affiliated to the Mind Development Association.

Rons Org Convention 1991

This year Rons Org Convention took place near Frankfurt on the 7th to 9th November. There were over 150 attendees from all over the world. The venue was a very luxurious hotel with swimming pool, sauna and large conference rooms set in its own grounds.

Rons Org

It may be useful to explain what Rons Org is, for the benefit of those readers who have not come across it. It was started by a group of people in 1985 to get back to the pure Scientology technology which had been used in the Church up to about 1982. This aim, to get back to what was considered Standard Tech., did not just apply to the auditing technology but also to the administration technology which had been developed by Ron in the 1960s to run the Church.

Among the founders of Rons Org was Bill Robertson, called Captain Bill because he captained the Sea Org Flagship. In addition to rehabilitating the technology as it was written, Bill Robertson and others developed a continuation of the Bridge beyond Solo Nots (OT7/AA7). The first Rons Org was in Germany and there are now Rons Orgs all over the world. They are financially independent of each other but cooperate on various projects. There is no central organization and the network is run by periodic meetings of the leaders of all the centres.

The 1991 Convention

Enough of history, what happened at the Convention? There were lectures about how to use the technology to make groups work better, how to make the body work better, how to start up a practice as an auditor, and about different ways to get the tech. into use in society. This last activity is one of the

priorities that Rons Org has set itself, under the title of the New Civilisation Game.

The theory of the New Civilisation is that when people have been freed by auditing and knowledge, they need a better game to play. This is partly to avoid drifting back into the old games that they got stuck in before. There may not be much to see yet of the New Civilisation but the Admin Scale and the Org Board are there for anyone to read and decide if they would like to support it.

So what did we observe? The lectures were doubled up so that one could not get to all of them and one had to choose which ones to attend. The lectures or speeches were given in English or German but with instantaneous translation into German, French and English. There was also quite a bit of the international language, music.

The majority of the attendees were from Switzerland, France, Scandinavia and Germany itself. All the centres represented seemed to have a strong leader figure who is not just technically competent but also has strong organizational skills and personal charisma.

There were many old-timers there but also many young people. On a show of hands it appeared that nearly half of the attendees had never been in the Church. All the people seemed bright and enthusiastic. If one wished to promote the idea that Scientology technology appeals to people who are bright and successful, and that they can use it to become more so, then here was where you could find evidence to support this claim.

JD

Letter to the Editor

From John Donaldson, England

Thanks for IVy 3. I have not read all of it fully yet but, knowing how far ahead you work, I thought I would make an early comment.

I see we still have a fair number of abstract articles by 'Scientology big names of yesteryear'. Some seem to be using the columns of IVy to exchange not only viewpoints about the upper bridge but even occasional insults. Maybe some people, including me, find the terms being used very esoteric and the arguments very intricate, requiring considerable technical background before one can follow them. These discussions should of course be given space but I hope IVy will not become an entirely philosophic magazine and can devote more space to the application of LRH technology in the real world.

I had heard that Scientology was capable of making you 'healthy, wealthy and wise' and could even free you enough to enjoy those things when you got them. I would like to know if this is true.

Do people who read IVy actually use the philosophy and technology of LRH to improve conditions in their everyday lives? Do they use it in all aspects of their lives to make things go better for themselves, their families and the groups with which they associate?

It would be good to hear how people are using the technology, and not just in building successful careers, families, businesses and social groups but also at the more modest levels of giving assists, teaching children study tech., applying Scientology ethics, managing money, improving communications, completing cycles, using the Tone Scale, etc.

I hope you can encourage such contributions in order that we can learn more about how Scientology can help us at the practical level of surviving daily life in this universe.

Best wishes,

John Donaldson

✠

Editors comment: I was rather glad that we got some names (I don't think all of them were big) from yesteryear, as I hoped we would get some data on how things were in the early days, where perhaps the spirit and the tech was different, if not better. Perhaps even be reminded of some important things that have got dropped out, or totally negated. I hope authors will take note about the remark concerning esoteric terms. If the contents of the magazine do not communicate, there very soon won't be a magazine. I am not particularly keen on occasional insults, but am tardy about bringing in a censorship (strong reaction against the church). Any insults will tell more about the insulter than the insulted.

My goals will be thwarted if the mag does not bring things relevant to increasing peoples happiness and 'success' (in their own eyes) in this occasionally still unhappy world.

I appreciate comments on the mag. Know that you can write, will be heard, and, unless you make it very clear you do not want it, published in this magazine which is aimed at facilitating survival communication.

AAP

 Letters to the editor

 Letter on *A Piece of Blue Sky*

From Allan Tierney, Scotland

My name is Allan Tierney. I was active in Scientology between 1970 and 1984, working on staff for a period of 4 years in that time. 1970-1972 & 1974-1976. I trained through the Levels and was a staff & public auditor at HAPI, Edinburgh. I also held various other positions, among them Dissemination Secretary. On the processing side my final grade was New OT IV.

I believe there has been some adverse criticism of Jon Atack's book, *A Piece of Blue Sky*, so I wanted to stick my pennys-worth in. I found it to be *excellent*. It would be boring to go through point after point so I'll just say some of the thoughts it has provoked in me.

Any book about Scientology must crack the problem of defining L. Ron Hubbard. Vital to understanding Hubbard is an understanding of his motivations for putting the show on the road in the first place. Using 'Blue Sky' as source I'd suggest the following possible motivations:

1) **Self-help.** Hubbard seems to have been *prone* to illness & accident. The urge to cure himself may or may not have been a motivation for starting Dianetics & Scientology but I think there is little doubt that he suffered from a great many physical problems over most of his life and it is probable that the endless rundowns came either from attempts to cure himself or just to get *something* to work! Obviously the point can be made that if Dianetics had worked from Book One onwards his ailments *would* have resolved. (A major reason for my own personal contempt for Hubbard is his utter irresponsibility concerning the inflated & unfounded claims for Dianetics).

2) **OOB.** I feel Hubbard's Out Of the Body experience mentioned in the book was possibly very significant too. I recall Hubbard's description of the basic facts of this experience in a taped lecture. It corresponds with almost all other descriptions in Books published more recently. As far as the content of his experience is concerned I don't know the source of Jon's statement about the cornucopia of knowledge lain at Hubbard's feet during his experience and his managing to escape the forgetter command but I do have, however, direct personal experience of something *similar* but obviously not so powerful. I feel the letter to Hubbard's first wife, (enclosed)¹, lends validity to the OOB factor. There are certain statements in reference to 'Excalibur' which I think point in this direction. One last point, a phrase found useful by Robert Monroe ('Journeys Out Of The Body', 'Far Journeys'), in getting 'out' is, 'Who Am I?',

3) **Money.** Obviously money was a factor, personally I don't believe it was the *prime* motivating factor. I can't believe *anyone* could be so *unrelentingly* cruel. I know there *are* con-men without a trace of conscience but Hubbard did create far more in the way of product, (HCOPL's, HCOB's, lectures etc.), than absolutely necessary to ensure the sting would stick. Having said that he did suck vast amounts out of Scientology. Perhaps as all cures for his ailments failed he fell back on just piling the money up as some sort of psychological crutch. There seem to be few signs that he made *particularly* extravagant use of the money flowing into his accounts.

4) **Ego.** 'Blue Sky' and the letter, show that this was a very powerful motivating force and, as

1 We have not included the letter from Ron to his wife.. Ed. IVy

 Letters to the Editor

many disaffected have felt, must be a strong candidate for the *prime* motivation. All his early activity before Scientology indicate that he had an overwhelming need for attention, a desire to be seen as a most extraordinary character; an adventurer and dare-devil barnstormer in the classic Boy's Own tradition. The only question is whether this combination of nonsense, exaggeration and fabrication sell stories and therefore make money. His naval exploits and items written about him during this period seem to indicate that ego gratification was the main factor but no doubt money played a strong part too.

5) **Humanitarian.** Sadly, I fell this was not a strong part of his motivation. His letter to Kennedy and all the guff about the Russians wanting his research materials etc. tries to play the 'I have done all this for the sake of humanity' card, but it really doesn't wash at all.

He saw an angle, had great natural craftiness, was supremely gifted in self-belief, (a *must* of course for all con-men), and I believe there was an out-of-body experience which gave him ideas, (and maybe spun him). He researched enough therapy, philosophy and religion to give himself a sound base. Perhaps he thought he could kill several birds with one stone, assuage his ego, put his name in lights, find a cure for his ailments, make money to pay his debts and let him and his family enjoy the good life. He was hanging around LA and would be aware of the prevailing lust for the quick metaphysical fix. The money to be made in the psychoanalysis culture was obvious. He had practical experience of 'Black Magic' via Jack Parsons. (Aleister Crowley seems to have been his role model — right to the end). But at the end he was pretty much a pathetic character. What had he achieved really? He still had his ailments. No real family. He had not produced a technology, even after all the years of add-ons, which achieved even the most modest claims of his first published book, *DMSMH*. He left a large unwieldy organisation requiring huge amounts of money from it's customers to stay afloat, cer-

tainly not the lean, low-cost, grassroots organisation which may have had some credibility if such a goal as a 'cleared' world was possible. (For me a misguided goal).

A Piece of Blue Sky is vital as it is backed by documentation and research. It therefore carries with it that much more authority. Even with the many gaping holes in Hubbard's and Scientology's reputation, in the end I think it will be these same factors which will sound a very final death knell to any authority and command value they still have over people. Hubbard and Scientology cannot in truth stand up to any really rigorous inspection. Real research and documentation of their effects or results was lacking from the beginning. Hubbard brass-necked this all the way.

Behind all the hoo-hah, plain old Abreaction Therapy seems to do something. Add to this the benefits of joining *any* group, and to that the additional benefits of it being an 'Answer to Life, the Universe and Everything' type, give it a strong social cohesion aspect, throw in a great load of placebo and aesthetic effect and I don't think you have anything earth-shatteringly new. A new degree of stickiness for the hopeful to get enmeshed in, yes.

What would be earth-shattering is the planet in the hands of the Sea Organisation. Imagine that prospect if you will!

But that idea is pure fantasy. It is now, and if we're honest, wasn't it always?

It's just one more step. Wasn't it *all*?

✎

I have yet to meet a man as fond of high moral conduct as he is of outward appearances.

Confucious (Kung Fu-tse ab. 551-479 b.c. Chinese philosopher)

 Letters To The Editor

 From "IVy-reader", Anon¹
Free scientology magazines

Thank you for sending me the copy of "The Heretic" with your last mailing². I really liked reading it. Very interesting magazine! I will of course want you to send it to me in the future also. Please add my name to your mailing list for the Heretic.

I have read quite a few different "free zone magazines" over the years. In the early 80's the main topic was the conflict with the Cof\$. My interest in that subject has declined over the years as I have more and more come to realize that the Cof\$ is a dying entity (in the cities around where I live the Hubbard Organisations have all moved to smaller and less expensive quarters — the Cof\$ call this expansion).

In many of the Free Zone magazines I have noticed more and more attention put onto "other practices" (including new variations of the *bridge* with organisations that try to make less of the technology of Auditing up the old bridge).

Personally I have had extremely good and stable gains from my training and auditing, both on old Dianetics, Scientology lower grades and OT grades.

Apply the Old Bridge Correctly

I do not feel that we need "New Bridges" that deny the old bridge. I feel that we need to teach and deliver the old bridge in a way that makes it work better. I feel that the only problem we ever

had with the old bridge, is that we did not use the tech in the best way it could be applied.

I have a feeling (and quite some experience) that if we learn to apply the tech with ARC and KRC we can make preOTs turn into real 8-dynamics OTs (not homo sapiens OTs).

I am of the opinion that the Cof\$ was a "quick-buck" organisation. They changed technology and their ethics and administration procedures around, to make sure that the organisation benefited financially first of all. So if their pcs did not make proper case gains, but the organisation made lots of money, they always chose the money-making route. They did not even hesitate.

The Third Dynamic Abberations

The reason I left the Cof\$ was not because I did not believe in the technology of Auditing. I did not leave because I felt the ethics procedures did not work.

The only reason I did leave was because they betrayed the working procedures to make a quick buck. I also left because the top executives of the Cof\$ were not trained in the technology of Auditing and thus had no ability (KRC) to put the organisation back on it's tracks again.

That is why I left the Cof\$. No other reason. I even would return back to it, if they fired all their "druggie" executives and only put trained quali-

1 Name and address known to the editor.

2 A short review of *The Heretic* appears under Book News, page 21, Not all IVy readers received *The Heretic*. We work on a distribution system where the area distributors work autonomously, buying block subscriptions (and paying also the rather expensive postage from Denmark) and then reselling in their area. Being autonomous they are at liberty to provide extra services, and do so. For example the German speaking area gets one or two articles translated, and the British Isles gets an extra local insert with adverts and/or news. Ed. IVy

 Letters to the Editor

fied and experienced Auditors on top executive posts.

I know this will never happen (because of the human mind 3rd dynamic aberrations the top executives in the Cof\$ are the effect of), so I have no fear that I will need to get back into the Cof\$ again (I really do not want to go back today).

Accepting Responsibility for the Legacy

But I do realize that since the Cof\$ is not accepting any responsibility for the vast inheritance of technology we have from LRH, somebody else has to accept this responsibility (if the real subject is going to survive).

However we should have learned one very important lesson from our experiences in the Cof\$. It is not enough to accept responsibility. To not make accepting responsibility into an overt act, you have to have enough knowledge, to be able to perform the cycles of action that are supposed to be managed from your position of responsibility.

The Mistake

In our free zone we have many various groups that have been formed to take responsibility for the continued delivery of the old bridge. Early on it was easy to hang out shingle and just say that you delivered the bridge as they did in the Cof\$ without changing anything from how you were trained to do it in the Cof\$.

But that was our first gross mistake.

Opinion Leaders

The first responsibility was to change the ARC and KRC to improve the delivery. David Mayo did a great job along these lines with his AAC in Santa Barbara. Alas the Cof\$ managed to stop him by legal harassments. With him the free zone lost its most popular opinion leader in tech matters. Maybe we needed to loose him.

It was probably not good for us to have an opinion leader in the field to guide us along with the technology we had inherited, who had been so thoroughly trained in the Cof\$. I believe he was able

to get his own ARC and KRC improved to the standards we need in the free zone, but I doubt that the average public in the free zone was able to disconnect properly from the old Cof\$ inadequate procedures as long as our main tech opinion leader was imported directly from the old Cof\$.

I believe our free zone angels helped us disconnect from the Cof\$ out tech, out ethics and out admin, by getting rid of David Mayo as our opinion leader in matters of auditing technology.

Streamlining

I believe that it is possible to streamline the old "bridge" into a really workable technology that can make the individuals that are somewhat decent basic personalities into real OTs just like LRH wanted. But it takes a lot more time and requires a lot more patience than the Cof\$ would ever permit with it's crazy Thursday 2 o'clock games. It will take eastern patience and wisdom to make real OTs. And nobody will get very rich doing this job. It is a job it is your duty to do if you want to become a real OT. It is a job that if it gets done properly will most likely create wealthy churches for us, but wealth may never be more important to it's staff than the results in terms of real OTs produced.

Making OTs

We do not have to live in monasteries or nunneries anymore to get the job done. Our technology (if correctly applied with ARC and KRC) is today so powerful, that we can live in the middle of all the temptations of the modern western world around us as long as we are making real progress towards our goals (to become full OT).

All we need to do is continue to develop along the lines that makes these goals come true. That is the only test for moving in the right direction. Do we make progress towards creating thousands of OTs (which we will need to erect a new and better civilisation on this planet).

 Letters to the Editor

What I liked about this free zone magazine *The Heretic* that you sent me, was that it promoted LRH and his technology more than any other free zone publication I have read in very many years.

The Basic Truth

If you have other readers of *The Heretic* or *IVy* that agree with me I would want very much to see their comments in future free zone magazines. We need to get "our free zone" magazines to become more loyal to the basic truth that LRH gathered together for us to use. I believe LRH once said that the technology of SCN belongs to those who can use it. And I think that he once defined ownership as the ability to control. Since the KRC triangle contains control in one corner it could thus be said that if you have knowledge to be responsible for the Auditing technology of SCN you have full ownership of it, if you use that knowledge and responsibility to take control of the subject.

A Lasting Foundation

The wise men of the east never craved for immediate results. Instead they patiently worked to overcome all the obstacles to build something well enough to have it not fall down again because of having laid a poor foundation.

The Cof\$ was built upon a very poor foundation, it contained too much greed, lust for Power, quickie auditing etc. etc. It was bound to fail.

The free zone has the opportunity to learn from the mistakes of the Cof\$. If it does, it can build a foundation strong enough to last till the day we shall erect the new civilisation on this planet. That new civilisation that LRH talked about at times. He said that in this new civilisation the individual who has learned to follow the Auditors code will be a full member.

P.S. LRH first learned about gradient scales from the subject General Semantics. He talked a lot about it and how to "skip gradients". Then the Cof\$ is just one big organisation of skipped gradients. They never cared to properly train their Auditors. They even removed trained auditors from the course-supervisor posts to "not distract the students studying the materials" with communication with old Auditors. So they removed the gradient of the ARC-triangle from their training of Auditors. On top of this they stopped to train the pc by removing all requirements of knowledge of the subject from pcs. And the rule that you had to be a trained Auditor to even start on the OT-grades was removed, to make more money selling OT-levels to people who could never benefit from their OT-levels, as they were not prepared for them on a proper gradient. Wonder why they failed?

Do we have something to learn from all this? Can we make real OTs?

✕

The Free Spirit

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Have you Bypassed the Crock of Gold?

By Antony A Phillips, Denmark

There is an old tradition that there is a crock of gold at the foot of the rainbow.

I reckon that there is something far more valuable at the end of the bridge.

Trouble is that you never can get to the foot of the rainbow, and it does seem a bit hard to get to the end of the bridge.

I think one of Ron's really outstanding achievements was the creation of the bridge in the form of the Gradation chart. In the early days he released a lot of high level processes (there was no Gradation chart then). But it appears that he soon found out that many people could not run them. And he then spent fifteen years mainly on making routines which reached 'further south' (as he put it — you could say lower down). His persistence at this, against many discouragements, as well as his ultimate success, are truly remarkable. And in 1964 he released the first Gradation chart, which went up to level VII — power.

This was the first carefully laid out bridge.

In the early 50's one was encouraged to self-audit (*Self Analysis, Handbook for Preclears* and more). Then it was discovered that the pc alone was junior to the bank, and self auditing was not workable and was *a bad thing*.

Later, for people who had done the grades, solo auditing was 'discovered'. It was fine to solo audit so long as one was ready for it, and had a case supervisor to supervise ones auditing.

I would suggest that as one's causativeness and understanding increase there will come a time when a case supervisor is not really necessary while one solo audits — and in fact there is evidence that some have achieved this stage, at least with regard to some processing.

I would also imagine that there will come a time when auditing as we know it becomes un-

necessary — just as the person who has been well run on Grade I (problems), and has an understanding of problems (perhaps by training and auditing on level I) seldom needs to be audited when he gets a problem, but handles it without auditing, so will other types of auditing become unnecessary — one just handles what needs handling directly.

What is a bridge for?

Imagine a bridge across a bog.

It is a well engineered and rather costly affair. If you fell off it in the middle, you would get muddy, have an unpleasant time, and might actually drown. Certainly your progress to your distant goal would be impeded.

But near the end of the bridge, if you fell off it, things possibly would not be so bad. The bridge has passed over the bog, and has reached a low lying but firm ground. You would fall onto dry ground, and perhaps a bush would break your fall.

What happens at the end of the bridge? Perhaps the bridge carries a motorway over a long and very varied plain. At the end of the bridge the motorway continues. In fact if you are going very fast, with your eyes on the road and not on what is happening on either side, it would look exactly like the bridge.

Perhaps your goal is to reach a town many miles further on over the plain. In that case keep your eyes on the road, and proceed at the fastest safe speed.

But don't be fooled into thinking that you are still on a bridge. If there is time enough before you have to get to the distant town, you can stop, get off the motorway, and have a look at the scenery, or whatever else interests you.

But what if the town in the far distance does not interest you? Realize that you are over the bridge. The land around you is safe to walk on, to ex-

plore, to enjoy. Raging rivers, and muddy swamps with crocodiles are a thing of the past. (Actually it might be more accurate to say that they may still be there, but you have achieved enough causativeness and understanding to handle them lightly.)

Maybe you are racing along, bypassing hundreds of crocks of gold, with the fixed idea that you are on an endless (or terribly long) bridge, which will blow up with an atomic explosion in a couple of minutes (or in the next five years).

The EP of your Bridge?

So it would be wise to ask what the end phenomenon of the bridge itself is. I guess the end phenomenon is something in the direction of that you are pretty well cause over life, and do not get into trouble which you can not get yourself out of. With help from others perhaps, living is somewhat a group affair, but you have enough tech and ability to be able to case supervise and audit yourself, if there is need or desire.

I would further suggest that those who do not have tech training (and experience of auditing others) will never reach the end of the bridge. And possibly a good understanding of the Data Series is a prerequisite.

I imagine that the bridge, unlike material bridges, has a gradient ending. You come to a stage where you need very little auditing from others, and then a stage where you (with deep tech knowledge) can case supervise yourself, very probably after chatting to friends who are also around that level, but have somewhat different tech backgrounds.

Honestly, with the absolute goal of 'Total Freedom' which the church had mocked up for us, did you expect to need a bridge when you were totally free? Where did you expect the bridge to end?

If the ideas I have mooted here seem a bit unreal and unachievable, I would suggest you read Leonard Dunn's article on postulating (one of the 'Thoughts of a Septuagenarian Scientologist' series, in *Reconnection* 22), and Jon Zegal's article "Religious Freedom — What it is and what it is not" in *The Free Spirit* (USA) volume III no. 3.

In the *Philedalphia Doctorate Lectures*, Ron has talked about various Eastern religions and philosophies being 90% truth, and 10% totally inverted truth, the latter 10% turning them into traps.

What can you do after the Bridge

When you have reached the end of your bridge, you will be able to examine and use any and all of these and many other practices without falling on your head, and needing someone else to dig you out. I invite you to go into Strubes Bookshop¹ one day and see all the interesting things there. There are loads of them. Before you reach the end of the bridge, you could be in trouble if you followed some of them. But at the end of the bridge, with the data series tucked under your belt, they are all yours, should they interest you.

Somehow the idea (reality we can say) has got built up that we should not look at (confront you could say) other practices (let alone so called squirrels), that it would be dangerous to do so.

Does that sound like progress on the so called road to Total Freedom?

But let me end on a 'loyal to Hubbard' note. There are many Scientology techniques one can use when one is near or at the end of the bridge. In the last few months in Copenhagen I have heard of the following being done, all Solo: Grade 0, Suppressed Person Rundown, GPMs as in the red volumes, PAB7 processes, false data stripping, Straight Wire.

¹ Strubes Bookshop is one of two bookshops in Copenhagen, whose shelves are loaded with all sorts of books, on pyramids, meditation, out of the body experiences, life after death, diet, etc. etc. It is packed full of 'other practices'!

The situation is very interesting, these things are more and more being done outside the spheres of influence of orgs and centres. They are being done (solo, which means on themselves) by trained and fairly experienced auditors, who are in comm with others of like nature. And the cost has been mostly in time, rather than money.

And there has been as much enthusiasm over results as you may have read in glossy promotional material from flag. You may not have heard of it, no doubt, because it is a sort of cottage industry without a highly geared department of promotion. And also because folk still have a feeling that others might think it a bit wrong to do such things.

The message I have is that Scientology really works — all the way. To get all you want out of it you will need to have experience as an auditor. And it is not (despite the impression you might

get in the old church, like I did when I did the HRD internship) difficult.

And there are many free scientologists around if you need case supervising or a chat.

I do not believe that we have to, must, or ought to, clear the planet. But it can be fun to help a friend or neighbour.

.....

This article was originally published in the Danish language magazine Uafhængige Synspunkter (Independent Viewpoints) in 1986 and has been slightly revised.



IVy does
not yet cover
the whole
world.

✎

*But thats the way we are going!
We can use help.*

Frank A. Gerbode, M.D.

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We are also very interested in receiving your articles, and letters. On editorial matters write direct to the editor at Box 78, DK-2800 Lyngby.

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 Latest Letters to the Editor

From O.J. Roos, Holland,

Thank you very much for *International Viewpoints* #3.

You may find it hard to understand the profound gratitude I felt during and after the reading of your latest creation. I hope you can.

There is the "Route to Not OT" article, apparently very much in favour of Dianasis, another is similarly positive about Metapsychology, and yet another about Ron's Org technology. Some less positive ideas were also expressed.

What really hit me about the magazine and the articles is that *it communicates the freedom to state one's own viewpoint*. You don't evaluate or invalidate, nor threaten, nor make it unsafe to comm one's ideas. For many years I probably had, until this very moment, forgotten that this type of comm actually still exists. There are lots of "reasons" I could mock up (like having experienced many years of suppressed comm as a child during world war 2 and later on, on Flag) why I had lost my trust in free comm, but I do see that it was still me who went into agreement with this. I also see the freedom of IVy 3!

Let it be sufficient to say that, reading this magazine, a lot of (unknowingly self erected) shells suddenly dropped from my eyes and mind.

The Free Comm of your Magazine and its granting of beingness was a *huge* realization! I enclose a cheque of Hlf-100.00 to express my thanks and hope it will help you with more publications.

Love, Otto Roos.

From Leonard Dunn, England

I should like to comment, as briefly as possible on IVy 3.

I think the editor has done a superb job — and I say this quite objectively and not because Antony is a valued personal friend. The wide variety pf subjects and opinions is exactly what this journal should be doing.

A brief added note to Bob Ross's excellent article is that I consider his booklet on Positive Thinking to be the finest I have run across for these times.

Now a few remarks in regard to those who have mentioned my name in this issue.

In regard to P.P. Pedersen I can only say that we have never met and that he has no personal knowledge of me whatsoever. So his evaluation of my case is based solely on his own imagination and his preconceived, possibly prejudiced ideas. Those who actually know me have expressed some very different opinions to his. His article was apparently designed as a boost to his regard for Dianasis.

Actually I am rather concerned about this movement because it does seem from the writing of those who claim to have benefitted from it that Dianasis is the Only Way. When will they learn! To such I suggest that they "read, mark and inwardly digest" Eric Townsend's really excellent article on truth in this same issue.

To Ulla Nygaard, my thanks for your appreciation of my motives in regard to Jon Attack (that is his real name). You ask how he took it? I sent him a copy prior to its publication and suggested that if he disagreed with anything that I had written that he should write to Antony so that his views could be published at the same time as mine. I liked him well and regarded him as a friend, there is so much good in him, but, alas, he just cut communication.

To O.T. Roos, Antony asked me to write what I knew personally of Ron. Since my contacts with him were extremely limited I wrote what I had gained from his work. This may be "niceties" but that is in keeping of what I have learned from Positive Thinking. I know that denigration, even in thought, will tend to increase that condition in the recipient of the thought, as will the reverse work to one's benefit. So I have tried to see the good in others and not to concentrate on that which is negative. Being human I frequently failed but, as I said, I try. I realise too that there is a backlash to the thinker when his thoughts are denigrating — he looses too.

Just one little disagreement with Antony. I dislike the repeated use of the dollar sign instead of the "S" in Scientology. This tends to take us down to their level. On the other hand I fully agree with his footnote to the article of Lawrence West.

The \$ sign (Cof\$) in other peoples articles is what they have written. An editors job is the relay of communication (see chapter in the *Science of Survival* and column in the Chart of Human Evaluation, both by L. Ron Hubbard). Perhaps using the dollar sign is as bad taste as calling people 'wogs' but I still find it a bit funny. An editors job is very hard. Leonard did write "O.T. Roos" in his letter, though Otto's initials are not O.T. Did Leonard mean it as a joke or was it a mistake?