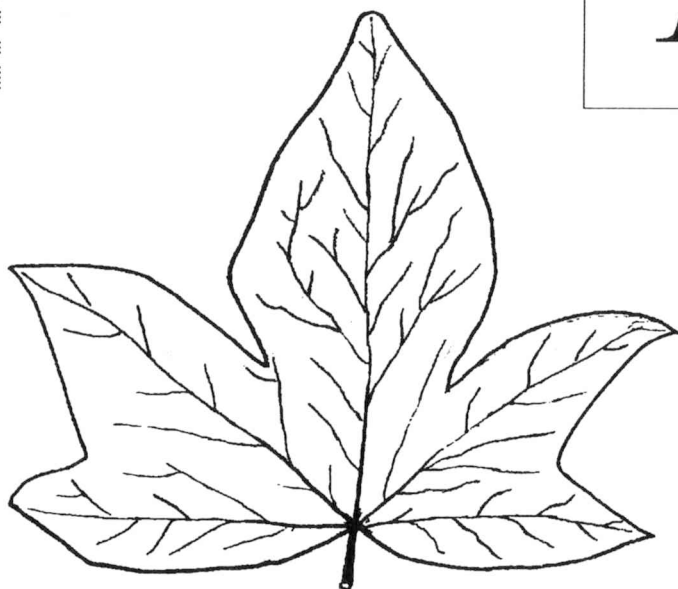


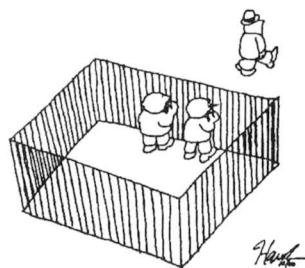
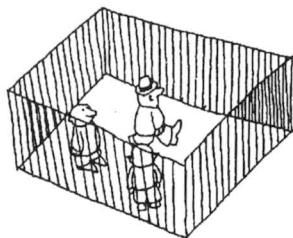
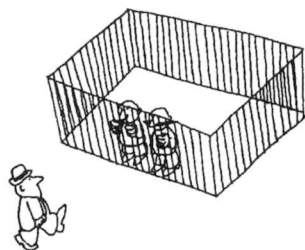
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# *International Viewpoints* (Lyngby)



**No Games Condition**

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

### Magazine's aim:

In 1934 the book *Scientologie* by A. Nordenholz was published. In the middle of the twentieth century the subject of Scientology was greatly expanded as a philosophy and technology by L. Ron Hubbard and a big band of helpers. As a subject it is very much alive. As in any alive subject new ideas are occurring all over the world.

It is with this subject which *International Viewpoints* deals. We are independent of any group (sect if you like). Communication is regarded as one of the basic activities of life, and our concern is to provide a channel of communication, and increase and improve communication.

### Distribution

See page 36 (back page) for list of distributors and subscription/membership prices.

### GTE

IVy 10, page 9, second column, paragraph beginning "He said ..." sentence starting "Now we have regained ..." should start "**Now we have to regain this knowledge ...**" Our apologies to Britta and our readers for the Gross Typing Error.



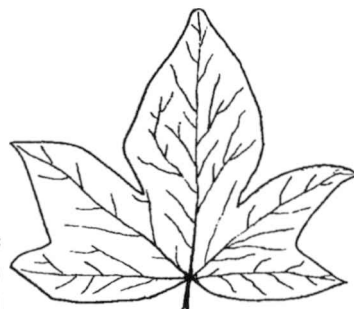
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(Lyngby)

Number 11

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*International Viewpoints* =  
I.V. = (nearly)  
Ivy (plant and girl's name).



IVy

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# Model Session

by Ulrich, Germany

"Pick up the cans", said the auditor and took a last swig of whisky from the bottle inside his desk. The pc took the cans and sat back comfortably in his chair.

"Had any alcohol within the last 24 hours?" asked the auditor.

"No", said the pc. "As a matter of fact, I'm dying for a drink. Could I have some of yours?"

"No chance, mate", said the auditor, "no booze for the pc, says the code. You wouldn't try make me break the code on you, would you?"

"Oh I certainly wouldn't, sorry about that. Do you mind if I smoke?"

"Should be alright, I guess, code says nothing about that. Here", the auditor changed the crocodile clips over, "take the solo cans. No good smoking with two hands on the cans. Too many false reads that way. Ashtray is to your left. Ready to start?"

"Fine with me", said the pc whilst blowing a lungful of smoke across the meter shield.

"Thanks for that — got us a nice Fall on the dial!", said the auditor. "Metabolism is working fine, the way it looks. Ready? This is the session! — Your TA is out the roof. ARCX?"

"Not that I'd know of ...", said the pc.

"You must be kidding", said the auditor, "with that sort of high TA there's got to be an ARCX!"

"That's not what the red on white says, though", said the pc.

"You are trying to tell me? Who's the auditor around here, I want to know! You or me? And what do I see on the meter, anyway? Dirty needle! Gotcha, mister! There's a missed withhold!"

"That's closer to the mark", said the pc. "But I won't tell you!"

"We'll see about that", said the auditor. "There's ways of making you talk. Know what I thought when I saw you walking in through that door? This guy is loaded with dirt, I thought. And right I am. Correct indication. This is what's great about auditing, see? It makes people right. But never mind: what's the withhold? Don't hang about; I haven't got all day."

"If I told you, it might bust up your meter", said the pc. "I've already ruined three auditors this way. They wouldn't believe me, didn't acknowledge, just fell off the chair. So I won't tell you. — Amn't I a considerate fellow?"

"Trying to scare me? Out with it! Watcher hiding?"

"Well then", said the pc, "you're asking for it. It's like this..." He paused for a moment, groping for words. A sizzling sound came from the crocodile clips as sparks started flying between them. The smell of burnt plastic pervaded the air when a wisp of smoke came crawling along the leads towards the meter.

The needle, jammed against the left side of the dial, was almost getting bent; TA at 6.5 with no chance to turn it higher. Sweat appeared on the auditor's brow as he sat with his whisky-improved TR-0 boring into the pc and his left thumb clenching the TA knob.

"It's like this", the pc finally said, "I'm only a figment of my own imagination. And I can't tell anyone because they can't have it."

"Thank you!" barked the auditor, and immediately the needle shot down to the right in the most lightning fast blowdown ever recorded in the history of auditing, and, with a blue flame shooting out of the TA counter, there was a sharp crack as the meter exploded and disintegrated. Its components came raining down all across the room.

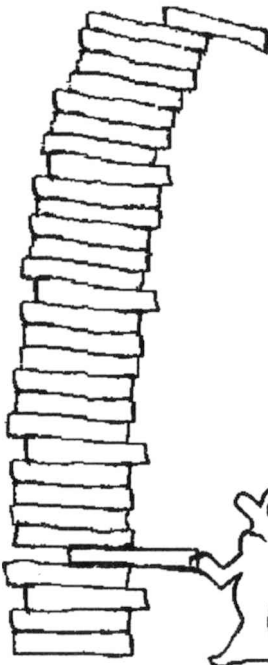
The auditor went fishing for some bits in the aquarium on the window sill. "Your needle is floating, actually", he said over his shoulder to the pc's collapsed body.

"Great session, old chum!", a rumbling voice spoke down from the heavens. "I really had a win there."

"Withhold pulled to F/N", noted the auditor in his write-up. "Pc exterior. Originated a win."

The C/S (who only went by what he saw in the worksheets) gave him a Very Well Done.

□

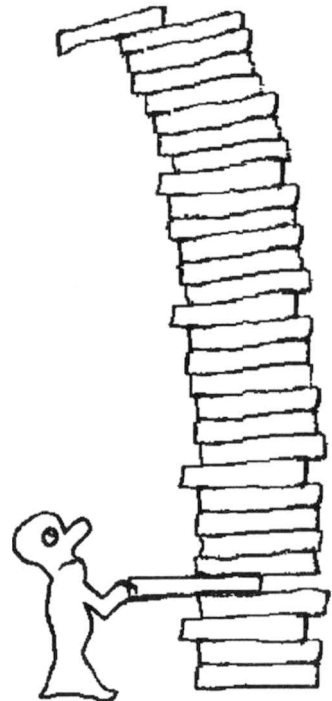


In a coming issue of *IVy* we intend to review a recent process for handling peoples 'core case' (the core of the case; what is left when the outer rubbish is removed with grades, life repair and Dianetic auditing).

The process is relatively new (about five years old) and is called **Unstacking**.

The accompanying pictures show how *not* to tackle the problem.

Ed.







## The Stoney Lady

Monica says of this drawing "People can make the mistake of believing they are very alive when they are solid and in apathy, as stones"

# Writing and Auditing

by Frank Gordon, USA

Ron was born in 1911, and turned 18 in 1929, the year of the crash. The difficult depression years following can be seen as incubating the philosophy of "Survive!" in its simplest and most naked form. Making a living as an author is not easy during the best of times, and the 1930s were not the best of times.

## The Need to Survive

One sci-fi author<sup>1</sup>, a contemporary of Ron's, relates in his autobiography *The Pulp Jungle* how he managed to eat during those times in New York. He would enter an automat, get some hot-water, ketchup, and crackers, which were all free, and make himself a tasty tomato soup. An excellent example of "Survive!".

## Fiction as a Touch Assist

There are several attitudes that a writer must have, which can carry over into auditing. In a very real sense, writing is what "you can get away with", what the reader or pc will accept and enjoy.

From the reader's viewpoint the writer is giving him a touch assist, one that mildly restimulates his pain and upset. The hero can be somewhat like him, but not too much. The fictional environment can be dangerous, but not too close to home. Hong Kong, perhaps.

So the author provides a carefully calculated aesthetic distance. As an example of the need for this, I doubt very much if you have read a story which goes into the details of diarrhea.

In my case, I found I did not enjoy reading "Moby Dick" while at sea on a tanker. It only made my

sea-sickness worse, and I waited until I was on solid ground before finally finishing it.

The reader wants to view himself as a good and brave hero who is up against the wiles of various villains, including perhaps, even his wife. And he may enjoy help in harmlessly fantasizing some of his 1.1 hostilities. In the old (10 cents!) *Detective Fiction Weekly* there were many stories in which one spouse ingeniously disposed of his/her partner (or tried to), only to be caught by some simple oversight.

These painful areas (and aspirations) needing a touch assist must be delicately titillated or restimulated so as to draw the reader into the world which the writer has created. As one article on writing titled it, "The Lure and the Hook". The reader must be lured into the story and then hooked on finding out what happened. Thus the term "a page turner". It could also be called a "mystery sandwich".

"How is Joe going to get out of this one, when each thing he tries simply makes things worse!"

## Common Elements of writing and Auditing

These elements are discussed in Jack Woodford's *How to Have a Brain-Child*, a manual for the would-be author. He speaks of the amateur's tendency to resolve conflict too quickly without drawing out the drama. A good author (paid by the word) must hold and build the tension as long as possible.

Auditing parallels are inventing problems of comparable or incomparable magnitude (NOT immediately solving the current problem as the amateur

1 Frank Gruber in *The Pulp Jungle*. Jon Attack refers to Gruber's other stories about Ron in *A Piece of Blue Sky* on p.64. Sci-Fi in the 50's was often about one man (with paranormal abilities or advanced tech) against a planet. See A.E. Van Vogt's *Slan* (reviewed in IVy 6 p. 28), Eric Frank Russell's *Wasp*, or L.R.H.'s *Ole Doc Methuselah*, DAW Book (pbk) 1970.

writer does). "Think of something worse than a bad foot", and mocking up "orrible fates" (terrible futures).

If one wished a process to parallel a common and popular pulp fiction formula, it might be: "Give me a solution to that problem that will actually make it worse." This is similar to Ron's view (a writer's one) that it is better to think "How can I get into things" rather than "How can I get out of things", and is reflected in his proposed epitaph for the earth on one his tapes: "They wanted to stay out the trouble!"

I had an opportunity to observe one writer's method of "making something worse" when I attended a talk by Stephen King at the local State Hospital. After the talk, I presented him with a copy of *The Way To Happiness*, and he looked at it, then turned to the group and asked in a timid, frightened voice, "Could someone please show me the way out?" This gave me some idea how he gets his plots. He goes around thinking up ways to frighten himself.

In the necessary "tolerance of confusion" of scn axiom 54<sup>1</sup>, we have a recognition of the need for an ability to let tension persist and, if desired, make it worse. A question one might ask either an aspiring writer or a pc is: "How could you cause that problem to continue?"

As an editor builds a stable of writers, so a writer builds up fans. And once he has loyal fans for his

particular *genre*, he knows what they want and will continue to want. If they want an endless stairway to some kind of heaven, that, of course, is what they must get if he wishes to be successful.

Successful writing also must carefully tread on the edge of the socially acceptable and gently touch commonly held missed withholds. A good and financially successful writer knows what he can "get away with" in culturally tabooed areas. This is a matter of skill and knowing where restim is pleasurable but not yet painful.

Ron gives an example of this with his falsely smiling old man (he had false teeth) saying to a girl, "I see you like dogs", on SHSBC tape 206, "The Missed Missed Withhold" (6211C01). You will have noted, I am sure, that the listeners did not respond with a chilly silence, but with laughter. It is the mark of a good writer *and* Auditor that he can so delicately tread on the topic of bestiality.

### The Writer as Operating Thetan

To sum up, writing is creative processing of the reader where the author presents fictional solutions to those difficulties (lovingly and technically augmented) which he shares with the reader.

A writer creates a fictional world in which life is what *he* makes it, and thus he becomes a high-level OT within the bounds of his own created universe.

□

## Re LRH

By devious means we have received the following comment from someone who has been close to both LRH and Mary Sue Hubbard:

"Don't forget that LRH was founder from 1950. Mary Sue talked about it once. Every place in the USA that he ever set up, he was run out of town. In 1963 they had the DC raid, and he went to the UK. He was thrown out of the UK, Greece, Morocco, Corfu, the West Indies and had to leave Florida." She said that she personally aligned more closely with Bashar's channelled comments on Scientology, i.e. 'that he has helped us by presenting Orion tech from which we could consciously create and break from once and for all, and go for personal freedom. Everyone is now creating their own personal approach and actions. My secret via informs me: "Orion energy is that of control and domination".

Ed.

1 Axiom 54: A tolerance of confusion and an agreed-upon stable datum on which to align the data in a confusion are at once necessary for a sane reaction on the eight dynamics. This defines sanity.

# Recent Events ... Coming Events

By Antony A Phillips, Denmark

There are a few things that have happened recently that do not feature in other parts of the magazine

## David Mayo

In April 1992 the churches case against David (which has been going on for many years) was dismissed. This was after the church had repeatedly failed to supply the court with material they requested. David has now opened an Ability Advancement Centre in Florida, which continues the tradition of the AAC in Santa Barbara. This latter was forced to close due to the attacks of the church.

The new AAC has come out with the first issue of *The Journal of the Ability Advancement Centre* — twelve large pages with some interesting articles of Davids (we hope to get reviews of them). We received the mag free recently, together with a letter explaining amongst other things in more detail the way the legal things have turned out. A triumph for David, which he certainly deserves after having confronted the churches legal and other proceedings for eight years. *Issue 2 has just come.*

One can become a member of the church, and receive the *Journal* by donating at least \$45 a year. The address is 6800 SW 40th Street #339. Miami, Florida, USA 33155. We congratulate David, and wish him all the best, with the hope that the church will let bygones be bygones.

## Gotenborg Conference

Todde and René Salén held a two day conference in Gotenborg at the beginning of February. It was attended by two from Norway and six from Denmark, as well as members of the local group. The subject was the Three Kingdoms (see earlier edition of IVy). After giving a very short talk, Todde sent us into small study groups (4 or five in each group), where we studied a short essay, and dis-

cussed questions on the essay. This form was repeated three times over the two days. We also ate together — long, communicative meals. So far as I know, we all found the conference very invigorating, and not the least of the enjoyments was getting to know new people with similar goals and views.

## Coming events

Two English conferences will be held on the 24th April and 1st of May. We will bring news of them in our next issue.

In the middle of June *Uafhængige Synspunkter* will hold its conference in Denmark, and this time it will mark "Ten Years of Freedom", for it will be ten years since we heard the first news of freedom from the church. The theme of the two day conference will be a study of the past of the "Free Scientology" movement, and a discussion of its future, and the part we as individuals can play. This conference will be a discriminatory conference, in that only speakers of one of the Scandinavian languages will be allowed. And again it will be based on the idea of small groups working together and really getting to know each other. One of the fundamental building bricks of a good future is ARC.

It is heartening to see a revival of the conference or congress idea. I believe the future of scientology is in the hands of the 'common people' not the big wigs, and opinion leaders. So be reminded now. You can get in better touch with other free scientologists. Conferences and Congresses are not the only way. Inviting a couple or three for a good chin-wag (chat) one day is an excellent little contribution.

## Excalibur Revisited

If anyone has any questions or problems concerning the supply of this book, please write to me at Box 78, 2800 Lyngby, Denmark



# The Importance of Drills

By Gregory Mitchell<sup>1</sup>, Belgium

Today, 1992, most students and indeed some supervisors and auditors are unable to understand the importance of drills. Many in this present generation are motivated to get that, which can be obtained without effort: they are looking for a pre-packaged off-the-shelf therapy: the Emotional Nirvana of the Single Solution.

I am informed by students that there are courses which can pin-point your problem in half an hour and give you enlightenment in a weekend. They ask me: Why are you still presenting courses in the 1990's that require hundreds of hours of drills?

Authentic mind Therapies can and do make changes. The best of the recently invented Mental Therapies can increase your ability to remember, to know, and to change the things that you desire. But they do not, to any large extent, change your behaviour, i.e. what you can do.

Such a therapy may change the tone of your voice and your emotional sensitivity, but it will not enable you to sing, unless you can do so already. These therapies remove emotional and mental

blocks, but they do not produce positive gains or gain in ability.

To learn to sing, play an instrument or think with a trained mind, and do this with above average ability, requires hundreds of hours of practice, much of which is in the form of drills. This requirement for drills cannot be by-passed today, anymore than it could 20 years ago.

## Overlearning

Modern education neglects drills. Mostly it consists of something grasped in a stumbling sort of way. This becomes the foundation of the next thing to be learned, which is also often learned in the same stumbling sort of way. Drills, as such, form little or no part in modern education, outside of music, sports and the military: the concept of overlearning has been all but lost.

In the army, a lot of time is spent taking your gun to pieces and putting it back together again and similar types of activity. This is an example of overlearning. Likewise, in singing there is practice, practice, practice. This is another example.

<sup>1</sup> Gregory Unsworth-Mitchell was born in 1947. In early childhood, he was strongly influenced by both Grandfathers, who were inventors and innovators, and his mother, Irene Mumford, who was among the founding members of Scientology. At school, he became convinced that an unintelligent person was only unintelligent, because he had a bad script, and that he could learn to throw away that script and expand both intelligence and the power of mind. Gregory Mitchell proceeded to change his own script by graduating as a professional actor, managing a business supplying theatre lighting and special effects. At the same time he qualified as a Scientology auditor. In 1967, he qualified as an electronics engineer. Soon after, he quit Scientology and started a Biofeedback laboratory. He organized successful studies and training sessions with many clients, who after this lapse of time still retain the enhanced abilities he taught them. Between 1972 and 1975 he continued his work in Spain, conducting into new methods of solo-auditing and used the EEG [EEG is the accepted abbreviation for electroencephalograph, a device that measures and displays the electronic patterns of the brain] to conduct researches into Zen meditation techniques, so these techniques could be applied to the Western mind. He returned to England and was invited back into Scientology under an amnesty. In 1977 he founded Biofeedback Workshops (a company making biofeedback equipment). In 1981 he was declared, and quit Scientology. Soon after, he formed another company. Mental Development Ltd., a company specialising in mind development courses. In 1986, he joined forces with his mother in the management of Dianasis. In 1992, he resigned as senior psychological advisor to Mental Development Ltd. and moved to Belgium. Currently, he is researching into the upper levels of Dianasis and promoting his version of mind development in the Benelux countries.,

When a behaviour or skill is overlearned, it tends to become automatic: it cannot be easily disrupted under stressful situations. The gunner will be able to repair his gun under the stress of battle and the singer will not be put off her stroke, by anything that happens in the audience.

The human mind consists of layers of programs (a special kind of habit), all of which have been overlearned until they are automatic. A small part of mental development consists of adding new layers of programming and programs of greater effectiveness. These programs must be overlearned, if they are to become automatic, and the vehicles for doing this are called "drills", and the activity of using drills is called "drilling".

### **Divisions of psychotherapy**

Psychotherapy may be broken into three dimensions: Cognitive, Emotional and Behavioral. The first two dimensions, the cognitive and the emotional, are predominantly aspects of the mind, whereas behaviour is mostly an aspect of the brain, as indeed are many of the automatic parts of Mental life, such as e.g. habits.

A mental block is a counter-intention to the activity of the mental process being blocked. Removal of a mental block or more accurately, facilitating a student to let go of a mental block, can have sudden and dramatic results. A student is lightened, as if a large burden has been taken away. He/she can confront a task with enthusiasm and courage, rather than the negative emotions of fear, anger or grief.

A release of emotion may occur, and there may be an insight, as to how the mental block got there in the first place; yet in many cases, behaviour remains unchanged and performance, in relation to a skill, changes but very little. The simple answer is, that the dimension of behaviour has been left unaddressed.

### **Results of releasing a block**

Through psychotherapy, a student may have been released from a communication block, e.g. a fear of speaking in public. At the end of the therapy session, the room will look brighter and the student will feel good about the idea of speaking in

public. At the moment of release, the conscious mind will have become unhindered by the counter-intention of the unconscious mind, and the original fixed idea or decision, which gave the mental block force and life will have come to light.

Whether or not the above student quits therapy or continues therapy, to handle the next mental block on the list, there will be little change of a permanent nature. If change is to be permanent, the student must change his/her behaviour in the world outside the therapy room.

Part of the force of the unconscious mind comes from habit patterns, recorded at the level of brain, and these habits, for the most part, are derived from and reenforced by a student's typical lifestyle. A student's typical lifestyle is the way in which he/she confronts and handles the problems and challenges of life.

Within days to weeks, the mental block, released in therapy, will start to re-assert itself. Habitual ways or being and doing in the world will act as a form of autohypnosis and before long, the student will be right back where he/she started from.

### **Argument for drills**

Were he/she to take some time out from therapy and exercise this new freedom, give some talks or lectures or join an amateur dramatics group, a new set of habits — a new way of being and doing would be established. The old habit would be disengaged, or set aside: The mental block would not re-assert itself. Then and only then, would be the time to handle the next mental block on the list. Here then, is the argument for drills. Personal development consists of 5% psychotherapy and 90% drills and exercises to establish new skills and patterns of behaviour.

Humanistic (emotional) psychotherapy works from the premise that mental flows of energy, particularly emotional energy, are blocked, as the result of traumatic injuries of the psyche, usually in early childhood. Cognitive psychology, e.g. Rational-Emotive-Therapy, starts from the following premise: we do not suffer from the shock of our experiences — but instead we make out of them,



whatever suits our purposes. We are not determined by our experiences, but we are self-determined by the meaning we give to them.

Both approaches, in therapy, are partially correct. Even a planarium worm can be traumatised. I doubt that a worm has the power to conceptualise and add meaning to traumatic experience. However, higher animals, especially humans, do add a further cognitive dimension and they do this either for better, or for worse.

### **True situation**

The true situation is more complex, than allowed for in either the Humanistic or the Cognitive psychologist's model. Unless a problem is addressed emotionally, cognitively and at the level of behaviour, there will only be a partial resolution of a problem, at best. Although the humanistic-emotional aspect may contain elements of Classical Conditioning (a part of brain function), both the humanistic and cognitive aspects are, by-and-large, aspects of mind. Mind consists of viewpoints, beliefs, ideas, memories, decisions and goals. Mindstuff is not the same as material stuff. If the correct fixed idea or wrong goal is discovered, or the correct memory of a traumatic event is brought back into consciousness, the mental block, being worked on, will usually fall away.

Changing behaviour or improving the performance of a skill is another matter. When we are working on the dimension of behaviour, we are working at the level of brain. Old habits have to be extinguished and new habits, more effective habits, have to be learned. New habits require new connections in the brain and this requires work in the forms of exercises and drills. These drills rely on the principle of overlearning for their force.

### **Overlearning described**

A drill or an exercise is first learned until it can be demonstrated, then practice continues, i.e. the drill or exercise is over-learned until the new skill or behaviour displaces the old. The new skill or behaviour is practised until it is assimilated. Once assimilated, it cannot then be distinguished from our first nature and the new behaviour or skill operates automatically in the appropriate situation. A new skill or behaviour may be said to be fully assimilated when it can be demonstrated effortlessly, i.e. it can be demonstrated without the counter-effort of reactive restimulation.

Work is the purely mental dimension that may appear to produce sudden results; work at the mental level is directed towards getting a student to change his mind. Once a student has let go of a fixed viewpoint, he has changed his mind, and if the correct fixed viewpoint has been discovered, the mental block would dissolve away. It can happen suddenly, because all the student has to do, is change his/her mind, and do so in the correct kind of way. That is all there is, to work at a mental level: a change of mind.

Working on the level of mind will handle attitudes, emotions and unwanted sensations and pains, it can improve certain types of memory, particularly long-term memory of personal experience. Forgotten skills and languages can be recovered, but these are rapidly lost unless an educational stage is applied, as soon as possible, after the release. Much behaviour will be left unchanged, as behaviour is given force by habit. With the exception of reading speed<sup>1</sup>, the performance of the student's current repertoire of skills, may change hardly at all. These are the limitations of all therapies which work at the level of mind and ignore the dimension of behaviour. Unless the dimension of behaviour is addressed, case gain will be subjective, only.

1 Note: certain depressive types have unnaturally slowed-down brain rhythms; when a release occurs these rhythms speed up, sometimes by as much as 30%. This in conjunction with improved perceptions can improve a student's reading speed by 50-100%. However, this new ability would quickly disappear, unless it were re-enforced by appropriate exercises and practice.

**Working at mind level**

Working at the level of mind tends to change what we are able to know, whereas working at the level of brain, tends to change what we can do. It is easy to demonstrate, that we know more than we are aware of knowing. What is apparently unknown to a subject can, under appropriate circumstances, be brought back to consciousness.

One of the commonest examples is hypnosis. An adult may be asked what he received for his 12th birthday and be unable to answer, but under hypnosis, this data may be easily retrieved: the use of hypnosis has caused a change of context.

A change of mood is a change of context. In one context a person will remember differently to another. Many of the methods that are used at the level of mind are methods to create a change of context. To change context without addressing the dimension of behaviour will increase the size of a person's mind without increasing the power. A person will have a better long-term memory, thus greater access to his/her database without the concomittant increase in powers of reasoning and understanding

**Brain, servant of mind**

The brain is the servant of the mind. Pathology has shown cases where an individual has lost the ability by training other parts of the brain to take over this function.

This fact is important. The mind can influence the brain, and the brain is only a tool of the mind — its most important tool, but only a tool nevertheless. We can improve the tool and enhance this function.

By and large, therapies operating at the level of mind, produce effects at that level. To produce change at the level of brain (behaviour and performance change) requires appropriate exercises and drills, and the amount of change is directly proportional to the frequency, duration and intensity with which these drills are applied. "The only way out is the way through". These tasks cannot be by-passed and above all, supervisors and auditors should know this and make this real to their students.

□

## *The Free Spirit*

The original independent newsletter started in 1984 covers much of what is occurring in the independent field, including tech developments, legal suits, news, new age developments, etc

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P.O Box 6772, Santa Rosa, CA 95406-0772

In Europe,  
contact Antony Phillips or Anne Donaldson,  
addresses back page.



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# Regular Columns

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## Classic Comment

By Terry E. Scott, England

### A-Factors ?

In the early days, L. Ron Hubbard used the term “actuality” to describe reality within a person’s own universe. The term may have fallen into disuse around the late Fifties, but it is back there in the literature — although, being a lazy so-and-so this Thursday evening, I am not about to go through all my materials to quote chapter and verse like a Bible-puncher. Either trust me or, better, check it out: when Ron used the term, he distinguished one’s own actuality from reality.

The latter was defined as: the agreed-upon appearance of existence. Agreed between two or more viewpoints, thetans. And the interesting thing is that two beings can have quite different actualities on something, yet find or create common realities.

If you and I walk through an open gate into a well-tended garden, under sunny skies in the middle of summer, maybe you take special delight in the rose beds and the tiny wisps of cloud that vanish almost as soon as they start to form. But maybe I most admire the vibrant green of the grass, delighting in the tremendously deep blue of the sky in the north. Two actualities, if you like, even though the scenery is the same.

Is there an ARC-Break? No, simply a difference in actualities. But there is also an agreed-upon reality, if we care to notice it and discuss it: for instance, the fact that it *is* summer, the sky *is* very clear, and we *are* in a garden.



Actuality and reality—one aspect of this can be illustrated by an analogy. Imagine two slide projectors aimed at a white screen. Into one of them, insert a slide with a circular mask in which is a turquoise (cyan) filter. This represents one actuality. Into the other projector, put a similar slide but with a yellow filter, in effect another actuality. Turn on the machines, and adjust the projected circles of color so they are next to one another. Now adjust the projectors so that the circles of light overlap in the center of the screen. This area has a different hue: green, a reality

Just as, in mest, colors integrate to give a third hue (complementary colors give white), two theta actualities can sometimes be merged at a blending point, a zone of agreed-upon reality. In life, it is an art to find areas of harmony. But if the actualities involved are good ones, new realities can be remarkable.

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## Regular column

**Kemp's Column**

By Raymond Kemp, USA

**Why Something New? Part 2**

In a recent column, I proposed that the reason why people abandon one thing and then start something new is that, often, they did not understand the original.

A colleague of mine is an absolute whiz on computers: he runs a successful multi-million dollar business, which you would recognize — if I were to name it — as one of the largest computer companies in the world. Now, every once in a while, I will call him and ask about a problem I am having or a concept that I am working on. Always I get back more information than I ever asked for or needed, and it takes me a few hours to digest what he said and to sort out what I was asking in the first place from the torrent of information he graciously bestows.

However, after all this, I find that I cannot do what he proposes, and so have to go back and run the process again, often with the same or an even larger flood of information as before.

It has taken me some time, but finally I realized that, in this torrent of information, there is often a piece missing, and that piece is what we would call the Vital Datum. One little item he does not tell me, but which is the key to the whole thing.

When I tackled him on this point, he agreed that probably it was the case, but then stated: "How can I tell you the vital data when I do not know what, out of everything, is the vital data?"



An interesting point. And one which I have examined very carefully in other interpersonal relationships and activities.

Pam also became interested in this aspect, and referred to the Vital Information Run-down, where you basically word clear and pull past overts off certain key words, like Truth, Datum, etc.

At first sight, it seemed that Ron has misnamed the Vital Information Rundown, but then we found that, within the body of that collection of information, he refers to the Vital Data.

**Leaky Roof**

As an example, we have just had severe storms and flooding, resulting in my roof leaking. I called the insurance company and the roofing contractor.

The insurance company were sympathetic, but do not cover "rain leaks". The contractor was very efficient, and stated that I needed to re-roof the entire house. All very straightforward, with apparent understanding by all concerned.

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Regular column – Kemp’s column

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Then I re-examined the scene, using an old technique of Ron’s called “Look — Don’t Think”.

I realized that there was more to this scene than we had heretofore thought. The building is a three part mobile or prefabricated house (it was factory-built, then the parts were moved onto the site, and joined). There was a slight difference in the width of the house, front and back. Examination showed that one section had settled because of the heavy rain, and this had stressed the roof to the point where it lost its watertight integrity. The configuration of the roof was two peaks, with a gully in the middle (like an inverted W), and this gully had accumulated all the run-off and was contributing to the problem.

Pointing this out to the contractor, I suggested that he re-build the center portion of the roof, building a continuation of the two peaks, leaving no gully for the rain to accumulate. He thought it a brilliant idea, now wonders why the original builders had never done this, and intends to recommend it in similar circumstances. (It cost little more than 5% over the original estimate.)

I then called the insurance adjuster, who came out and inspected the house based on my discovery of the apparent settling. He agreed that this had contributed to the rain coming in, and, since it was a structural flaw, it became covered (partially) by the insurance policy.

What are we looking at here? My brilliance and genius? Much as I would like to take credit, the answer is No...we are looking at pulling the vital data/datum out of the whole available set of data information and significances that existed.

Prior to doing this, everyone concerned was fully understanding the scene: the roof leaked and the rain came in...but this understanding

was not really going to handle the whole scene. It was not until we got down to the vital datum that a real understanding became apparent, and, like finding a real Why (see Data Series), the door to handling was opened.

The very word vital is defined as Life promoting or Life giving. Without it, you cannot bring life into anything.

It might, then, be a good question to ask an auditor, by whatever title he now uses, to examine the whole subject of auditing, of Scn, of the philosophy, the technology—“What is the vital datum, or what are the vital data of the subject you studied?”

The money you spent, the upsets you had, the disagreements with other people’s reality, and so on, surely are not vital(life bringing).

Of course, if one studied a subject and never evaluated its importances to highlight such vital data, there was no life in the application, and with no life we can have only robotism left! In every field or collection of information, there are one or more vital data. If you cannot or do not isolate and identify that which is vital, you cannot bring that field or collection of information to life.

The fact remains that, until a person can isolate what is vital from a mass of information, understanding cannot enter. This applies to both the transmission of data to another and the person who is looking at the information for himself.

Finally, how many of the disaffected realize that you can use Scientology technology to run out Scientology, and how many have done it?

All you get left with is Truth, and the vital data that, maybe, you never recognized before.

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Regular column

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# New Realities

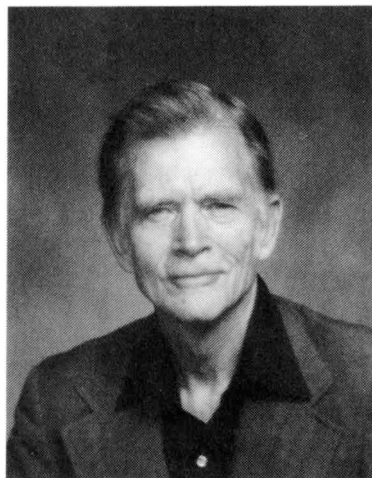
By Mark Jones, USA

## How we Create our Realities

The old paradigm<sup>1</sup> we have been using based on Newtonian physics—cause-effect, the past determines the future—is losing its validity. Scientifically, quantum physics is confirming what we may have already learned: that what we postulate for the future has a high probability of manifesting. Quantum physicists have proved that the outcome of a scientific experiment is determined or influenced by the expectation of the person conducting the experiment. Yet, we may still be attempting to use the old Newtonian paradigm of cause and effect.

However, a major energy shift is occurring, and the new paradigm which applies more and more is that our visualization of the future and our postulates determine our conditions and outcomes in present time as well as in the future. Science and metaphysics are coming into greater and greater agreement.

That the future determines the present may seem at odds with the concept that what you have done or experienced in the past determines your present state. If you visualize your future self as an extension of what you have been in the past—for instance: a bad or unfeeling person, or a victim—then, from that projection, you will create yourself as a bad or victimy person in the present. But if you visualize your future self as a loving, responsible person,



you will create yourself much more as this type of person now.

### Free from limits

This does not mean that it is undesirable to discharge traumatic experiences of the past so that, reactively, you do not continue to create them. Yet it is important to do so with the understanding that you are freeing yourself from limiting, subconscious postulates and feelings that you might otherwise continue as your mock-up for the future.

How does reality creation work? On probabilities. When we *postulate* and *imagine* a future condition, we send out vibrations that are outside the range of physicality. These travel to the causal plane where all vibrational possibilities lie, and resonant vibrations come back into the physical plane. If the vibrations from our imaginings are very strong and congruent<sup>2</sup>, the returning vibrations will have more power. This will result in a higher probability that the conditions we desire will manifest in physical reality.

1 Paradigm: An example or model (from Greek *paradeiknunai*, meaning to compare, exhibit).

2 Congruent: Coinciding exactly when superimposed (from Greek *congruere*, to meet together, agree).

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Regular column—New Realities

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Physicality as we perceive it is a holographic projection, defined by space—length, width, depth and time. The light rays that we perceive in this hologram appears to come in a straight line, but, as Einstein predicted, both light rays and space bend. Viewing the plains of western Kansas from an infinitesimal<sup>1</sup> point within the hologram, the land appears flat. Viewed from the Moon or even an outer Earth orbit, it is curved. What we view as the physical universe, defined in terms of length, width, depth and time, could be likened to a huge doughnut that, from our viewpoint within its boundaries, extends to infinity. It is within the vibrations and time/space boundaries of this hologram that we have experienced our many incarnations.

Our imagination provides a means to get outside the boundaries of the time/space hologram. It could be called the fifth dimension. By imagining a future based on love, harmony, synchronicity within ourselves and our spirituality, with others and with Nature, we increase the probability of having these conditions in ourselves and our universes in the present. For example, even though we may not have agreed upon the nature of a cleared planet, mocking-up our concept of it brought about changes and heightened sense of purpose in the lives of many of us.

Unfortunately, the definition of a Clear was basically a left brain one, that is, a being who was clear of wrong answers<sup>2</sup>; a being who can create energy at will; an awareness of awareness unit who can create energy at will and can handle and control, erase or re-create an analytical mind or a

reactive mind<sup>3</sup>. As the practical interpretation of Clear evolved, it came more and more to mean overcoming, controlling and regimenting: characteristics of a warrior.

#### Adventurer

The paradigm shift into which we and Mankind are moving is based increasingly on the viewpoint of an adventurer rather than that of a warrior—the energy of the Goddess more than that of a punishing, controlling god or leader. Rather than attempting to overcome what we encounter as warriors, we have the choice to do so as an adventurer, to achieve greater understanding, harmony and synchronicity with all aspects of existence.

Goddess energy is that of love, nourishment, compassion, feeling and creativity. It focuses more on the quality of the process of life than on the results. The power of the Goddess comes from love, from an open-ness and receptivity to all supportive spiritual forces, and on inspiration rather than assertion and control.

Obviously, we have an infinite range of choices in how we imagine and create ourselves and our world for the future. We can create a universe of self-assertion and control, or one of love, harmony and compassion.

What we choose and how vividly we imagine it will determine the probability of what we will experience in the present and the future.

□<sup>4</sup>

1 Infinitesimal: Immeasurably or incalculably minute.

2 *The Auditor* Nr. 4 (UK)

3 *Dianetics* 551

4 Definitions are from *The American Heritage Dictionary of the English Language* (Dell Publishing Co., Inc.)

## Regular column

# Philosophical Viewpoints

By Todde Salén, Sweden

## 1st Dynamic (1D) versus 1st Universe (1U)

**Human-Nature versus Bodhi-Nature  
Human Being versus Thetan**

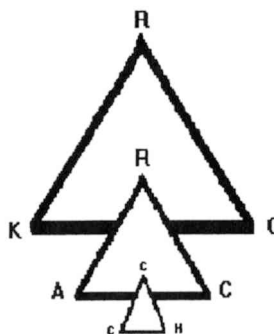
Our language does not differentiate between the 1st Dynamic "I" and the true 1st Universe "I". That is a problem that causes a lot of misunderstandings between people when the subject of spirits or thetans is addressed.

When a human being talks about himself, he says "I" or "me" and with that he means the existence he has as a human being in this lifetime. Philosophers from all times have however differentiated between the human "I" (the 1st dynamic that lasts around 70 years) and the eternal being (the true self or 1st Universe) or Spirit.

In the subject of Scientology this misunderstood was overlooked by Auditors, Course/Supervisors and Senior Executives. Thus some Scientologists believed that they as human beings could go OT, which is an entirely false concept. How much this very basic misunderstood has caused the confusions amongst Scientologists is hard to say, but since it is such a basic misunderstood in a subject that deals with immortal beings (thetans or 1U-self) there is reason to suspect that a lot of dev-t and confusion came out of this.

### First Universe

If you study buddhism you are not as likely to get this misunderstood implanted in your mind, as they very clearly differentiate between the "Human-Nature" (i.e. 1D) and the "Bodhi-Nature" (i.e. true self or 1U). Many students of Scientol-



ogy have read in books like SCN 8-8008 about the three universes, but obviously some did not understand that subject. What Hubbard said about the three Universes was that the 1st Universe (1U) was your own "home-universe" or the universe you observed from your own viewpoint. That does of course mean that your viewpoint as a 1D (1st dynamic) is part of your 1U for one lifetime. So during your existence as a human being (i.e. that lifetime) your 1D viewpoint is to some degree similar to your 1U viewpoint (but it is not the same if you have higher awareness or greater than 1st dynamic viewpoints). This is where the misunderstood starts.

### Second Universe(s)

The 2nd Universe (2U) is the universe(s) of some other being than yourself. That means each other viewpoint than your own is a 2U (from your own viewpoint). Thus there is an almost infinite number of second Universes (2Us).

### Third Universe

The 3rd Universe is the Universe(s) that is agreed upon by more than one thetan. You could say that the dynamics are a gradient scale of agreement from more and more thetans until there is full agreement (8D). When you look at the human dynamics (1D ... 4D), you will see that they all



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Regular column – Philosophic Viewpoints

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get agreed upon by lots and lots of human beings, especially when we talk about bodies and conditions of the body. However when you talk about for instance the 2nd dynamic and the special rules and agreements on that dynamic in different cultures, you will see that the amount of agreements is lessening (there are fewer people agreeing). You will also notice that there is a certain freedom in a 2nd dynamic to create very special agreements between the two individuals that exist in a 2D, as long as such agreements do not break the fundamental laws of life on the 2nd dynamic or the morals of the society (3D) or culture (4D) the 2D exists in.

**The true self**

The true self (or the Bohdi-Nature) however does not belong in any of the dynamics. The true self (or thetan) is of a different nature than the agreed-upon conditions and forms of the various dynamics. The true self exists beyond the dynamics. It is in itself an eternal viewpoint that has all the basic characteristics of a thetan as described by Hubbard and the Buddhists.

To become aware of the true self (your 1U) or your Bohdi-Nature is not as easy as becoming aware of your human nature or 1D-self. You have

to exteriorize and reach higher levels of awareness to “learn to know your true self”. Your mind has to be trained to think in the direction of the theta world and it needs to be disciplined to not only be the effect of MEST-perceptions. Meditations drills (like TR0) are good to accomplish this. Live meditation drills (like auditing) are other ways of increasing your awareness of spiritual realities.

Maybe the reason that the buddhist religion has so seldom been used as an argument to start wars, is because the buddhist is less fixated on his 1D as a result of constant training to become aware of his true self (1U-existence).

Perhaps free zone Scientologists could become less fixated on their own 1Ds and more oriented towards 7D survival if this misunderstood could be cleared up and they then meditated on the subject to increase their ARC and awareness of their True Self (1U).

Hubbard even had a process in his book *Creation of Human Ability*<sup>1</sup>, where the preclear was asked to “Conceive a Static”. That process is as steep a gradient as asking somebody to “Learn to know your true self” (as the ancient Greeks tried to do).

□

## Otto Roos Debrief

As part of a little celebration of ten years of freedom from the church we are selling photocopies of the original The O.J Roos Story. Written in Sept. 1984, this describes his experience in the Sea Org, including as Ron's c/s. This is one of many historic documents of the time, and comes in the version sent out by Det Europæiske Informationscenter (DEI, The European Information Centre) in Oct. 84.  
30 A4 pages.

So the same thing does not happen again, read what did happen.

To Europe 75 DKr. (except Scandinavia, 65 Kr.) or direct from your local distributor.

1 1954. See pages 106 to 108, R2-40: Conceiving a static. Hubbard writes: “This is a heavy process. It is not recommended for cases having any real difficulty.”

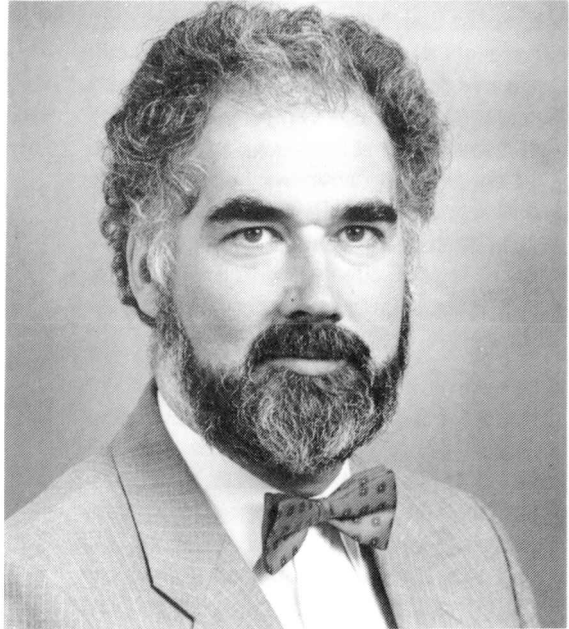
# I'm Still a Scientologist!

By Dr Keith Mumby<sup>1</sup>, England

For a long time after leaving the Church, I regularly recieved letters or announcements that someone or other had "left Scientology". They didn't mean they were quitting the organization (most were already out of the church); but that they had seemingly given up the philosophy. For a time I was saddened by this stream of correspondence, then hostile to it; now I am up to amusement.

I wonder if anyone making such a declaration ever really stopped to think about the implications of their posture. Did they mean they were no longer a spiritual being? Or that they no longer intended to call a static by the term *thetan*? Or that they were a spiritual being but not a static, perhaps! That the ARC triangle was no longer "true" for them and didn't exist? In which case, could it ever have existed for that person? Do they no longer confront when speaking to somebody? Or use a dictionary when they pass an MU? I illustrate the kind of questions which came to mind, not to poke fun, but to give some idea of the bemused thoughts and reflections prompted by these hurting disillusioned announcements.

It starts with asking why should anyone want to go to the trouble of mailing friends, acquaintances and even strangers with the fact they were quitting? Surely this is spreading bad news anyway. If you want to quit, just quit. But to have to tell everyone else, suggests to me a mixture of conceit (that anyone else is bothered) and uncertainty (as



Dr. Mumby

if trying to make it stick by "going public"). It was no prerogative of Hubbard's, but is common philosophic knowledge, that what you resist you get; to assert something is a sure sign of unflat charge on the button and "quitting" noisily is indicative, I think, of being well and truly theta-glued to something.

How can anyone "give up Scientology?", is my question. I think you can't, if you ever were what I myself would call a Scientologist. You can say you would not enter a building belonging to the Church of Scientology; or you are outraged by some of the more disturbing revelations about the private life of L. Ron Hubbard; or incredulous of

<sup>1</sup> allergist, author.



the end-phenomena claimed for some of the processes; you can say you don't want to audit or attend any gatherings of people once part of the Church; you can rant and rave against the shortcomings of what we knew colloquially as "The Tech"; but you can't just "give up Scientology", at least not without being a shocking intellectual fraud.

My indignation is really centred around the issue of integrity. These disaffected individuals must be saying, surely, that they got nothing from it. In which case, either they were guilty of making false claims in the first place, or they now find it politic to deny them. Whichever it is, surely reflects badly on themselves and not on the philosophy they now denigrate. If it were me, I would want to keep quiet, rather than tell the world I was a sham or was drugged intellectually!

It may be convenient, of course, if one has uncomfortable pressures caused by failing on several dynamics at once and wanting to put the blame elsewhere. But hardly honest. If Scientology was a great movement once, and it was for sure when I joined (1963), then we were right to be part of it and no Judas' call is needed to now deny or play down our association with it. In fact, I believe the opposite: if those of us who knew what it was to be a part of such a movement aren't willing to stand up and be counted, there is a real possibility that it will die or, possibly worse, survive only in its present corrupt and tormented form. That would be a great tragedy and we would all be losers, on every dynamic.

Whatever the rights and wrongs of what happened with the Church in the early 80s, most people, if they are honest, found in Scientology some knowledge of life that brought to them a new (or renewed) lightness, grace and being. I would go further, at the risk of being more contentious and state that it is certainly the best method to date for getting people out of the hole, and squirreling off variations (perhaps just to get round copyright

etc.) is not as valuable right now as trying to get it in use the way it was, concentrating on the workable aspects. Face it, the recoveries we saw were not an illusion; people were changing their lives dramatically for the better. No amount of icon bashing can really get round that simple truth.

Not that I mean to deny anyone the right to look at other techniques to further their own gains. Sadly, we have all had to come to terms with the fact that the road to OT is not properly mapped out and that wonderful, but hypothetical, condition has remained tantalizingly beyond our present grasp. But that is hardly grounds for renouncing the system, is it? What about the rest of the human race, floundering on the brink of oblivion? We owe it to our fellow man to disseminate such knowledge as will help, even if you don't believe in the mischief supposed to have been wreaked by Xenu or that there ever was a Galactic Confederation that controls our between-lives area.

But there is also a higher obligation and that is the main issue of my writing. I believe passionately there is a certain debt to the man who made it all possible. Many it seems, are unwilling to pay this debt and find it easier to take sides with the detractors. Perhaps this is the main issue, rather than the subject of Scientology; that Hubbard's star has fallen so far, there are those who would rather not be associated with his memory or ideas for the very simple reason that it is irksome to have to defend him.

It can be difficult, of course, to play down some of the extreme illogicalities or absurdities in one who we hailed as so great and wise. But it is possible to do a better job than most are doing to keep alive and bright the memory of one who did achieve so much. Frankly, I grow tired of the Hubbard bashers. Not those cynical desperados of the press, who couldn't see anything good in a fellow human being, even if one saved their life. Or the hack "investigators" like Miller<sup>1</sup> who have their blighted story before they start and slant

1 Russel Miller, Author of the book *Barefaced Messiah*. Ed.

their researches to prove that only the bad existed in a man now dead and unable to defend himself. But the former Scientologists who, for a time (and I would aver, for all time), had their lives changed for the better and now wish to redraw history to suit their pettiness of spirit. There are those, even now as the cock crows thrice, who want to push it all aside and pretend they did not get gains in auditing.

There is no question in my mind that I am living a vastly fuller potential in life than would have been the case if I hadn't crossed Hubbard's ramshackle Bridge and I am eternally grateful for that. Consciousness is such a wondrous capability, there can be no greater waste than a life wholly or in part un-lived, as many are doomed to suffer. Auditing helps and unquestionably frees up the theta and theta is Life. Are those who quit telling us they live mean and petty lives rather than admit that Scientology helped them?

Whatever the weakness of the man, he did a great many good things, even just one of which would have made him a great genius and benefactor. I am thinking of TR's, for example; these remain unsurpassed as drills for raising levels of human communication. The study tech, which *works*. The data series — brilliant! Word clearing, touch assists, auditing assists, prepchecking, ruds, life repairs and hidden illiteracy tech. In my own particular field (allergy and environmental medicine), he is still respected and often quoted by doctors the world over as the pioneer of what is now known as thermal chamber depuration (the Purification Rundown). All these are valuable and definitive techniques, non-eclectic, that is Hubbard devised them, and some one would accord the status of "breakthrough" in human knowledge. That's plenty for one lifetime and clearly signifies an intuitive genius, of a par with Aristotle, Newton or Einstein.

Yes, there were screw ups. Of royal, or even cosmic proportions. The so-called ethics tech was a travesty, not so much in concept as in execution. As we all know, it probably did more than any single thing to destroy the credibility of the Church and its Founder. There is no surer way to

invite disgrace and censure than to purport to have inside knowledge on right and wrong and then be seen to get it, well... very wrong. Most people find ethical issues upsetting and confusing enough but would expect someone who does claim to know the truth to live by the most excruciatingly high standards. This isn't altogether fair or logical, since the person best qualified to offer advice is someone who knows the problem from the sticky side outwards. But then, people aren't rational when it comes to ethics, are they?

The saddest irony is that Hubbard was capable of some of the most sublime writings on this very vexed topic. Nothing ever written surpasses the incisiveness and relentless logic of the HCO Policy letter of the 9th July 1980, "Ethics, Justice and the Dynamics" or its anguished plea for better, saner future for the race. The wonderful little 1981 booklet *The Way to Happiness* has no equal in any scripture, worldwide, for beauty, simplicity and compassion. Significantly couched in the idiom of our time, it alone could build us a better world. It's such a shame that no one in the Church, or even Hubbard himself apparently, took these teachings to heart.

Incidentally, it is worth bearing in mind that, according to the author of *Bare-faced Messiah*, at the time when both these tracts were written, Hubbard was supposed to be a broken man, a psychopath on the run. But then I have always felt that Hubbard, the being, who we perceived through his writings, was somehow different from Hubbard the man, who was a bit spooky when you met him face to face. I urge you to read these pieces again, and ask yourself how much what has been said about him by those with a personal interest in attacking him is believable, or more importantly, how much it really matters, when a man has these gifts.

Aren't you really criticizing yourself if you now believe him to have been such a rotter and swindler? You were presumably "taken in" if you have that view. Do you trust your own opinions so little? Or is it that you haven't dared to think, for such a long time now, that he was great, the Church was great, the Tech was great, we were all

great? Maybe just a few of us were protected from disillusionment by being aware of much of Hubbard's bullshitting (oh yes, the evidence was all there, clear as day, in the red, white and blue, but some were too uncritical to notice), and took the rough with the very valuable smooth.

I am not put off admiring this man, even if he lied, stole, fornicated, embezzled and had an over-weening ego that was, in a very real sense, his downfall. In fact my admiration is *increased* ten-fold, that he could have given us so much while operating as such a bizarre and obviously flawed

persona. He saw far beyond the horizons of life that were extant in the world in which he grew up and many aspects of the human consciousness today, from Avatar to certain modern precepts in psychiatry, exists solely and only because this man followed his star and wouldn't be turned aside by convention.

Thank God he was peculiar, I say. It even begs the question, can you be visionary and radical, while behaving "normally"?

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## Report on the 1992 Free Zone Convention

by John Donaldson, England

The eighth annual Free Zone Convention took place this year in Tellsplatte, Switzerland between the 27th and 29th November 1992.

The location has a historic significance because it is the place where William Tell is reputed to have shot the apple from his son's head, and started the revolution for Swiss independence!

Delegates came from all over the world and lectures were given and translated in German, English and French. There were so many speakers and topics that the only events at which all delegates could be present were the opening and closing ceremonies, and the meals.

If there was a theme it would be best described as 'Using the Technology to Improve Conditions'. The best way to illustrate this is to report the programme of events which took place.

1. Getting the Tech in Business — how to teach people to be more effective in their chosen occupations.
2. UFO Convention — Report on a Convention which took place recently in Germany about what information is now being released.
3. TRs, the right way. A better understanding of doing and drilling TRs

4. Co-Audits Recent experiences and successful actions
5. Body Organisation and the Bridge — How to organise 100.000 Billion people
6. Parallels between Auditing and Shamanic Healing Methods.
7. How to apply the Tech on a personal level — the real product of Scn.
8. Postulates — A new approach to the use of postulating
9. Europe — 4th Dynamic Danger Condition and Perspective
10. How to set up Legal in Germany and Switzerland
11. Benefits of Super Learning in teaching LRH and WBRs Tech.
12. The Free Zone Association — An opening toward the 4th Dynamic
13. How Ron discovered the GPM
14. OT Operations in 92 — Scenarios of what to expect and how to handle them.
15. Free Zone — History and Future
16. How to improve the Body — a new understanding of diseases.

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# A View from the Bridge

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## Introduction

*Editorial note: We are serialising the book A View from the Bridge, by Eric Townsend, and here is the first instalment.*

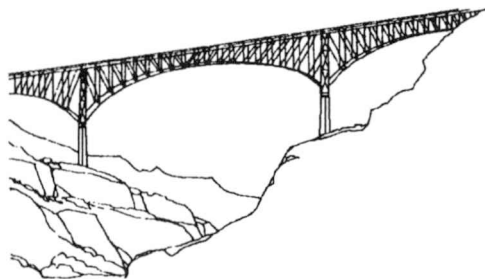
This book is about Scientology and Dianetics. It is written for people who have had some personal experience of Scientology and Dianetics. It does not try to sell the subjects but to provide a framework into which the individual can slot those bits of knowledge that they have acquired about the subject over the years.

It is desirable to have such a framework because these two subjects are so wide ranging that many people have wandered in and out without getting a clear overall picture of what it was all about.

This book attempts to give an outline of the main things that were not often explained clearly to newcomers to Scientology and Dianetics. It aims to give a broad outline of fundamentals of the two subjects as a framework into which you can fit the various bits of data that you have already about the subjects. In addition, I hope that it will answer some of the questions that you felt unable to ask in the old days.

Two things should be said about what is stated in this book. Firstly nothing of substance in this book is the opinion of the author. All discoveries, statements, axioms, and principles in this book are based on the writings and recorded lectures of L. Ron Hubbard. At the end of each chapter, and sometimes in the text, reference is made to where the statement or principle can be found.

The second thing to say is that whatever you read in this book is not true because Ron Hubbard said



it was. The ultimate and only decider of truth is YOU. The writings and references here are submitted for you to consider and then decide for yourself if any or all of them are valid to your highest self.

You have to be responsible for truth yourself. That also means not letting any 'authority' decide for you. Something is not true because the White House, the Vatican, the American Medical Association or the University of Wyoming says so. The most that Ron Hubbard would want to do is submit information to you. Only you can decide if it is true.

Finally a practical point. All words that are themselves references are written in CAPITALS on the first occasion they appear in this book. You should have access to a copy of the Dianetics and Scientology Technical Dictionary while you read this book. Those words are also listed at the end of each chapter.

If you find yourself feeling uncomfortable at any time, apply the basic study technology with which you may be familiar. The main thing is that you should feel good while reading this book.

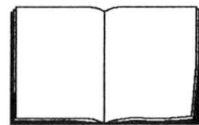
I enjoyed writing it and I hope you enjoy reading it.

Eric Townsend





# Book News



## Two Brief Reviews

By Frank Gordon, USA

In L. Kin's Vol. 2, *The Procedures*, of his *Scien-tology, A Handbook for Use*; he clarifies a number of concepts. E.g., this is the first good explanation of the practical differences between a 1st and 2nd postulate that I've seen. Applying it to myself gives a 1st post. of: "I can get what I need." And then Wham! a 2nd post: "No matter what I do, I'm not going to get what I need."

Then, while reading the material on key-out, release point, and key-in; I realized that this can happen in life. Example: one time I made a clay model of a *big* psychiatrist looming invalidatively over a little cringing me, and something blew, and I started singing with a nice clean flow.

And I've spotted at least 3 others. L. Kin recommended using a prepck to help clear these up. I experimented also with positive prepcheck buttons with some resulting laughter<sup>1</sup>. Such a positive prepck could have a place, especially when handling pleasure moments.

In *Excalibur Revisited*, Filbert has some interesting observations. He notes that an affinity for

aberration can be an obstacle to improvement. He doesn't expand on this, but it might be processed directly. For example, 2wc on aberrations the pc feels an affinity for (like any automatic and sticky sympathy) or a discussion of popular aberrations.

He also discusses the importance of first (before using a prepared list) getting off what the pc *does* know about something; and that long comm cycles leaves less by-passed charge than short ones.

In the Final Deceit: Persistences (p.551 in the manuscript I have), Filbert has a section on training the pc before any auditing to tell the difference between truth and lies (the "acid test"). Truth will as-is when you look at it and must be recreated, whereas lies will persist. This kind of prior training could account for much of his success.

Both L. Kin and G. Filbert have performed a real service by organizing and evaluating this material. And additional comments and critiques help as well.

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1 There are many possibilities; clarified, understood, connected up, been shown to be true, achieved, pleasant, etc

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Book News

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## Essays by Funch

**Reviewed by Leonard M. Dunn**, England  
Flemming Funch: *Technical Essays 1-85*<sup>1</sup>

This is not a work to be reviewed by normal book standards since, as the author wrote in his letter to me, "In these essays I am sort of more thinking aloud and also changing my mind along the way, which is kind of messy. I only put it in book form to make it easier to copy for people who asked for it".

It deals with the basics of Scientology as originally propounded by LRH, but expands them and converts them into practical applications in the form of new and workable processes. The scope is wider than anything I have previously encountered, since it handles all four levels of beingness: Human, Thetan, Static, and Infinity (known to some as Source).

He provides charts of clearing and training levels at the beginning of the work, and there are charts and diagrams throughout to illustrate his material.

This is not a work for those who are confined to set opinions and whose processing is only in the terms of LRH and the CofS. It is something to be enjoyed for its mental stimulation by those who have minds of their own. A friend of mine, whilst reading part of it, told me: "This is what you have been telling me for months, and I am just beginning to understand it". This shows that the author puts over things more clearly than I do — and I will go along with that. He is very understandable.

This work covers such a large field that I will take only one example from the many available. He is greatly concerned with the concept of Polarity, and, in regard to the many triangles of Scientology (he calls them triads), he puts over the idea that the two corners of the base of the triangle represent the positive and negative terminals of the subject whilst the apex indicates the flow that has been created by the terminals. Thus, in BDH, Be is the positive terminal, Have is the negative, so that Do is the flow created by them. The terminals should be regarded in their electrical implications, not as good and bad. I have already found the process derived from this to be very workable.

It was very interesting for me to read that his manner of auditing was in many ways similar to that which I use, having done so by intuitive feelings that these are the ways to work for me. To have my ideas confirmed by one with much greater practical experience than myself was very validating.

On reading the essays, I often found that what he says is really quite obvious. So why didn't I think of it myself?

I can only summarise by saying that I found this the most stimulating and exciting work since I read LRH back in the 50s. If the work is put out in book form, an index would be very desirable. As it is, there is a list of contents at the beginning. This is a work more suited to study and contemplation than casual reading.

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<sup>1</sup> This review is on Volume one. Flemming has just produced volume 2. The books can be obtained direct from Flemming Volume one for \$50, Volume Two for \$40, or \$80 for both volumes. These prices include Airmail postage. The Address is: The Clearing Institute, 1147, E. Broadway, #118, Glendale, CA 91205 USA, Scandinavian readers may be interested to know that a translation to Danish of Essay #1 appears in Uafhængige Synspunkter, M21, March 1993. ED



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# Thoughts inspired by ...

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## ... Ulrich's Article on Dianasis<sup>1</sup>

by Peter Shepherd<sup>2</sup>, England

I would like to answer the questions asked by Ulrich at the end of his article in *Ivy* 10 ('Thoughts inspired by...Dianasis') and continue with some thoughts of my own, inspired by these questions. He wants to know why Dianasis needs an extra Axiom 0 ('Theta is the law and that is all the law there is') and whether this was inspired by Crowley's 'Do what thou wilt shall be the whole of the law'.

### Axioms: self-evident?

Axiom 0 is not necessarily self-evident — it is a high level (tone 40) viewpoint. It is a statement of Dianasis approach. It assumes the definition of *Theta* from the Dianetic Axioms and so links the Dianetic and Scientology Axioms (hence 'Dianasis'). Its truth is discovered through Dianasis auditing, i.e. the as-is-ness, Dianetically (by unravelling the charge as it transfers from item to item in the Bank), of the fixity of the mechanical conditions of existence.

Axiom 1 ('Life is basically a Static') is not self-evident either — it's an hypothesis on which to

build a possible explanation of spirituality, which may or may not be borne out by inspection during the auditing process. One could equally view life as a mechanical system — the reductionist view — so in that sense neither are axioms (so self-evident as to be indisputable) but more like a *principle* i.e. a fundamental proposition held to be basic in any system or chain of reasoning, conduct or procedure.

I would prefer that Dianasis, as a fourth dynamic entity, has an analytical mind that uses workable principles, based on observation and subject to research and development, rather than authoritative mathematical philosophies.

Indeed it would be hard to find an indisputable axiom outside of mathematics — life isn't like that. 'Absolutes are unobtainable', for example, ignores the certainty of objective truth ('that building is bigger than my body') though it's valid enough as the principle that values take their place on a gradient scale and generalisations are often irrational. In fact any axiom may be true

1 *Ivy* 10, page 11.

2 Peter Shepherd is Chairman of Mental Development Ltd, the company that is responsible for the delivery of Dianasis services worldwide. He worked in training at Saint Hill in the early '70s and later found a great deal of value in Gregory Mitchell's system of mental development. See the article A New Epistemology in *Ivy* 5. Since March 1992 when Dianasis came under Mental Development's wing and was renamed The Insight Project, he has been helping to develop an approach towards the growth of human consciousness which combines these essential elements into the most effective whole. He can be reached at: The Insight Project, 26 Church Road, Portslade (Near Brighton), East Sussex BN41 4EA, England. Telephone 0273-883000.

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 Thoughts inspired by ...Dianasis
 

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within one's own universe or if you can get others to agree with you. Values are feeling-oriented and only then intellectualised. To understand Axiom 0 is to feel what it is like to be an uptone Thetan — one who has pan-determined understanding. This is what Dianasis is aiming for, since any break in ARC is one step back on the spiritual path, closer to MEST not Theta.

### The Theta Bank

Axiom 1 and Factors 2/3 state that the abilities of a Thetan are to postulate, perceive, consider and evaluate and to adopt viewpoints of beingness. Nowhere does it state that these are fixed into perpetuity. The definition of not-OTness could be said to be fixed viewpoints, fixed postulates, fixed perceptions (the MEST universe?), fixed considerations and fixed opinions. This is the 'Theta Bank', which is only, to my knowledge, directly and fully addressed with the Dianasis procedures.

Postulates are first contacted in auditing, when decisions made during traumatic incidents or ARC breaks (for example) are found to conflict with the original intentions. The first postulate being incomplete is the cause of the charge and discovering the conflicting second postulate releases it. Service facsimile handlings address this area directly. The charge of the Theta Bank is the lies, false data, misowned track and wrong explanations which are trapping the Being by his own postulates.

Discovering the senior postulates of the actual Being though, rather than the service facsimiles of the multitude of adopted viewpoints the Being has identified with, requires a systematic address, such as with the Dianasis procedure, of the conflict structures upon which the Reactive Mind is based and which obscure the Theta Bank.

The Being has adopted fixed attitudes and beliefs and personalities as safe solutions to the rigours of life as he has experienced it and the oppositions he has encountered to his goals. Free of the charge on these he can adopt whatever viewpoint he wants — pan-determinism as the result of ARC,

not a moral principle. And there is no law in the universe which says a Thetan cannot be whatever he wants. Irene Mumford stated, 'Theta is the law and that is all the law there is — the first and last Axiom of Dianasis, because anything else is mechanics'.

### Who makes the rules?

Although Irene Mumford arrived at the need for this statement independently of Crowley, her Axiom has much the same meaning. Crowley certainly wasn't giving a licence for any kind of foul play as he points out that the will, in a developed person, is directing love and 'Love, then, is the law'. In particular he was saying that cultural norms and conditioning should not determine the ethical values of an awakened person.

The same message was delivered by Gurdjieff, and before him the Gnosis philosophy, which postulated 96 laws under which normal man was governed and this was halved at each higher level until eventually, when 'free of the trip' there are no laws as the being is one with Source.

Similarly Irene Mumford recognised that a Being is not limited to the laws of the MEST Universe. Things do not *have to* be that way! The Theta aspect of a Being is not subject to the laws which govern (by first postulate agreement) his viewpoint in this shared Universe. Theta makes any kind of postulates it wants and a large part of Dianasis Procedure is directed at rediscovering those first postulates (as postulates are timeless they are to be found in the here and now) so they may be kept or discarded at will. They may be simple (like the Axioms) but they are obscured by the second postulates, which may be several layers thick. They have been heavily identified with and so are not apparent to view, other than with a systematic procedure of sufficient complexity and cunning.

### Worthwhile games

Irene also pointed out that the purpose of life is not just to create an effect (per Axiom 10). Rather this should state: The highest purpose of a Thetan



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## Thoughts inspired by ... Dianasis

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in this universe is to make something out of nothing (create) and nothing out of something (destroy), thereby creating an effect on self and/or others, and a Game.

For the human level of game, the golden rule of only causing an effect on others that they can confront and which one would be willing to experience oneself, applies to protect ARC with people who have limited confront and tolerance. Similarly agreements are made on standards of what is good or bad and beautiful or ugly.

The way to attain a senior level of game is *through* achieving a high degree of ARC on all dynamics, of understanding one's enemies, of viewing pan-determinedly — in short, empathy. Affinity (i.e. love, compassion, respect) is recognising the strengths of others without judgement, so one can willingly serve and be served — only then can life without rules be workable.

With Understanding in place KRC can be at a high level of ethics, and one can then rise above such considerations (while still maintaining them for *that* level of game) to the freedom of being able to cause any effect and the freedom to be effect of any cause, playing better games with others equally free of MEST-Game hang-ups (like fixed considerations and postulates — and eventually bodies). In this context overts do not exist. The only law is will. The Being puts in his own ethics (he always did via karma). A free level of ethics is not 'acting correctly' but playing a better game.

### Free Theta

Axiom 0 is the rule-book prior to first postulates being made. Auditing is a gradual process of increasing knowingness as charge, caused by frustrated first postulates, is freed. A choice is then available to the Theta Being to keep the old first postulate or scrap it and make a new one, at which time — Theta is the law and that is all the law there is! The more charge off the case, the more free Theta and the more willpower. The will has been freed.

Insights (awakenings) obtained through these procedures give a freedom of choice and potential for action, that may or may not be fully taken advantage of in daily life, because the Being has chosen to be part of a composite system. The analytical mind is effectively a combination of the Being's intention or will, plus the conscious mental ego (inner speech and feelings). It is closely tied to the unconscious mental mechanisms used to automate thinking (otherwise every little action would require a complex set of instructions). And then there is the analogue of this in the brain — a mind/body-interface computer. And of course there is the unconscious reactive aspect of mind, encompassing repressed conflicts and incomplete intentions. All the gamut of conditioning from the past, on all dynamics, is represented by these mechanics and fixations that the Being has set up as safe solutions, and the restimulation of the present helps to keep it all running. Like air pressure, the Being is no longer conscious of it.

### De-conditioning

Since this collection of programmed automaticities has necessarily been so intimately connected with, in the process of living in and as a body, it is all too easy to retain old habit patterns. Fortunately the brain is a re-programmable computer. This is achieved through an act of will combined with practice — putting thought into action, to integrate the mind and body.

To escape this conditioning, a conscious and disciplined effort is necessary, working towards new and better patterns of composite behaviour in everyday life. Otherwise the old ways will tend to be maintained, the realisations forgotten and the Being no less asleep. If will conflicts with action and reason with reality, there will tend to be a mind/body split. Barriers that have been taken down can be put back again when that seems the safe or easy solution — like not acting and putting realisations into practice. For this reason analysis will need to be directly relevant to the real world and the results integrated back into objective reality, for it to be useful and meaningful. The tools

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 Thoughts inspired by ... Dianasis
 

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of the Project encourage this approach since they are based on an objective Present Time viewpoint and handling in which real-life dramatisation is recognised.

Of course much charge has to be reduced before the primary Theta postulates are contacted. Theses postulates have to do with our presence in this Universe and the nature of its physics. When these have been realised Native State is reclaimable. Until then objective reality and the mechanical conditions of existence are the context in which we operate, though from an increasingly Theta base (one foot in and one foot out of the universe). Recovering Theta by exposing lies is a gradient process but begins in the NOW — or not at all — and it requires ruthless honesty and truthfulness. That is the requisite for power and that is the ethics of the matter.

### Change of viewpoint

The freedom to change one's viewpoint is necessary to see all aspects of a problem. If you can move from within through to near and afar then you can get an as-iness. This is what you are trying to do with a repetitive process in auditing, to look at all aspects of a subject until the truth becomes apparent, and this is done at a higher level with Dianasis procedure, loosening up the beingness of the person so he is not in stuck viewpoints. Now he can move, he can look at his real case. Before he had too close a view, too remote a view or, if he couldn't look at an area, a totally obscured view.

Stuckness is the degree to which you have denied beingness to other viewpoints because you have opposed them and not been able to let go, to perceive that life is a game. Where the opposing terminal sits is something you cannot look at or have, a space you cannot occupy or be. Gradually we have condensed to the relatively limited viewpoint of close proximity but mystery (Axiom 26). We are very close together but know very little about one another. It all relies on communication and observation, but you don't actually know

what's under that skin unless you can be that person — that understanding is true empathy. Unless you can be other viewpoints you don't have enough insight to as-is anything.

### Rebirth

The most important mechanism that is examined in Dianasis is that which causes us to need to return to bodies over and over. It is a phenomenon that is restimulated by exteriorisation or the threat of exteriorisation, which all of us in mortal bodies live with — it therefore impinges on us throughout life as well as after death. It is a phenomenon structured on polarities, as indeed is the Theta Bank as a whole, on several levels. At the top is Game which has players versus opponents. Below them are Goals with terminals (viewpoints) against opposing terminals. Then there are Problems with intention counter-intention. The MEST universe itself is structured between positive and negative poles and our Culture is good versus evil. All of this is held together by Time, a two pole structure of past and present.

Present time actions are the source of the 'between life' phenomena described above. The present time pole is something observable and knowable and the Bank is actually being created NOW by the Thetan to manipulate life. It's a compulsive unknown create and *that* is the case.

### Running the present time pole

This is not handled in terms of whole track implants (although it has an apparancy of implantation) but in terms of its re-creation in present time. If you are still being or not being something, doing or not doing something, having or not having something — that is what is creating your game. It's right now. You're not looking for wrongnesses but for rightnesses — what's being done without inspection. Because the Being has convinced himself it is the right thing to do, it is now done as an automaticity.

The Being will realign everything in his game so that his viewpoint is the correct viewpoint — and the Thetan is powerful! In this way, it is Service

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## Thoughts inspired by ... Dianasis

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Facsimiles that are binding the Bank together, past safe solutions and decisions held in the present, aligned with another polarity: right versus wrong. The Thetan can only be right but you could say that all that's wrong with him is his rightnesses, when they become fixed.

Dianasis is a method of looking at oneself in relation to present time. By taking one pole down, the charge between them collapses, like grounding an electric cable. Charge, change, motion and time requires space between two poles (viewpoint and dimension point), Theta itself is not a pole — these poles are its creation. OT-ness is being totally in present time, which is equivalent to no time.

The previous method of running the past pole, the eternal whole track, was like filling a bath with the plug out, it was an endless action and hopelessly complex with all the unknowns and false data of the past. The previous method was the right stick waved from the wrong end. What is needed is a complex enough method of examining the relative simplicity and finiteness of present MEST — then you can sort out the problem within a few years. You have to duplicate the complexity of MEST exactly in order to clear it and then you end up with the simplicity of Theta. But Dianasis is about increasing ARC and involvement — not escaping to Cloud 9. Tone 40 and above is not a serene indifference, it is experiencing all experience by knowing and being the whole — total ARC.

### The Insight Project

As-isness is the basis of the auditing process but awareness of the four mechanical conditions of existence (Axiom 11) is only specifically addressed within the Power processes and a full

education in this area is a pre-requisite to an OT viewpoint, as Filbert has described. Since Dianasis became part of the overall Mental Development System in Spring 1992 and was renamed The Insight Project, we have been working on a new route onto the Insight Project that takes this into account.

Firstly there is a home study Mental Development Course that enables an individual with no prior experience of self-analysis to work alone and with friends, partner and family on all the necessary communication and memory techniques to achieve an objective control of his mental processes.

A Mental Development Course completion approximately corresponds to a Scientology Grade IV case (able to realise and confront that some of their ideas and attitudes may be irrational and have been used fixedly, without inspection). We have developed a new Part 0 of The Insight Project which effectively prepares such a student for work on viewpoint conflict-structures as they are run on Part I. Indeed our tests have shown that this very powerful and extensive set-up enables the procedures of Part I to dig much deeper and achieve much more and to reinforce this, the technical innovations of Part 0 have now been incorporated into new Part I materials. Part 0 will also be available for existing Dianasis students, to boost their progress. It consists of a preliminary 25 hours audited intensive and the remaining sections are then solo audited.

Training materials throughout are being rewritten and rearranged to make study and application much more straightforward and effective. We have also incorporated our Scottish licence-holder Mike Wray's<sup>1</sup> excellent solo-metering course materials. This will certainly make the Project accessible to many more interested people whether or not from a Scientology background, and I would welcome their enquiries.



1 Mike Wray has an article in IVy 4, December 1991, page 3 entitled "Technical Evolution". Ed.

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 Thoughts inspired by ...
 

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## ... Elly Poortenaar's Letter

By Britta Burtles, England

There is very much I liked in this letter (in *IVy* 6). However, that does not mean I agree with everything. We are all individuals with our very own, very personal opinions, as we obviously "view" things from different "points". Remember, whatever anybody says against your viewpoint is just a viewpoint, a subjective way of looking at things and pictures.

### **Educating oneself**

Through *IVy*, we have the chance to see each other's viewpoints, which should be an enriching experience. Everybody has the right to express their views, especially in a forum for discussion, which *IVy* is. If I can listen to or read a negative or different point of view without feeling reduced, it means I feel happy, confident and secure with and about my own viewpoint, and can hold my position in space in the face of opposing viewpoints. I assume one of *IVy*'s *raison d'être* is to be an exchange for different as well as same viewpoints. Most of us enjoy thinking about various subjects and come to our own conclusions. Why not communicate these to each other and learn from each other in this way? I think it is a most delightful and refreshing way of educating oneself.

I am a bit surprised to read that people find critical viewpoints disturbing. Since there is no right or wrong about a viewpoint, a critical viewpoint just means a different viewpoint. Of course, it is always very pleasant to find people who agree with one's own viewpoint. However, if people disagree with me, I would not want them to just acknowledge and pretend they agree or to keep quiet. I want to know their criticism or different viewpoint, so I can look at it. If I am confronted with a different viewpoint, I am able to compare it with my own, and either reject or accept it and exchange it in part or even totally for my own viewpoint. For me, it is a game where everybody wins. If the other person's



Britta Burtles

viewpoint is real to me and I can take it on board, then I will have been enriched, will have grown a little. I will now have gained something and have a broader vision of that particular subject. So I will have won.

### **Invitation to a game**

I am sad to read that, because of critical, i.e., different, viewpoints expressed, people should consider they deal with an opponent or even enemy. We are not engaged in a war, nobody is throwing stones or bullets. I would have thought that one purpose of *IVy* is to invite people to openly present their viewpoints to each other, however opposing, without the writers having to wonder whether the readers will now feel diminished and suppressed.

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## Thoughts inspired by ... Elly Poortenaar's Letter

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We don't even need to go into agreement with the I am right and you are wrong (or vice versa) syndrome. If I add someone's right idea to mine, that does not mean I am wrong. On the contrary, I will have learnt something, so I will be even more right than before. I will also be more knowledgeable, maybe even wiser than before. I certainly don't feel less, or suppressed, not even if I discard my idea totally and adopt the other person's viewpoint in full. And, on top of it, I will have made someone feel good by giving him the satisfaction of being right. I see exchanging viewpoints as a challenge and a game.

### A complete picture

I like the positive sound of Elly Poortenaar when she says: "...we really felt free to do something about the mess on this planet...it is really possible to cause a positive influence in the common universal consciousness...one can do a lot more when we all concentrate on that consciousness level which we are all part of".

I say Hear, hear! to that, and More power to her elbow. However, progress and development move along by way of dialogue, which involves argument and counter-argument. Please, please don't be afraid of criticism, of opposing opinions and viewpoints—even if they are clumsily phrased, as many of us are not expert, perfect, trained and experienced writers or authors. Take it or leave it, the critical, opposing, different viewpoint. Let's not take it personally and get into the frame of mind of someone is trying to get me. We all want to do the same thing basically: communicate to each other, to let the others know where we stand. We are not trying to enforce our viewpoints on each other, but are presenting, offering our viewpoints to each other for comparison and debate, so we arrive at a multi-dimensional, complete picture.

### A question of attitude

To me, it is all a question of attitude: is the glass half full or half empty? For example, if I decide to look upon it as someone criticising me and making me wrong, and I go into Effect, then that is what has happened. If, on the other hand, I look upon it as someone opening another window for me so I can now see more, then that is what has happened.

There are, of course, times when it is neither prudent nor constructive to give one's viewpoint, especially if it

is different from the other person's. One such time is when I audit. There I shut up and listen.

What I am proposing does not in the least distract from "using your intentions all in the same direction to create a clear view of the whole scene", as Elly Poortenaar wants us to do. Of course that's what we must do. You see, I just want to have my cake and eat it and, in this case, I think I can. It's just a question of handling it: step back for a little more space and keep your position, then it's easy, I assure you. And then you don't have to ask the other person to hold back his communication, his picture. You are free to look at it and do with it what you like.

I also agree with Elly Poortenaar when she says: "...we can create a world wide effect by putting positive intentions into the universal consciousness" and "Let's respect each other's efforts to create, according to their own abilities, the greatest good for the greatest number of Dynamics". Yes, certainly, but that does not mean I don't want to hear other people's viewpoints, however different to mine they are.

### We all contribute

We just have to recognise that we are all in the same boat, that we are basically playing the same game, that all our intentions are to contribute to the advance of Mankind, however big or small these contributions are. It is important to recognise that we are all working towards the same goal, each of us from his own standpoint. That we go there via different routes is a minor detail. All roads lead to Rome, the saying goes. Some go there in a straight line, others play games en route and, according to these different routes, different viewpoints emerge.

I think you were preaching, and that's fine, too. You gave us a piece of your mind. I for one found it interesting and, as you can see, thought provoking. I just hope you don't find the somewhat critical slant of my comments too disturbing. My viewpoint is just another way of looking at it, for you to accept or reject. The choice is yours.

Try not to take it too seriously. Let's have fun and games and light-heartedness. It's a fun game, if we decide that's what it should be. It was heavy, solid and dark for long enough before LRH brought us his torch. (How about that for a viewpoint?)

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# Readers' Letters

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## Free Communication

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By Helgard Ziegelmann, Germany

It's a pleasure to read *IVy* with all this free communication.

Once at Flag, a friend of mine had to go to the Ethics office because she answered, when she was asked to do something: "Oh, I have no time. I have to meditate". (That was only her private expression for having something to think over.)

And now, in *IVy*, one may write about all that is interesting, even when it is forbidden in Scn: hypnosis, meditation, astrology, and so on. That's delightful, though I don't agree with all articles. But, I don't intend to write an article. I want to make a proposition.

Is it possible to make a rubric<sup>1</sup> for interesting questions? For example, a question like this:

"Space is a viewpoint of dimension."

In earlier times, I thought that I understood. It was the possibility, in one's own universe, to reach out and withdraw. Some could only reach the next wall, while others were able to reach other countries or even the Moon.

### Satellite in orbit

So I thought. But then I read one of the ACC<sup>2</sup> lectures (I have forgotten which one), and L. Ron

Hubbard spoke about space. He mentioned a little story. He had gone into the office of an astro-physicist. This man was troubled in his mind because he had sent a satellite into orbit and now was unsure if he had reckoned the absolute right dates. LRH said: "Space is a viewpoint of dimension". The physicist had a great cognition, ran to the 'phone, and made some corrections.

Having read this, my understanding was blown off.

I know a little bit about the differentiate of space in the higher atmosphere and the difficulties of bringing together two things in orbit. That's hard work in the physical universe. Why could that man correct and solve his difficulties in the mest universe by this factor?

Maybe a reader knows the answer, and will write to *IVy*?

In recent years, the friend mentioned above and I were the only ones who could talk together about Scn: agreeing or rejecting. Now we are happy, having found a group of like-minded people.

What do you think about such a rubric?

All best wishes.

1 Rubric: Heading or title under which something is classed; category. From Latin *rubrica terra*, red earth, redochre—which was used for illuminating the rubrics in manuscripts. (Reader's Digest Reverse Dictionary.)

2 ACC: Advanced Clinical Course. This was the highest level course in the fifties. Ed.



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Readers letters

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## Maastricht

Dear Editor

I hope you will give me an opportunity to draw the attention of your readers to an immediate danger which is likely to restrict the delivery of LRH derived tech. and even to limit its dissemination in the future.

The danger I refer to is most commonly known as the Maastricht Treaty. This is however part of a broader movement known as the formation of the European Union. The Union will be a centralised bureaucratic state, incorporating both western and eastern Europe, which will reduce democracy and restrict individual liberty. All this is well documented and I will not take up space with it here.

The implications for our common interest is that all therapies and educational systems will be much more subject to bureaucratic control and harmonised in all parts of the Union. So healing therapies will be limited to licensed practitioners whose methods conform to orthodox practices. Advertising for clients is likely to be similarly restricted and so maybe the selling of publications promoting non-approved methods. This will put all our activities to help others in the domain of the medical/psychiatric establishment. This degree of intervention may seem unthinkable today but there is ample evidence that there is no limit to bureaucratic intrusiveness when there is no restraint by democratic institutions. So what can we do about it?

The first and toughest step is to increase our personal awareness of this development. Don't take my word for it, enquire for yourself and you will find proof. You will also find abundant confirmation of what LRH said, "An inability to confront evil leads people into disregarding it or discounting it or not seeing it at all". HCOPL 4th April 1972

The next step is to contact your elected representative and make use of what democratic rights you have while you still have them. Unfortunately many politicians are mesmerised by the propaganda and so you should also consider supporting one of the Action Groups that have sprung up in Britain, Scandinavia, including Iceland, and Finland. These grass roots groups are also emerging in Germany and if any readers living there want to help, I can supply details.

The slogan which fits the situation best, and which we carried in the Day for Democracy demonstration in London in January, runs as follows: "It is only necessary for good men to do nothing for evil to triumph." Edmund Burke 1729 — 1797

Best wishes

Anne Donaldson, England

□

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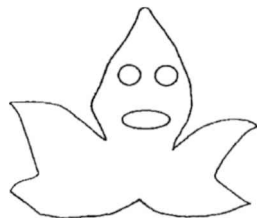
IVy

# B

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and money grubbing as anyone else).*



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