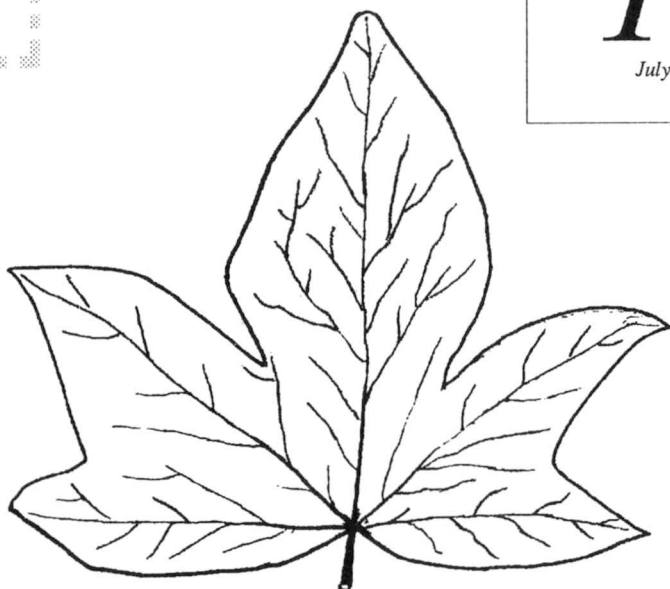


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International Viewpoints is independent of any group or organization.

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 in this subject that *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.

Therefore we invite articles, and, equally important, names and addresses of people who might be interested to join this circle of communication.

Distribution

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

Write a letter.

We would like to hear *your* views.



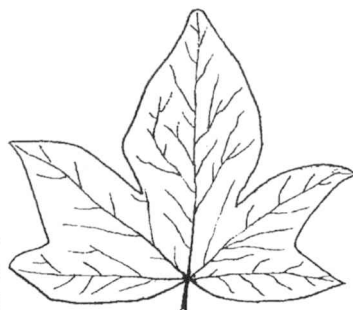
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Number 12

July 1993

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



IVy

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The Man Who Invented the Rattle-ti-Bang

By Frank Gordon, USA

Once upon a time a certain Professor Stumpschmausen lived in the town of Ersatz in Germany. He had an active curiosity, and when a new "super-smooth" carriage factory was built in Ersatz, he decided to try out one of their "latest-model" carriages.

So he drove one of the carriages to a nearby town and back. And it certainly was a very smooth ride.

But when he returned, he had a very peculiar feeling, and when he pondered on this, he discovered that it was a feeling that "he hadn't really been anywhere".

So he decided to try and make the trip again, but this time he attached a collection of nuts, bolts, rusty springs, and other odds and ends to the rear axle of the carriage.

Now when he returned from the nearby town, he felt that he had "very definitely been somewhere".



The Red Orchestra

By Eric Townsend, England

Has anyone you know ever come up to you and said 'I see there was another critical article about Scientology in the papers/on television?' And do you wriggle with embarrassment and irritation as you stumble into your defence of the subject of Scientology, as opposed to the Church of Scientology, etc.?

Well you are meant to! Most people operate on an A=A basis and cannot distinguish between the subject of Scientology and the Church of Scientology. Sometimes a more knowledgeable person asks me 'Why is the Church continuing to get such bad publicity?' To answer them, I tell them the story of the Red Orchestra!

During World War Two there was a Russian spy network operating in the occupied city of Amsterdam. It was called the Red Orchestra. Eventually the Gestapo managed to round up the network and capture their radio transmitter. The Gestapo realised that if they just executed the spies, it would only be a matter of weeks before a new network was set up. They would then have to go to all the trouble of flushing out a new bunch of spies. Instead they 'persuaded' the members of the Red Orchestra to continuing broadcasting to Moscow, but under Gestapo supervision! So how does this apply to the Church of Scientology? Well we know the Church was in some sense 'taken over' in the early eighties. It was always said this was for financial gain. The Church may have been in some senses profitable up to that time. Now however even the most optimistic business person could not see the Church being profitable. The prices may be very high, but hardly anybody pays them!

Yet the Church has maintained its network of Orgs and must subsidise most of them, despite the

low wages paid to staff. It continues to claim a monopoly on the subject and harasses independent practitioners who are delivering it, while delivering very little itself.

The Church continues to spend huge amounts of money on publicity, especially mail to people who will almost certainly never go back to the Church. It also spends money on grandiose schemes and clumsy public relations that keep it in the public eye but don't achieve much. They just give more fuel to the regular critical articles and scandals which appear in the media.

This could be well meaning incompetence but try looking at it as a Red Orchestra! It seemed to most of us that the Church was actually making real progress towards its goals in the nineteen seventies. The takeover was much more likely to have been a way of stopping that progress. It did that very effectively by completely ignoring all the principles built into the Tech. and throwing most of the staff and public into confusion.

If however the Church and the subject had been banned, as happened in the sixties in the Australian state of Victoria, it would have just gone underground and grown like wildfire!

Much better to take it over, pay lip service to its goals and purposes, and then run it in such a way as to constantly undermine those goals and purposes.

This is not an easy explanation to confront. If you can come up with a better explanation of the observable facts, the Editor would be very interested to hear from you.

□

Write On...

How I Mangle Manuscripts

by Terry E. Scott, England

I'd like to talk a bit about one of my professional hats: sub-editor. I've been subbing in this lifetime for decades and doing some of the subbing in IVy (when articles need it). What I am about to write applies to sub-editors generally and how they process an author's work.

Here's an R-factor: *A good sub-editor walks a tight-rope between writer and reader.* But the balance favors the reader — and let's not forget the publisher, who is kept in business by the reader's applause.

A "sub" processes an author's article to make it ready for printing. In olden days, meaning earlier than 1985–90, "subbing" included scribbling marks on a manuscript (MS) to tell the printer what kind of type face and type size to use. Wiggly lines indicated **bold** type, an underline meant *italics*, and so on. Today, a sub is just as likely to do the job on screen, for many publishers and printers work with word-processors and computers. IVy is happy with articles either typed on paper (double-spacing is helpful but not vital) or recorded on computer diskette (ASCII save, with carriage return at the ends of paragraphs if possible).

A sub, reading the article, picks up any spelling errors and typographic mistakes and corrects 'em. Cleans up any curiosities in the author's punctuation, too; commas and semi-colons and what-have-yous are signposts that help the reader smoothly along. They also help prevent ambiguities. And the sub tackles archaic Oddities of upper Case, but puts in a capital where one should exist.

He's a goody-two-shoes, but is not seen that way by all authors. Justifiably so, in some cases, for some subs do a pretty poor job.

A bad sub overdoes things. A good 'un works sympathetically and lightly, yet that could be five minutes' work on one article, fifty-five on another.

The good sub duplicates the author's work and its essential style, and passes it towards the reader as purely as feasible. He has a duty to the reader to make things easy to read, clear. Yet subs aren't paragons of virtue, and are apt to make a mess now and again, needing forgiveness every bit as much as some authors. Hint: a good sub is likely to be a writer too, under another hat.

I've invented an example of a subbed paragraph:

The air was soft, not too warm. Clarissa felt a hint of a breeze touch her golden hair delicately. She thrilled inwardly as she reached the top of the hill, looking about her quickly. This was the place! At last! She recognized the subtle coloration of the River Kreeg in the distance.

Let's pretend this was the original:

The air was soft. It wasn't too warm, though. Clarissa could feel on her golden, silken, lovely Hair a hint of a breeze from the Wind as it touched her lovely hair so delicately. Clarissa thrilled inside as she reached the top of the sloping hill, and looked around quickly. This was the place, Clarissa thought. It had been a long time, but now she was back. She knew it was the right place, because she could recognise the subtle colouration of the river Kreeg, which was a long way away.

Look, the author should have written the thing more tightly in the first place. Some authors don't have a Department of Review.

The most important thing the sub does is: to duplicate the flow that the author is attempting. Or to create one harmoniously if the author hasn't quite made it. The sub, and his Editor, want the reader to go speedily through the thing, not hit a pothole every sentence.

How far should the sub go? Oh, what a joy it is to find a piece from an author that needs practically no work! Just mark it up for the printer and pay an early visit to the coffee machine. Oh, bliss.

Otherwise, the question is: where to stop subbing? Beyond a certain point, one is into a re-write. Beyond much of that, the author should surely be given back the manuscript or floppy diskette and asked to do his own rewrite.

None of this should discourage anyone from writing for this magazine. Few are professional writ-

ers, but many have something well worth communicating. But, if an author writes, oh, six sentences in a row beginning "The thing is this...", he should not be surprised to find it changed gently in print. And unlike many journalists, Antony lets you see a proof of your article prior to going to press.

Readers' letters? That's a different story, with subbing at an absolute minimum, although a friendly sub will pick up basics such as spelling mistakes.

That's about it: I wanted to give some of my viewpoints on what I do and why. Hope it doesn't sound authoritarian.



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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Regular Columns

Classic Comment

By Terry E. Scott, England

Belief

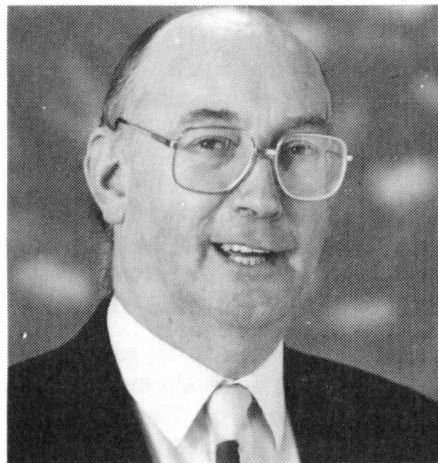
I would like to offer this idea: that the Reality corner of the ARC triangle is very important.

My studies have shown me that the R point of the triangle covers a multitude of virtues. At its highest, Truth. In own universe, actuality. In the physical universe and in relationships between beings, agreed-upon reality.

And, if there is a common denominator to all these ways of looking at the R-factor, it is summed up in the word Belief. The highest Belief of all would be Truth, but in games a thetan can create, keep and let go of beliefs — and these beliefs become actualities or realities on a sliding scale of solidity.

As you sow, so shall you reap, says the Good Book. Well, according to Belief, so affinity and communication.

If your next door neighbor is indifferent to you, it is probably because of his beliefs. Even your attempting communication might not work well if his beliefs get in the road. But if he suddenly gets the idea that you might support the same football club that he does, guess what? He is likely to wave across the garden fence and start talking to you. Belief has changed his communication and his affinity.



If his wife is fond of green and you start wearing green, she too is apt to get into communication where she was cool before. Here a factor of aesthetics is entering in, but it is her belief about you now that you are wearing that aesthetic that is more important.

As Ron said: "If it is true for you, it's true": belief!

Belief can be run incredibly simply, and we are so in awe of complex tech that I wonder if the power of this process will be evident. It can be run on rich and poor, raw meat and Master. "What could you Believe about (terminal)?"

The best terminals to run are Opponents, but practice makes perfect on light everyday things. Select what reads, and continue on a gradient scale of difficulty. Run, too, "What about you could (terminal) Believe?" And the cousin of this process is in creative processing: mocking up the terminal and changing its form, color, location and so on.

□

Regular column

Kemp's Column

By Raymond Kemp, USA

Magic and OT

Apparently, my recent article, *The Magic Track*, was well received, but prompted some questions that I shall comment on here.

One was: "How did they have babies (sex)?" An interesting question, for it highlights one of the most noticeable factors about this present society. It is in this society that we became, if you will, sex oriented with respect to bodies.

As Ron once said, what if this society was Tree Sex oriented? Then we would say "Wow I saw a really sexy oak tree", or "Should junipers and pine trees grow together, and in the same field?"

There have been many societies with differing *mores* in this area. One of the space civilisations got sexual kicks from fondling a crystal sphere. Another was hermaphroditic,¹ and could be male or female according to who was the first to succumb to sex, during the act. Rape was having sex with another who had not yet matured — it fixed the victim's gender for life.

This society is totally oriented on Body Sex, as a way of life, far beyond its basic purpose of propagation of the species. We could call it the glamorization of sex. Until this aspect is confronted and handled, we are going to have more of the troubles that plague our youth today.



Even homosexual sex is now being glamorized. It is called "the Gay Lifestyle" and is *not* the basic to homosexuality — which, by the way, is quite common in many other species.

In the area I discussed in *The Magic Track*, the emphasis on bodies as sex objects did not exist, but that is not to say that sex did not exist. Certainly there was "blanketing,"² where one overwhelmed another into producing a desired result, which could range from high levels of sensation to the creation of new "bodies". (That is not the right word as, often, there were no bodies: more accurately, "new aspects or terminals of oneself".)

Aesthetics

One could say that a main lifestyle on the Magic Track was the creation of a beautiful effect, which leads into what Ron once called the Ninth Dynamic: Aesthetics. He also said once, with

1 Having sex organs/characteristics of both sexes. *The American Heritage Dictionary* says Hermaphroditos was "the son of Hermes and Aphrodite, who became united in one body with a nymph". Ray notes: "Hermaphroditic is the best way I can describe it. Actually it was a little more complex than that.

2 See L. Ron Hubbard's *Scientology. A History of Man* chapter eight (Bridge Publications, Inc. and New Era Publications International ApS).

Regular colum — Kemp's Column

more truth than seems obvious at first, that the Dollar was the Ninth Dynamic, certainly so here.¹

Ethics, as a luxury of conduct, did exist. Morals, as a set of rules of conduct, complete with penalties, did not, until towards the end of that era.

When was the Magic Track? Well, it was long before items such as OT III, it was probably the next series after the Home Universe, but may have segued² from that.

Atlantis, Lemuria, Arturia and such are but pale dramatizations or dreams long remembered and still sought.

The writings of Blavatsky, A. E. Waite, Eliphas Levi, Aleister Crowley and the Qabbalah are dim, faded attempts to recall past glory ... because the Magic Track, itself a misnomer, exists Then Now Will-Be, all coinciding with (or, if you prefer, in quantum relationship to) what we laughingly call Present Time — as if there were anything *but* the present.

How do you contact your excursion on the Magic Track? Well, it is real magic, you mock it up, make it a little more solid, and keep it from going away. Then you need to realize that, as you created it, you can un-create it.

It is all a matter of what your concept of Present Time is, and that to most people is a matter of a few milliseconds or even nanoseconds.³

The Magic Track was followed by the first Space Era, with the same basic postulates plus “Build a machine that can do it”. After the decline of that was the first planetary agrarian⁴ society, followed by the industrial (big, heavy machinery) society, then the technological (smaller to mini machinery) civilization. From that, the cycle seems to return to the space societies.

Many people's dreams about OT are yearnings for the Magic Track, trying thus to bypass the cycle of what has repeated before.

Unfortunately, even the gradient scale of OT and the Magic Track are separate items and should not be joined.

Being able to do Magic does not mean that one has OT ability. And to have OT abilities does not mean that one is creating Magic.

I do not remember who said it first, but I have always found it a useful definition: “Magic is simply tomorrow's technology, not fully understood today”.

I hope this answers some of the questions arising from my previous article. I promise to come down (or it is up?) to earth next time.

□

1 Asked where he meant, Ray replied: “All over the world currently. Urge to Survival through (accumulation of) Money, Lecture circa 1952”. Ed.

2 Seque<Italian, third person singular for seguire, follow. < Latin sequi. As a verb, To proceed immediately with the following ... (*World Book Dictionary*, Thorndyke & Barnhart.)

3 Nanosecond: according to *The American Heritage Dictionary*, one-billionth of a second.

4 Farming, agricultural.

Regular Column

New Realities

By Mark Jones, USA

Feeling and Imagination

It is through feeling and imagination, primarily, that we are connected to the "thetanesque" (spiritual) aspects of ourselves and existence — what New Agers might call the Higher Self or the aspect of us most awarably connected to God, Goddess, All That Is.

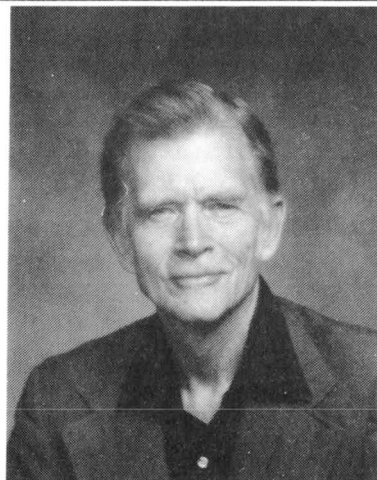
Those are some of the semantic differences in the way that our non-physical nature is described. Most of us recognize at least the possibility that such an aspect of ourselves does exist.

From time to time, following an impact or injury, we are made aware of how our ability to feel can be essentially cut off from part of our bodies. We may realize, after having experiences of overwhelming loss, that we freeze some of our emotions. Yet the degree to which we may have unwittingly isolated ourselves from the depth of our emotions and imagination is more likely to go unrecognized.

What we call physical reality and our use of logic and reasoning covers a very limited range of vibrations. It is becoming more and more obvious that limiting our focus within this range does not lead to spiritual growth or betterment of civilizations. To achieve these objectives, we have to rehabilitate and further develop our ability to feel and imagine. It is by developing greater depth and facility to use these aspects of ourselves that we can reach and become integrated with our spiritual nature. We literally have to unfreeze them.

Our unwillingness to feel and think debilitates our imagination. Lack of feeling renders imagination impotent or inefficient. There are various reasons why we do not feel ...

We have been taught not to. If we feel, we may have been told that we are too sensitive, are



making waves, and that showing feeling is weakness.

Being emotional is considered being feminine and not reliable in a world that has been masculine dominated.

Fear of getting "lost" in the emotion and unable to return to what is considered to be normal.

Depths

Emotions can be likened to a pool of water. Frequently, we just splash in the shallows, swimming on the surface, afraid to go to the depths. We feel "a little angry" or "kind of upset". We have to really feel, release and move through the emotions nearer the top to reach the deeper ones:

anger,
fear,
pain,
loneliness,
love,
joy,
happiness.

Meaning, creativity, core of divinity lie deep.

We prevent feelings by various means, such as:

denial — "I'm not really angry"

deflecting or discounting feeling — "I'd hate to think..."

Regular column — New Realities

suppression, from a sense that we do not have a right to feel angry, hurt and so on by fantasizing and animating emotion out of reality: “I feel like no one loves me,” “I feel like shit,” “I feel like I’m being torn apart” — this is not feeling but a description of feeling, and the key word is “like”; the feel-like metaphor is not the real thing: when we are describing the emotion, we are avoiding the feeling, focusing on the imagery rather than the feeling, avoiding feeling with “detachment”. Some share a false sense that the more spiritual or OT beings cannot be touched with these feelings, never get upset or angry and just love everyone — this is a false sense of detachment, for with real detachment one catches the feeling quickly, feels it in depth, and releases it; the truly detached person feels emotions more intensely, dives deep, handles them, and then resurfaces.

Emotions that do not come out go in. Some examples are:

back pain: hidden hurt you will not put out or express

heart trouble: where you lock in the love

arthritis: anger stuffed in the joints

cancer: anger that has given up

tumors: contained emotions

blood disease: stored emotions in body fluids

An excellent book by Louise Hay, *You Can Heal Your Life*, goes into this issue in much more depth. One by myself, *Achieving our Dreams*, covers how to find and release emotions in conjunction with finding and eliminating beliefs.

Revitalize

There are a number of ways to revitalize our ability to feel. I will provide these in more depth, without

obligation, to interested readers¹. Here is a very broad outline.

First, identify and express old, suppressed feelings. Write them out; tell self in a mirror; release them in meditation; tell them to an empathetic, trusted friend. Any or all of those methods.

With current feelings that cannot be appropriately expressed or identified through interaction with another person, write spontaneously a flowing stream of consciousness. Let it flow and overflow without regard to grammar, punctuation or syntax. Then read it aloud, looking for and contacting the feeling.

Step-down the emotion to find what is beneath it. Do this by asking questions and recording answers. For example ... How does it feel to be angry? Stupid. How does it feel to be stupid? More angry. How does it feel to be more angry? Hurt. How does it feel to be hurt? Lonely. (And so on. Keep asking How does it feel? until you hit bottom. Writing in a notebook works well.)

Objectify the emotion. “If this happened to another person, how would I imagine they would feel?”

Step-up or amplify the emotion. Overstate it in order to draw you closer to it. This is not to be confused with fantasy or animation.

As you write it out, play it out — mentally, in meditation. “What would I do to act it out?”

Practice with current emotions.

Finally, allow yourself to feel and express emotions and feelings in your daily life. If circumstances do not permit doing so at the time, do so as soon as you are alone.

□

1 PO Box 39422, Los Angeles CA 90027, USA

Regular column

Philosophical Viewpoints

By Todde Salén, Sweden

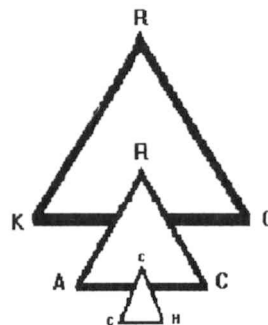
The Egyptian Book of the Dead

There never existed one "book of the dead" that was the same throughout the history of ancient Egypt. The *Book of the Dead* is a combination of various scriptures or a summary of the most common writings found in graves and scriptures from more than 3000 years of Ancient Egyptian civilization.

Ancient Egypt existed between 3500 B.C. and 500 B.C., a period that can be divided into 26 dynasties¹. Each dynasty represented a sub-civilization, during which the society rose under a strong leader, continued its existence under successors of that leader, then succumbed as the bureaucracy of this type of civilization (1st Empire Civilization) slowly strangled it to give room for a new, strong leader to form a new dynasty. Archaeologists have decided that between 100 million and 200 million people could have lived at the same time in the Nile Valley, based on the type and amount of irrigation that was in use (much of which is used the same way today). At the peaks of ancient Egyptian civilizations, it could safely be assumed that more than 100 million of its inhabitants lived along the Nile.

Varieties of "the book"

The materials in the *Book of the Dead* contain rituals that go back to times long before the ancient civilization of Egypt was established some



5500 years ago. There are thousands of varieties of the *Egyptian Book of the Dead* written on papyrus scrolls in addition to various inscriptions on coffins or graves. They all add to the contents of the *Egyptian Book of the Dead*. Nowhere does one find two versions of this *book* that are exactly the same, although there are standardized versions of some chapters existing at times.

One common denominator of this *book* is that all the versions are guides for the deceased to find his way through the After World.

The common religion in ancient Egypt did not deal in reincarnation. From our viewpoint, we could say that the normal citizen's religion taught him some moral codes and, if he managed to follow those commandments, rewarded him with a better life after death.

Ancient Egyptian Commandments.

The normal human being had 42 commandments to follow — which makes the Ten Commandments², look quite tame. When you died, you

1 Dynasty: A succession of rulers from the same family or line; or, a family or group that maintains power for several generations — *The American Heritage Dictionary*.

2 Ten Commandments of the god "Yahweh," according to the books of Moses *Exodus* chapter 20 and *Deuteronomy* chapter 5.

Regular colum — Philosophical Viewpoints

were supposed to meet the god Osiris. He and his 42 judges decided, based on your answers, how you had lived according to the commandments, which included:

Do not be unfair towards your fellow man behind his back.

Do not suppress the oppressed.

Do not make falsifications.

Do not force labourers to work more than their share.

Do not be lazy.

Do not be an alcoholic.

Do not act immorally.

Do not third-party the servant to his master.

Do not cause another to starve.

Do not cause another grief.

Do not murder.

Do not take holy bread from the altar.

Do not give short measure.

Do not prevent an infant from getting its mother's milk.

Do not spread false rumours about anybody.

Do not catch birds belonging to the gods.

Do not prevent irrigation water reaching the fields of another.

Do not steal meat designed for sacrifice to the gods.

Do not neglect to give food to the starving.

Do not neglect to give water to the thirsty.

Do not neglect to give clothes to the naked.

The moral teachings of the *Book* became more and more sophisticated as time went by and civilization developed.

Osiris and Ra

Religion in ancient Egypt was divided. The *Book* is about the religion for the common man, to whom Osiris is the supreme god, but the upper classes had Ra as their supreme being. The Osirian religion deals in teaching morals to the normal citizen (human-nature), while the Ra religion had a secret message for those individuals who had risen to the top of society and thus could be taught the real secrets of life.

It is mainly the Osiris religion that has been passed on to later generations through papyrus scrolls and writings on coffins and grave-chambers. The message, that the life of a human being is very short and has as its purpose to create immortality, was given to the overwhelming majority of beings that lived in this 1st Empire civilization.

That message contains all the truth that a normal citizen, who has not advanced beyond the mind level of a 1st Empire civilization, will need to increase his survival potential in future reincarnations.

The Ra religion was essentially for the Pharaohs. Not all of the nobility had access to the Ra religion, and the common man had nothing to do with it at all.

The Osiris religion was for all the people. According to the mythology of the ancient Egyptians, Osiris had once been a ruler on Earth who had been killed by his brother Set, the God of Evil. Osiris then met every man and woman after death, and he and his 42 judges (or as many of them as the *present book* accounted for) judged the being's life.

Purpose

The purpose of the *Book of the Dead* is always to instruct the newly deceased and to prepare him for his journey after death. It aligns very much with what we in our philosophy of life consider to be important. The instructions are supposed to be given both before and after death — the *Book* was

Regular colum — Philosophical Viewpoints

to be studied carefully before you died, and, when it was read to you after you had left your body, was to be a reminder of what you had already been taught.

It instructs you to live a life where you do not commit overts against your fellow man (and it stresses overts against priests and religion as most severe). It informs you that you will be judged by a god and be held responsible for your actions during your life here on Earth, and that the judgment you get will determine your existence thereafter. If you have lived a life where you have done enough good, you will get the reward of immortality; if you have lived a bad life, you will be punished accordingly (law of karma).

The *Book of the Dead* promised that all human beings could reach salvation. And this promise, together with the idea that you will be judged after

death, is easily recognized in both Christianity and Judaism. Thus it should not surprise you that the Israelites emigrated from the old Egyptian civilization already 1000 years before it was conquered by the ancient Persian civilization, which was then replaced by the Greek civilization under Alexander the Great.

Our modern Philosophy of Life agrees very much with the basic principles of the *Book*. We also recognize that religion has to be taught differently to those human beings who have lived only one or a few lifetimes on this planet, without reaching salvation through righteous conduct for at least one lifetime. The religion we are preaching (or Scientology) is really designed for those who have been able to lift themselves out of the swamp of ignorance of normal human beings.

□

If you are reading a
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copy of *International Viewpoints*, why not give yourself a real treat? Buy yourself a subscription. Write to a distributor listed on the next page — get a regular comm line in from others in the free Scientology movement.

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Help get the message throughout the world, that there is a theta scn comm line in existence, for them to get some inspiration and new viewpoints from.

The Spring Conferences

By Terry E. Scott, England

Dozens of Independents got acquainted and were treated to some excellent lectures at the third and fourth UK conferences.

These were held in Manchester on April 24, and in North Wembley (near London) on May 1. Each programme ran all day (and there was an optional dinner in the evening) and was a little more structured than last year. There were more lectures and guest of honour on both occasions was IVy Editor, Antony A. Phillips.

Manchester

After I said "Hello!" Antony gave the opening talk. He entered Scn in 1954 and "postulated I would become an auditor ... but became an editor!"

Ant declared, "We have so *much* tech." Scn is important, and so is Free Scn — freedom to have our own ideas and to make the subject your own. But we have two weaknesses: not making enough new auditors; and most of us are old-timers. Our strength is our freedom to do whatever. Let us form groups.

A very informal break followed. Then we heard *The Last of the Mobii* from Des Popham, who worked for a decade close to Ron and the family.

He touched on the Moebius Strip (please look it up in an encyclopædia) and its relationship to GPMs.¹ Audience interest was high in his Scn history, and Des responded to this: he spoke of his contacts with Ron, Saint Hill, the Sea Org, the family, and working as Research Qual under David Mayo.

How about Ron's health? Ron changed after he did OT III — he had been easy, relaxed, but from

1967 in came Ethics, the Sea Org, a "very tough" regime. And what caused this change? Ron put in heavy ethics, stated Des, to handle infiltration by other OT societies when he was researching OT III and later, and was opposed. Ron failed and, in Des' view, the Church has been taken over by various power groups.

Des pointed out that the Independent field is rich in research and knowledge.

Next, **Britta Burtles**: *Thoughts on Responsibility*, about the Eighth Dynamic. She saw religion as the bridge between existence in the MEST universe and a non-MEST universe.

Britta put some questions to the audience, evoking a variety of responses. Do we get to leave the physical universe? Is Man basically good (as L. Ron said) or does he need forgiveness? On the second question, Keith Mumby said: "Yes! unequivocally I agree with L. Ron Hubbard."

Money

After lunch, **John Donaldson** engaged us with *Money and Your Survival*. What is holding one back from a better car, house and so forth? People had a variety of answers: Karma, group agreements, MEST universe, personal attitudes, responsibilities.

We can look at Money in this way. Imagine that there are two overlapping circles representing the theta and MEST universes, and that we are in the interface. The pay-off for each of us is to improve the quality of theta. How do we justify that we as thetans are making progress in conquering MEST? A wag in the audience suggested: More cars! Way back, said John, success, at Cause, was judged by the number of slaves. Then it be-

1 GPM: Goals Problem Mass. Scn technical term. See *Dianetic and Scientology Technical Dictionary*.

came the extent of land. Now it is the amount of money. So, what are the tools to help us to get more of this stuff?

John wrote on a flip-chart a list from the audience: ethics, tech and admin; reach and withdraw; must have and can't have; responsibility; outflow/inflow; exchange; start-change-stop; communication ... and so on.

Inflow

Said John: If you want to increase throughput, keep it moving. *Any outflow produces inflow*: skills, service, products et cetera. He concluded: survey your skills and abilities and see how to increase outflow. And — apply the Non-Existence Formula.¹

Next on the programme was a Get-Acquainted break. Then **Jim Burtles** spoke about *Restabilisation: a Crisis Counselling Technique*. He used to do disaster recovery work worldwide for IBM, and combines that experience with his knowledge of Scn — to handle crises and disasters in business arenas, such as the bomb attacks in the City of London. As he put it, a “short, sharp repair to a short, sharp incident”.

The procedure is to look at emotions that come up after a crisis: fear, excitement, capability, chaos, petrification (track restimulation). Whatever the feeling may be, people tend to walk away actually and mentally from the locale of the past crisis.

Jim's tech has several steps of about an hour each, done on an individual. The aim is to get someone up and running again before they realise what's happened to them. He works *fast* after the triggering event. It is business counselling for Joe Public, not auditing, but all the rules of auditing apply, such as the Auditor's Code. And it ends on an EP.

He ended his lecture with a quick description of the Dark Serpent Dilemma, which he went into more deeply at Conference South.

Another get-acquainted break. Then we heard from **Keith Mumby**, whose experience with the tech goes back decades. As well, he is a medical doctor, allergist, and author.

Keith's subject was *Gradient Scales of Logic*: data, he remarked, which is buried in an obscure corner of *Notes on the Lectures of L. Ron Hubbard*. He asked the audience for their definitions of the subject and got a number of answers.

Keith looked at an evolution of logic: single-value, with the “Will of God”, Fate and so on. Aristotelean polarity logic, with good and bad.

Pan-determinism

Then Schrödinger, with Yes, *maybe* and No. Ron brought in fresh ideas, including the concept of pan-determinism — and stated that absolutes are unobtainable and that, for instance, a True-maybe-Untrue scale should run: more and more and more True in one direction, maybe in the middle, and more and more and more Untrue in the other direction.

In Keith's view, one should move *towards* a desirable condition. At a negative point on a scale, for a condition to become “less awful” is progress, while “not now as good” (though still in the upper zone of the scale) would not be progress.

He gave a definition of ethics. Not to enhance oneself is unethical, but ethics is to improve survival. “Make a list of un-done things that are holding you back in life,” he urged, “from the smallest to the most intimidating.” Pick something that can be handled right now and handle it, then pick the next thing you can deal with, and so on. Gradient scale. It becomes easier and easier to confront the tough item.

¹ Non-Existence was identified by L. Ron as one of several ethics conditions, and it is the condition one is in when starting a new enterprise; a set of actions is suggested that should lift one up to the next level, Danger, above which are Emergency, Normal Operation, Affluence, Power and Power Change. See *An Introduction to Scientology Ethics* by L. Ron Hubbard.

Conference North was heading for its close. **Antony** spoke about *IVy*, asking for reader input. Terry wanted to know (still does) whether participants are happy with things as they are or would prefer, for example, conferences held more often or running for two days or ... ?

North Wembley

A warm, sunny day: Conference South. Nearly double the number of people who came to the Isle of Wight last year! (Conference North stats were slightly up.) South had echoes of North, for several of the lecturers were the same, although that did not mean the talks were identical.

After my "Good Morning!" — **Antony Phillips** spoke. He got into Scn after his father did: "On my first E-Meter, you could *feel* the current when the auditor switched on!" Thanks to a 22-volt battery. Ant talked about theta abilities, and remarked: "I don't know what abilities you have — only way to find out is to get in communication".

He sketched over the beginnings of *Uafhaengige Synspunkter* and *International Viewpoints*, and wondered how *IVy* should be improved. As to conferences, he had enjoyed the congresses that Ron held in the 1950s. These could run to four days, and one feature of them was group processing. Revolutionary!

More communication: that is what we should be doing. The magazines help, although it is a one-way flow. Conferences. And invite people in your area to come for coffee. Small groups. We *can* do more. It's a question of willingness. A start has been made.

Next...a Get Acquainted session. Many viewpoints: among them, "What should we call what we do?" And what do people find useful in plain living? The power of the Tone Scale. PE lectures — some new people got enormous key-outs on the course, just by finding a place where the answers exist.

Britta Burtles asked questions around *The Eighth Dynamic*. How about the present state of the world? A variety of ideas. Britta wondered,

"Is Mankind always going to stay as it is or what?" One or two comments.

She asked, "What, if anything, has LRH contributed to our spiritual growth?" Lots of response, including: Scn, the spiritual development of Mankind, a workable idea on how the mind is structured, a tech that lets us understand other subjects without distortion, enthusiasm for the highest spiritual goals.

"Did we get here by choice or were we forced?" into the physical universe, questioned Britta. Someone considered we are participating in an agreed-upon telepathic dream. Another remarked: "If not by choice, how will we get out?" And more responses followed.

Provocative

Britta's questions continued, provocative in the best sense of the word. We responded keenly, getting into: factors that will enable one to get into a more advanced universe; how that universe might differ from this one; and — should we renounce physical pleasure in order to reach Salvation?

The last lecture of the morning was **Peter Davis** on *Avatar*. Peter was in the C of S, has since trained as an Avatar Master, and has been delivering Avatar for about three years.

Avatar is neither religion nor philosophy, nor any kind of belief system. It is, said Peter, "a tool for self-evolvment" in which skills are learned to create a preferred reality and "dis-create" those you do not prefer.

One is not dependent on a guru or gadgetry of any kind, and Avatar can be used almost anytime, anyplace. Peter then showed a professional-quality videotape from Avatar's founding organization in America, and followed this with answers to questions.

Lunch. Very nice, enhanced by excellent weather.

Jim Burtles began the afternoon with *The Dark Serpent Dilemma and Process*. Handling people after a disaster. (A copy of his Guide is available.) The basis is to audit what happened.

Five ways

With Joe Public, Jim explains that there is more than one way to tackle a "Dark Serpent": succumb to it, retreat from it, ignore it, evade it, attack it. The possibilities are explored with the client, who is then asked to invent or think of a problem — as well as *How could you have succumbed to that problem?*

Then Jim takes the person through the several steps of his technique, ending by asking the client whether he detects a pattern, and helping the person to decide on the optimum strategy for that type of situation. Jim continues until the individual feels better or says he can handle things.

Des Popham next, on *The Last of the Mobii*. Talked about Ron, and wondered what we are going to do as a group. On the matter of research, he believed the Independents are way out above the C of S — both on what has been released and on research as such.

He gave a resumé of his Scn history. He got interested in 1951, then formed a group. Met Ron when the HASI¹ was at Holland Park Avenue. Did the HPA. Retreaded this until 1959, when he went into admin. Went to Saint Hill. Again met Ron. Did admin courses there, such as the Org Exec Course and COEC. In '68, he joined the Sea Org "for 10 years" and for that period worked mainly beside Ron and the family. Wore Qual hat too. Left SO in 1978.

"Now, *this* group," said Des, looking around us. "How do you keep such a diverse group together? With so many successful techs in it." Des admired the tremendous research individuals have done. Dianasis, for instance; Unstacking. People have actually done the work.

"Well, one answer is for us to remain at the cutting edge of research. And this *is* going on. Here and around the world. What LRH *did* do every

day was research. And *that* held me there. The moment I found I could do it myself, I left."

Des went into a little more detail on times in the Sea Org. And: "Surprisingly, Ron didn't get many genuine acknowledgements." Seems people took it for granted he was that good.

In answers to questions, Des stated that: Most of the material in Jon Atack's *Piece of Blue Sky* is correct in terms of sequence, timing, and so on; Ron was a fast writer; he could read one's bank, and certainly did it on the 1st Saint Hill ACC², and used to call it 'skull-watching'.

Healing

Next lecture was by **Ray Saunders** with the title *An Adventure into Spiritual Healing*. Ray told us a bit about his background, how he had improved his physique in the 1940s — quite colorful, with boxing, massage, body-building. After National Service, he continued massage professionally and soon discovered he could heal people.

All the while, he was trying to improve himself, to become more confident and the like. Pelmanism, for one thing, which validated good memory. He came across alternative therapy and the fact that it worked, and noticed that people were creating their own physical problems.

At this, he looked at psychology and hypnotism, then met a Scientologist, read a book, and joined a small group.

Meantime, as a masseur, he found he could "look" into the person's body. Painful areas looked black, and he could change those. The ridge cleared, then pain went. Ray tried various experiments, and this is how he got into spiritual healing.

He has discovered that certain things need specific colors of energy. He can also do self-healing. But, he wondered, *was* it spiritual

1 Hubbard Association of Scientologists International

2 Advanced Clinical Course

healing? He read some of Harry Edwards' books and decided that spiritual healing was the power to control the energy.

Ray picks up people who have had disappointments with the tech, and gives them sessions.

Highlights

The last talk was by **Barry Fairburn**. He became interested in reincarnation when he was about 12 and, in 1950, got into Raja Yoga. In 1951, he came across Dianetics then, in 1955, entered Scn. Since leaving Scn, he has got more and more into the spirit and mind.

Barry's talk was very good, and here are some highlights of his ideas. If your postulates work, fine. If they don't, check whether there are counter-postulates, have skipped an earlier step, or are out of ARC with an area.

Life is involved with making decisions, and those depend on options, which depend upon viewpoint. Definitions enter here: your definitions sets limits on what you can do (and he gave examples). The right definition opens up scope, or a way out, but the wrong one reverses it. Barry defined Time: the apparency of sequential causation.

The universe is an illusion, but not one that is easy to see through. It is on a 180 vector reverse. If it looks like A causes B, it is quite possible that B causes A: take money. "You can always get the money for something if you can *have* that which you would spend the money on if you'd got it". Yes, you can have *wanting* a yacht, but how about *having* a yacht?

Luck. Luck is the combined effect of unknown postulates. Scn handled unknown postulates by digging them out, but what if they are *very* far buried?

As to "OT," you already have the power: it is the Knowingness that's out. What is the definition of non-OT? "Unwilling and unknowing cause over Life, MEST and Thought"! Our problem is not that we don't have power. Our problem is that we don't know what we're doing.

All that and more. Barry concluded with some valuable ideas on ARC Breaks. "An ARC-Break will bring about unusual coincidences to cause a catastrophe on the exact aspect of life you are ARC broken about," he observed. Gave examples. He added that this shows how powerful a person is as an OT. If you see a chain of bad luck around someone, know what is happening in his head.

The ARC-Break is a postulate, and while there is charge on it, you restimulate an awful lot of power back there.

Wow! Terrific lecture. And a great way to conclude the day and the Spring conferences.

And my thanks to Ewa and Michael Manias, who hosted Conference South in an excellent fashion; to Anne Donaldson — and to Ant, without whom there would not have been IVy and the readership base from which participants were initially contacted.

The next Conference South will be on the 11th September (£10.50 including lunch; numbers limited). The next Conference North is scheduled for the 25th September (£15.50 including lunch). Oh, and don't forget there exists a Contact List and, if you were at a conference, you may have a copy by just sending me (Terry E. Scott, 17 Hillcrest Avenue, Kettering, Northants, NN15 7NG, England) a stamped, self-addressed envelope.

□

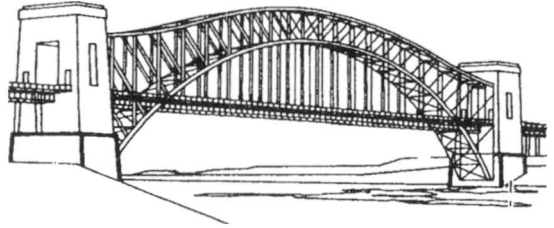
By evidence to date, odd as it may seem, it appears, by all processing tests, that one becomes aberrated only by means of his own, not another's actions. I do not say that *nothing* can be done to a person or a being by another person ...

HCOB 28 May 1960 "By Their Actions"

A View from the Bridge

By Eric Townsend, England

Chapter One Body, Mind And Thetan — The Basic Combination¹



Despite the fact that many people have considerable disagreements with traditional religions, most will at least accept the proposition that they personally have some form of spiritual life and awareness.

The three elements of Body, Mind and Spirit inevitably come up quite early in ones exposure to Scientology, although confronting the idea of being a spirit can be avoided for a while if one is involved exclusively in the area of Dianetics. Nonetheless when the idea of the three in combination first comes up it is usually accepted quite readily and without protest.

Universes

To look at this proposition more closely we need to start with the idea of UNIVERSES. Prior to contacting Scientology, we probably thought of universes only as 'the universe', that is the one made up of stars, planets, space and galaxies. The definition in the Technical Dictionary does of course include that universe but it goes further to point out that there can be and are many uni-

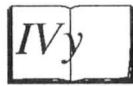
verses. The basic definition of a universe is a 'whole system of created things'.

An example of another universe would be the game of Chess. Here we have whole set of rules about players and pieces together with agreements about what can and can't be done. These conventions can be said to be a 'whole system of created things' which have been created and agreed upon by the potential players. The games of chess can then go on in this self-contained world, in which there are an enormous range of possibilities, without reference to anything outside it.

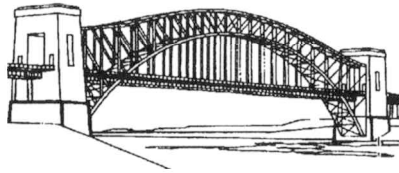
What is known as 'the universe', made up of stars and space, also includes our planet. The basic ingredients of this universe are MATTER, ENERGY, SPACE and TIME. This definition is not exclusive to Scientology but within Scientology it is usually referred to as the MEST UNIVERSE.

The MEST universe includes not just the substance of this planet, its rocks and waters, but also everything to be found here. We can't make a distinction between whether it is inert, like stone, or

¹ Introduction to this serialised book is in IVy 11, page 24



MOBILE, like a plant or an animal. Both are made up of atoms and molecules, which we now know have a very similar structure to stars and planets. The human BODY, too, is part of the MEST universe and its components obey the same rules as all other parts of the MEST universe.



verse.

With the knowledge of physics, biology and medicine that we have to-day, the functioning of the human body holds few secrets. If we contrast our knowledge and technology in these areas with 100 years ago, we can foresee a time when it will be possible to construct a working model of any part of the human body. This is because it is a chemical engine that runs on food, water and air. All its parts and all its functions follow the rules of the MEST universe. The question which is not yet answered is what starts the machine working and keeps it going.

Mind

Next we come to the Mind. In this area we can't be so certain what we are dealing with. There is a strong confusion for many people between the mind and the brain. Physiological experiments on brains show that certain parts of the brain are connected to certain body parts. So a small impact on one part of the brain will produce a sensation in, for example, the left hand. Beyond this, not very much is known for certain.

There are a wide range of mental activities for which we have virtually no explanations. How do we do mental arithmetic, what part of the brain do we use when we make a decision, and where are memories kept? The enormous range of activities that we do with our minds is out of all proportion to the few pounds of sloppy grey matter that is the the human brain. It is true that we can to-day mimic certain mental functions with a computer. On the other hand, even with to-day's micro-technology, a computer to carry out just a small part of the mind's routine activities would fill a very large room.

The difference between where we think the mind operates from, the brain, and what it does, is an indicator that it is only partly a phenomenon of the MEST uni-

verse. It has been a function of the new science known as Psychology to try to persuade us that the mind is all contained in the brain. Psychology also tries to explain all mental activity as routines which the brain learns in the same way as our hands learn to tie shoe laces. It could be that the brain operates on a mechanical basis that is way beyond anything our science has so far analysed. Most people however cling firmly to the belief that some of the perceptions they receive through the mind could not possibly be learnt, mechanical routines.

Have you noticed how uncomfortable most people seem to get when you mention the functioning of the mind and particularly mental health? This could be their uncertainty about where their mind fits in the scheme of things. There is another indicator of the disquiet which people feel about mental health. What is it that virtually everybody knows in any locality you visit in the so-called developed world? It is the name of the local Mental Hospital! Yet the emergence of Psychology has not really helped people since it gives them very little help in controlling a wide variety of those mental conditions that they don't want, such as depression, phobias or anxiety.

Until a little over 100 years ago, there was no such thing as Psychology. It is a much newer field of study than Medicine or Biology. Interestingly however the term Psychology is derived from the word 'Psyche' which was the Greek term for the human Soul or Spirit.

Spirit

The word used for the soul or spirit in Scientology is THETAN. This is because both of the words have been utilised by various religions and given overtones of meaning that relate to those religions. By taking a completely new and clean word



like Thetan we can look at what it is and does without any pre-conceptions.

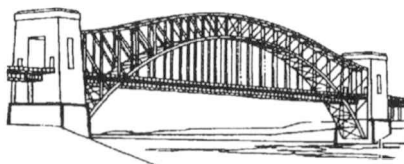
Even in to-days materialistic world, it is likely that a larger number of the world's population believe that they have a spiritual life than the number who don't. In the last century Anthropologists have contacted many isolated tribes that had had little or no previous contact with the outside world. Without exception they all have some religious belief system and the vast majority believe in some form of life after death. Modern man has tried to wipe away these beliefs by claiming they are unscientific or irrational, but somehow they keep coming back!

The Christian religions evolved a belief that man has an immortal soul that only comes into existence when his body is born but does live on after body death. In addition to this, it has played down the identity element of this soul so that the person is portrayed as existing separately from his soul while he is living on earth. This traditional view is given a strong jolt in Scientology when one is presented with the proposition that the Thetan is you. This is best stated in the C/S1 Definitions with the words: 'The thetan is the "I"; one doesn't have or own a thetan, one is a thetan'.

We can only decide if this proposition is true or not by our own immediate response to it. I have never heard of anyone disagreeing or protesting. We cannot prove it, however, by any physical demonstration. This is because we have now moved out of the MEST universe. We cannot point to a thetan or say where it is located because it would have to have material form, which it has not, or a location in space, which it has not. Nevertheless we can still know it exists. It exists in a different universe, known in Scientology as the universe of THETA.

Theta universe

What is the Theta universe? It is a complete system with its own nature and rules which are quite different from those of the MEST universe. It is the universe of THOUGHT. This may sound in-



consequential but as we shall see, without thought there is no LIFE. Thought is the motive force of what we call Life. Theta or Thought is what gives life to MEST.

The primary ingredients of theta are affinity, reality and communication. Theta is curious and wants to understand. It finds out about things by exerting life force and reasoning. Theta is a huge potential life force to which we belong as individual identities.

We as individual Thetans have chosen to participate in an enormous task. That task is the mastering of the MEST universe. This task could be likened to the conquest of South America by the Spanish in the fifteenth century. Unlike that conquest however, the MEST universe does not contain an indigenous population of beings who already live there. All it contains are matter, energy, space and time. In our terms we could say that it was and is totally inert, that it is not able to move, act or think. There was no life there because life is a characteristic of the Theta universe. The Theta universe then set about the mastering and harnessing of the MEST universe for its own purposes. We are its soldiers and we have come with as much ignorance and arrogance as the Conquistadores who followed Cortéz.

Why this came about and how the MEST universe came into existence is outside the scope of this book but an explanation is available within the subject of Scientology.

We started this chapter by looking at the Body and working up through the Mind and to spirit or Thetan. Now let us look at the combination from the Thetan's viewpoint. Unfortunately I will have to refer an individual Thetan in the masculine because we have in our language an enforced sexual division. Thetans of course do not have a sex and only choose a sexual identity with each body. The word 'it' will not do since at the moment in the development of our language it denotes an inanimate object or a very low life form, which is in complete contradiction to the nature of a Thetan. For the moment 'he' and 'him' will have to be



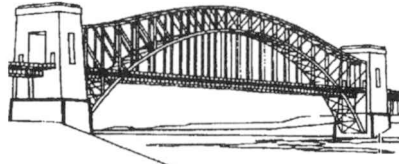
used but it is to be hoped that this quirk of our language will not always be the case.

Our challenge

We as thetans decided to take on the challenge of the MEST universe. As thetans we have enormous abilities but they are not immediately applicable in this foreign environment. That is why we are here, to find out how to handle it. The MEST universe is not of itself a hostile environment but it is extremely conservative. Its elements work on very predictable lines and any disturbance can have severe consequences. It can be compared to stepping out of a space probe into an environment about which we know very little. The difference is that we have no Mother Ship or Mission Control to supply us and we have to make do as we go along. To continue the Lunar analogy, we have devised, developed evolved the bodies we have today as our equivalent of the Moon Buggy!

All the other life forms in the MEST universe were devised by us to provide a total ecology to support us as the leading life form in at least this part of the MEST universe. In case you think all this a bit of far-fetched fancy on my part, I would mention that these basic ideas were presented to the world as early as 1951 by Ron Hubbard in the *Science of Survival*.

So the thetan has evolved the organism of a Body for somewhere to be. This gives the thetan a location in space, you can usually find him in or around his body! To that extent he is in the MEST universe, looking after his creation, his body, and using it to do things which interest him. As a busy thetan, he would find it a bit tedious to be constantly pumping lungs in and out and keeping red and white blood corpuscles in balance. So he developed a SOMATIC MIND (Soma is Greek for body) to do these mechanical body functions for him. The Somatic Mind takes care of the physiological matters mentioned above and can be taught basic body skills like balancing on a bicycle or hitting a ball with implements of varying length.



The Thetan can also use the Somatic Mind as a Caretaker for his Body. It gave him the opportunity to temporarily vacate the area of his Body to go somewhere else in the

MEST universe or to turn his attention somewhere else and leave the MEST universe altogether.

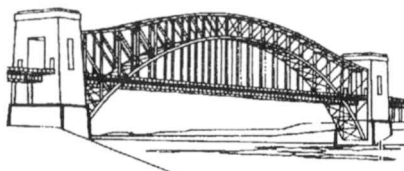
The next stage was to develop this intermediary capacity into a MIND to do various things without constant reference to the thetan. This would include driving cars, household chores, typing, reading and various kinds of work. This Mind is a very clever device. It learns by storing an enormous number of pictures and operates by referring to these to make decisions. So capable and competent is the Mind that the Thetan can leave it to do a wide range of activities. The Mind is delighted to be given the responsibility but if unsupervised for too long, like any caretaker, it can become careless or irresponsible.

Middle position of mind

The mind occupies a middle position between the universes. It is brought into existence initially by the body and starts accumulating pictures, or impressions, in the womb. It accumulates pictures continuously and by the age of four or five it is very knowledgeable about its environment. It doesn't store these pictures in a physical place but in a kind of 'no-man's' land between the two universes. We know the pictures have tiny amounts of mass to keep them available but they cannot be found unless the mind calls them up. In Scientology we say these are kept in memory banks but as far as we know the banks cannot be located in space.

The thetan monitors the progress of the body in these early stages. It doesn't seem to interfere provided the body/mind is developing in the direction it wants it to go to pursue the thetan's interests and purposes. It seems content at this stage, in most cases, to just sit back and enjoy all the new and vivid experiences that a child has in the MEST universe. To help things along the thetan may give an occasional hint of a wider awareness

or even lend the mind some pictures of his own, since he too has his own bank of pictures which he has been collecting while in different life forms over a very long time.



These confusions unfortunately can have serious consequences and helping the Thetan to sort them out is what we deal with in auditing. This the subject of the

next chapter.

References:

From: *Dianetics and Scientology Technical Dictionary*: Universe, Matter, Energy, Space, Time, Mest, Mest Universe, Body, Theta, Theta Universe, Thought, Life, Thetan, Somatic Mind, Mind,

HOB 15.7.78RA (Revised 25.3.81 & 10.3.84)
Scientology Auditing CS1

Science of Survival — Prediction of Human Behaviour (1951) Appendix of Definitions — Evolution

Note: The book *A View from the Bridge* can be obtained from Anima Publications, PO Box 10, Bramhall, Stockport SK7 2QF, England The price is £10 plus 10% for postage (surface mail)

□

David Mayo

David Mayo, after a long legal battle with the church, has established an Ability Advancement Centre in Florida. It was established late last year, and David offers a membership which includes a magazine which will come out four times a year. Already two issues have come out, and they are well worth reading if you are interested in a new look at tech, and in technical advancement as a whole.

Get the mag by sending \$40 or more to David. Readers in continental Europe can alternatively send at least 400 DKr to Antony Phillips.

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In the next number of *IVy* we have a critique of one of David's articles on tech background and basics. It does contain some quotes of David's, but why not get the full article? It is probable that David or Antony has some free samples left.

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SPEAKING UP News from Germany¹

An initiative encouraged and supported by Ulrich

To introduce myself: I became acquainted with scientology only two and a half years ago, and I never had any contact with the CofS.

Esoteric games

Before, I was busy studying traditional religions: Christianity, Islam, Hinduism, Buddhism. As well I had the New Age wave wash over me, with esoteric games like crystal healing, pyramid powers and tarot cards. I came out feeling that in some places they prayed to some awesome, overpowering godhead, and in others they propitiated to objects and fancy states. Only Zen-Buddhism held my attention for an extended period of time. There I felt addressed as an individual living in his own space-time structure, who was given a chance to become free on the basis of his own responsibility.

To be in the Here and Now, to recognize the importance of each moment, to be unhampered by the past and the future — these were concepts that deeply impressed me, and that I could verify and make real to myself in my work as a painter. But only there and not always. So how to attain the serenity of a Zen master without locking myself up in a monastery for twelve years or more?

Scientology

This question was on my mind when a friend gave me *Dianetics* to read. Admittedly I didn't read it

all the way through then, because after the first few pages I found the answer to my question: in order to achieve a state of clarity and freedom I would have to get rid of something to start with, something that was apparently hanging on to me like a few tons of ballast — and even the best of ships wouldn't pick up speed with that sort of overload, would it?

After that things moved really fast. I was audited by a very expert auditor of the independent field, got rid of quite a bit of my ballast and attested Clear. Along with that I did a course on scientology theory based on L.Kin's volume one, *More than a Cult?*². The checksheet was very thorough, indeed; after fighting myself through a "wall of clay demoes" I came out with a very thorough understanding of the relationship between thetan, mind and body. (I was very happy about L.Kin's simplicity in presenting fundamental philosophical concepts, because this made it very easy to read and comprehend original LRH bulletins afterwards.)

After that I carried on with volume two, the *Handbook*, and did the practical auditor's course. There were checkouts, more clay demoes and drills to do. Both courses together took just over four weeks full time. Now I can audit solo and have successfully done so, as well I audit others

1 The authors prefer to stay anonymous because — scientologists being an endangered species — they fear to suffer setbacks in civil life if it were broadly known that they are involved in scn.

2 Publisher of the two L. Kin books on Scientology is VAP Postfach 1180, D-32361 Preuss Oldendorf (see advertisement inserts in earlier editions of *IVy*). The two books are also available from DH Books, PO Box 176, East Grinstead, RH19 4FU, England, and John Laurenson, 45 Prince Street, Paddington, Qld 4046, Australia. The publishers are keen to hear of anyone willing to distribute in other areas.

when it comes to it. The way I'm being C/Sed I'm using Postulate Auditing most of the time. It works well for me.

Life changes

As a result of my activities in scientology (I shouldn't forget to mention the TRs!) my life seemed to pick up momentum. Before I was a good painter but sold little and in order to make a living I worked in an advertising agency. Now I'm selling enough to live off, became self-employed as a specialist in computer graphics, got married and bought a house! And I do know how this relates to the sessions I had and did myself.

In a word: so far Scientology has been a very satisfying experience for me, and I think others should know this, because looking through IVy it seems like everybody was already 25 years in scientology and there weren't any new people at all. So here it is: I'm new and I'm doing it and it works!

(A.H., Limburg)

The CofS and free scn

My idea that scientology could be providing me with a sensible and workable concept of human existence, was born whilst reading *Dianetics* in 1988. Before that, for a decade or so, I studied all kinds of literature about natural science, esoterics, existential philosophy, religion, science fiction and brain research. At that time there was — to my knowledge — no other source of scientology than the CofS. So I did some introductory courses. But the longer I stayed the more I observed strange rules of conduct in the org and became more and more distrustful — not of Hubbard's ideas as such but of this group claiming to be unique. In mid-89 the balloon burst for me — I was no longer willing to accept the terribly high prices of auditing, the dogmatic bridge scheme and the org's strict regime based on non-ethics. Consequently I searched for an alternative, found free scientology, and broke away from the church. I met an excellent auditor and C/S and soon my curiosity for what goes on beyond the

general view of our world, was satisfied. I encountered other levels of existence, too.

The energy scenario

As a professional geoscientist and computer analyst I'm aware of much misorganisation and misdevelopment in the area of alternative energy supply and environment control. There evidently is a minority who only wants to make their profit and keep the majority enslaved by artificially created energy problems. — What was I expecting to change about this with scn data? Well, first of all I learned many facts about the real causes of the existing conditions of society, by looking at them from a viewpoint exterior to the planet. It became an exciting insight into why and how things occur, without getting caught in them with my own mind. I started to see it from the game level, as a player, rather than from the viewpoint of a victim.

Fighting back

Learning to audit and going solo was and still is one of the greatest experiences I had in this life — a real enhancement of consciousness. The two books by L.Kin and the related courses provided me with a pragmatic, condensed data base without all the artificial stops and traps the CofS had installed to hinder real free development and which waste one's time, energy and money. Auditing solo I found out that even as a single person — and even more so with the back-up of others with comparable viewpoints and a common intention — you are able to change things a lot, make them flow better or take a different course. The trick is to prepare their path on a mental level and then work them out on the mest level.

My main gains occurred when the mental operations I had done on solo in order to influence certain entheta control patterns concerning this planet, were acknowledged by other solo-auditors (who knew nothing about it) when they told me they had observed a change in these very patterns! Moreover the solo sessions made me aware of my personal responsibility regarding Free Energy and the possibility of success, because there are well-meaning off-planetary forces who one can join up with. Apart from that, after having finished with

my own case, I have been auditing various aspects of the GE and am very certain about being on my way to Theta Clear.

(W.B., Koblenz)

Admin and ethics know-how

I'm in my forties and I didn't get in touch with scn materials and thoughts until 1983. At that time I was (and still am) working in business consulting. When I read *Dianetics* and *The Volunteer Minister's Handbook* I was amazed to find out about this very profound model of the mind and these simple and valuable administrative concepts. I came to work with them increasingly as I went along, and with considerable success.

Apart from buying some books there, I never was in touch with the CofS — a decision I immediately made on meeting the first few church members. In order to get on, I only relied on the books I had bought, and extracted from them my ethics and admin knowledge. Only years later did I meet an auditor and C/S who worked with me and took me to Clear and solo. Having studied the two L.Kin volumes I can see that he was using the tech pretty much in the way described there. I grew up on original LRH bulletins which are great fun to read, but the L.Kin *Handbook* really helped me in putting it all together.

The galactic connection

Now, about 300 solo hours later, I feel much better personally than ever before, which in fact is acknowledged by people saying: "Goodness, you seem much more relaxed than when I saw you four years ago" and such things. On my job things are going very well indeed. Where before I dealt with local businesses, I'm consulting multinational companies now. I'm very conscious of this being tied in with the solo auditing I am doing. It made me aware of the game I'm playing in, and my part in it. I understand now why and for what 4th dynamic purpose I'm so heavily involved with admin and ethics. Dealing with space ships and the representatives of other civilizations "out there" has become routine work on solo. I'm not talking about incidents way back on the time track

but about who is there at the very moment, about spotting the real powers governing this planet and this galaxy. I know for a fact that my intentions are furthered or hindered by these powers, and I can measure this in terms of the results I have after cleaning up the intentions of the counterforces. It shows in very earthly things like statistics, gross income increases, products. The management problems presented to me by a company sometimes vanish after I was in session, finding and auditing the correct WHY!

(P.H., Frankfurt)

A mixed career

I got into the CofS in 1980, stayed there for three years and had some interesting and valuable insights. Then I left, remained inactive for quite a while and finally joined one of David Mayo's AACs (in Germany), where I was audited up to Clear. When the AACs fell apart I got in contact with the group of people around Capt. Bill and did the OT-levels I to III and Excalibur. I had some very dramatic session in those days, yet I knew I was auditing entities affecting me and not "myself". As a result I felt very clean and free.

Then I became increasingly interested in auditing others. I simply started doing so, with no more than the background of 100 hours of Book One auditing done in my church days and the general auditing tech I had only so far used in my solo sessions. To my surprise it went very well although my approach was rather unsystematic.

Getting into the chair

This was remedied through reading L.Kin's *Handbook*. I started to use Postulate Auditing and found it very effective, easy to learn and very broadly applicable. It aims right into the center of the pc's problems without one having to explain any difficult words to the pc. There is "no tech in the way", as it were. You go straight for the pc's ruin and within minutes you find him working hard and sweating. He never feels that you "bypass his case" whilst auditing him.

This is very important for new people who come with a specific problem and want to see it handled

right there and then — without any prior Objectives, Purification Rundowns, Grades and what not. No, you sit them down in the chair and off they go. This is close-to-life auditing, this is pragmatic Scientology.

Postulate auditing

Although Postulate Auditing seems a fixed procedure, the steps given in the *Handbook* only provide a rough frame for the thousands of situations one may encounter in session. Coping with them successfully requires a lot of flexibility and creativity from the side of the auditor — in a word: high ARC. It is not a rote rundown. It addresses postulates, the essence of the thetan's existence. And they are *now*, so it is a very PT-type auditing.

You look at daily life and take it from there — and that leads you down the track, to past lives, entities, other thetans, to all manner of factors influencing the pc right here and now.

It works very well on solo, too. Currently I am working on the GE, a fairly unexplored area of charge. I am discovering that there is a lot of misidentification of charge, i.e. that a lot of what seems to be "my problem" is actually a GPM from the GE-track. Clarifying the authorship and erasing the charge is yet another step in the direction of finding out who one really is!

(D.S., Stuttgart)



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Book News

Funch, Volume Two

Reviewed by Leonard M. Dunn, England

Flemming Funch: *Technical Essays 86–123*¹

As before, the essays are in chronological order. The first volume covered the period March 6, 1990 to May 1, 1992. Volume 2 continues from May 6, 1992 and finishes with Essay 123 on December 20, 1992. There are separate sections this time, so that in addition to the 38 Technical Essays there are 18 Reality Design Essays, three Basic Essays and three Incident Clearing Essays.

Whether one agrees with the author's ideas is immaterial, as they are designed to provoke thought. I think that strong disagreement with his views is most likely to come from those who are dominated by fixed ideas. This is a subject with which he deals very effectively. A fixed idea is one where a being cannot perceive anything other than this idea being true. We all know people who are like that! These, having found a truth, think that it is *truth*.

New idea

One new term that appears is the wide-reaching concepts of the Holon and the Holarchy. The first term was used by Arthur Koestler, and is the concept of that which is a whole but also a part at the same time. The Holarchy is the diagram of a set of these relationships. In biology, one example that Funch gives, we have organisms dividing into

organs, into cells, and into molecules. He also gives a similar break up in regard to the Eight Dynamics. This outlook is particularly valid with regard to understanding the relationships of Source, Static and Thetan.

Personally, I have some reservations in regard to his statement that statics are in no way aberrated. Since these are a step lower than Source in this context, it seems to me that something less than total perfection is in fact a degree of aberration. This could account for the definitely aberrated state of thetans, who are at a lower level still.

I found the Reality Essays of very great interest, as well as the essays on his method of Clearing. The Basic Essays are a very good introduction to the basic theories of Scientology in understandable terms.

Run the Future

Another essay that appealed to me was that of running future events. The client is asked to mock up the future that he fears, and then to run it in the same way that a past incident would be run. A friend of mine used it on another and found it worked.

I was enthusiastic about the first volume, but I am even more so about this set. If more volumes follow, I shall look forward to those, too.

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¹ These 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.

Thoughts Inspired by ...

... John Dorne's "As for Pseudonyms"

by Britta Burtles, England

Here are my considerations about the article on page 8 of IVy 6 — by John Dorne, whoever he is and pretends not to be.

Probably I don't know John Dorne personally, so it is no skin off my nose. I have looked upon this as a matter of principle.

He or she might just as well have said "by Carrot" or "Apple Tree" or "Robot" or "Ghost" or whatever, or nothing at all. We all have names to identify ourselves and to recognize each other. If he says "by John Dorne," but in fact it is by "Jill Hide," he might as well not put a name there, for all the value it has, since it is not true.

If we lived in a dictatorship, and he was writing against the cruel régime of the dictator, I would find it easier to accept. However, we live in a democracy¹, so this is absolutely unnecessary, especially among like-minded, tech-trained people, some of whom are probably his friends. It's like shaking hands with someone who stretches out his hand from behind a door, but stays hidden so as to be unrecognized.

As for hiding: he can say as much as he likes that it has "nothing to do with being in hiding" — that's still what it is, however *reasonable* the rea-

sons he uses in an attempt to convince us that it is not.

Why Hide?

What is he *really* afraid of by hiding his real name? What ideas is he so ashamed of and can't confront other people knowing he has, that he feels compelled to hide them behind the excuse of "the mind of a good business man"? From what he said, it sounds like he is not only afraid but also condescending and rejecting to IVy readers, especially those who know him personally.

Besides, to produce this kind of mystery sandwich just detracts attention from what he/she/it really wants to say.

To Be or Not To Be

If I were to consider using a pseudonym in the same circumstances, apart from thinking about the confront and responsibility angle, it would for me be a decision of "To be or not to be?". I would have to come down on the To Be side, since I love life and true beingness, as well as companionship and true and open relationships with my friends and acquaintances. The alternative spells separation and loneliness.

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1 From the Greek *demos* (people) + *kratos* (power) ... people-power. Ed.

Thoughts inspired by ...

... Ulrich's Article on Dianasis — 2

By Peter Mumford, England

Regarding Ulrich's article on Irene's Axiom Zero and Dianasis,¹ he may well be suffering from the "how many entities on the head of a pin?" syndrome.²

Spiritual advancement is ultimately achieved looking outward, not interminably sloshing around in significances. In the pursuit of spiritual enlightenment, we *cannot afford* to get bogged down in irrelevant and complex intellectual argument.

All the great spiritual movements of the past bear out this viewpoint. The dynamic view present at their conception and early years contrasts sharply with their current state. They have for centuries been increasingly looking in on themselves and engaging in endless intellectual argument and symbolic activity — and are followed by millions of beings who have either effectively given up looking for themselves or in good faith felt they were being properly led.

Sadly, the CofS has turned inward and gone the same way, without the discussion! I therefore feel it is important to jump on it hard from a great height when it rears its head in my vicinity!

The path to enlightenment lies outside the head (mind), not within it — hence *looking* not *thinking*, observation not intellectualisation.

It is there

Thus I do not involve myself in the convoluted intellectualising on Axiom Zero. My answer to the

question, "Why Axiom Zero?" is simple: because it is there! We are instantly the effect of our actions because that is the way it is, Theta Law. All Irene Mumford did was observe this head-on in the context of the tech.

To paraphrase L. Ron Hubbard, the further one advances in understanding, the more one should expect to find data of a more simple and fundamental nature that explains existing and more complex data below it.

Axiom Zero is one such datum: *Theta is the law and that is all the law there is.*

Maybe Ulrich could confront it more easily if he were to view it more appropriately as a corollary of the first two axioms. Of course, we will all inevitably interpret what we see and understand according to our own spiritual state, which explains why Ulrich is concerned with relatively unimportant intellectual argument and Aleister Crowley interpreted his particular observations in terms of mysticism and sexuality.

TA action

I would like to make it clear that I am neither a proponent nor an opponent of Dianasis. I have never wavered from my original statement in the *In Memoriam* I wrote of Irene. Where it produces TA action and beneficial change and is consonant with the individual's case requirement, Dianasis is of use. And where it does not, it is not. With the upper levels as with all our work, we have to

1 *Dianasis* by Ulrich, IVy 10, pages 11–12

2 Syndrome: according to *The American Heritage Dictionary*, "A group of signs and symptoms that collectively indicate a disease or disorder". Ed.

 Thoughts inspired by ...

handle the person in front of us and not some other, imagined case!

In conclusion Ulrich's statement "Personally I have never had any doubt about this (the Factors and Logics etc.) being sufficient to describe all phenomena of the world and the mind" is unhealthy in the extreme and is actually seeking to throw the baby out with the bath water. In line

with true Bhuddist principles, enlightenment lies somewhere between those two extreme viewpoints

We have a golden opportunity and seem to be wallowing around sometimes in an intellectual maze which is the antithesis of the way out, the mind being capable of infinite complexity.

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... Ulrich's Article on Dianasis — 3

by Joseph Peter, Germany

In IVy 10 I read the interesting article on Dianasis and Axiom 0 by Ulrich. In IVy 11, under the headline of "Thoughts inspired by ...", Peter Shepherd's answer followed; very interesting, too.

Apparently a lot of thoughts were inspired by Ulrich, because it took Peter Shepherd a full five pages to answer. What caught my attention immediately is the part about Crowley. In reading this article the impression would arise that Crowley preached Love, and Peter Shepherd states that "Crowley certainly wasn't giving a licence for any kind of foul play ..."

Now I don't know either about Gurdjeff or about the Gnosis philosophy, but as far as I know about Crowley, I think some things should be clarified. I hope that we agree that we should measure the value of a person by his products and statistics, and that everybody should work towards the greatest good for the greatest number of dynamics.

So what were Crowley's products? When I read his biography (*Aleister Crowley, The Great Beast*, by John Symonds) I cannot verify the pleasant picture Peter Shepherd paints of him. Other literature, and Crowley's own work, too, report about aberrated sex, black magic — things we could probably summarize under the heading of "R6". And if you looked at the fate of his 2D terminals — well, if you undertook an analysis of Crowley's stats and products in that field you would certainly see a lot of activity but not, by our judgement as scientologists, in a particularly high ethics condition.

If anyone wanted to know more about this postulate of "Do what thou wilt etc.", I suggest you pick up your solo cans and call it up with repeater tech. But mind you: make sure there is a good C/S around!

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The O.J. Roos Story

By Frank Gordon, USA

Originally, this 26-page Otto Roos Debrief was written for Jon Atack in September 1984, then sent out in October of that year by Det Europæiske Informationscenter. It has now been re-issued by Antony A. Phillips, and I obtained a copy from Antony — who has asked me to do a review.

I do not feel particularly well-qualified for this, since my own training was very early: a Wichita HDA¹ and Phoenix B.ScN² (Ross Lamoureaux³) ca. 1953. But there may be some value in viewing this from the “early” days.

Major Question

This is not an easy task. From the days of *Dianetics: The Modern Science of Mental Health*, I considered Dianetics and Scientology to exemplify the principle: “There is hope. Ordinary, intelligent people of goodwill can help one another”.

And here is a report by Otto about activities aboard a ship that John McMaster called “a floating insane asylum”, apparently run by Captain Bligh-Queeg.

So, to me, the major question has been: how could something like the positive philosophy of early Dianetics get so *punishing*?

Early Dianetics

The original Dianetics was a kind of therapy that one could use to help a friend clarify his thinking

and correct implanted aberrations. It was an activity between equals.

But, later, this activity was restricted to highly-trained professionals clearing untrained people who, “if they knew what was wrong with them, it wouldn’t be wrong with them”.

This was a massive shift of approach and, as Masson⁴ documents, is an invitation to enforced evaluation and abuse, largely because of the disparity in power. He concludes that the best kind of therapy is a give and take between *equals* (which was the pattern of early Dianetics).

OT III Research a Factor

It is well to bear in mind that the events that Otto describes occurred during a period of intense research and exploration.

And, from two of Otto’s statements, there seems to be a connection between OT III and this change to a harsh social system. In addition to Ron’s “8 foot stack of mis-run case,” could it be that, when you are researching whole track, there were some really vicious orgs back there, and that many of the people who are participating are still stuck in them?

So, could Ron have figured that, to run an “expanded CCH” and get their attention up to Present Time and on what *he* was saying, he had to out-do all the Hitler, Mussolini, Stalin, Ghengis Khan types that these people still had their atten-

1 Hubbard Dianetic Auditor

2 Bachelor of Scientology — in the Fifties, B.ScN was a training level higher than HCA (U.S.), Hubbard Certified Auditor and HPA (UK), Hubbard Professional Auditor; and D.ScN, Doctor of Scientology, topped them all.

3 Ross ran The Phoenix Institute of Scientology, a franchise with the authority to issue certificates. This was prior to the org which Ron later established in Phoenix, when he gave the “Phoenix Lectures”.

4 *Against Therapy: Emotional Tyranny and the Myth of Psychological Healing* by J. M. Masson, 1981, Atheneum.

tion fixated on? A milder dramatization of the vicious org?

Or is this phenomenon inevitable? Work on evil, and some gets restimulated or dramatized even if only momentarily? Cops and robbers mixing valences? Or, while describing someone, actually acting a bit like them?

Organizational Transformation by its Recruits

The beliefs and personalities of recruits to an org shape it over a period of time. Behavior modification works both ways. I have a theory that mental health orgs are a "scientific" reflection of an originally abusive situation, because (1) 60% of admissions have a history of abuse; (2) an abused person, after being separated from the abusive situation, continues to evoke it for some time after.

This evocation of abuse from the mental health staff can shape their behavior into a formal "scientific" reflection of the original abuser. For example, great *care* in giving electroshock treatments. Isn't it possible that the attitudes of those entering Scn orgs over a period of time have a similar effect?

Otto's Explanation

One recurring theme by Otto is his objection to Ron's policy of *being unreasonable*, a kind of unremitting SOP-8C.¹ "You will do so-and-so or else you will go without sleep, work like a dog, eat garbage, be confined in the chain-locker, walk the plank, or all of the above."

Otto's implied explanation for this and many of the other unpleasantnesses seems to be that Ron's case was grossly mis-run. Yet, when Otto tried to

get it corrected, Ron blew up and expelled him. Here is a whole package of unanswered questions.

C of S as a Social Org

The C of S as a social organization shares the complexity of such orgs. A new computer science is System Dynamics, which studies social groups and businesses with computer simulations.

Jay Forrester of MIT² has pioneered such simulation studies and has written three books³ that describe his development and use of these techniques — and some surprising results. Senge⁴ summarizes and reviews this field. He gives the results of several simulations used for management trainees, including one for People Express airline⁵ and why it had difficulties.

A comparable study of the why and how of the transformation of early Dianetics goodwill help groups, into the harsh system described by Otto could be made. The technological rudiments have been established. There is even a popular computer game called *Simcity* from Broderbund, in which you can try your hand at setting successful urban policies.

An odd thing about these studies is what comes out as the best way to solve org (or personal) problems. Frequently, short-term "solutions" give long-terms disasters. Because of the many interacting feedback loops, including Mother Nature, effective long-term policies are quite subtle.

Any study of the C of S — ostensibly a service organization — is made even more complex because it has had many other goals. One of these was to take over a country: become a government and perhaps even the world government. So any

1 As outlined in, for example, *The Creation of Human Ability* (1954), by L. Ron Hubbard.

2 Massachusetts Institute of Technology

3 *Industrial Dynamics*, 1961, MIT Press & Wiley; *Urban Dynamics*, 1969, MIT; *World Dynamics*, 1971, Wright-Allen.

4 In *The Fifth Discipline*, by Peter M. Senge, 1990, Doubleday.

5 An American airline founded in 1980 after the deregulation of airlines in 1978. It stressed employee ownership, low cost, and good service. It had difficulties because of over expansion. A computer simulation indicates this *could* have been corrected by a 25% fare increase and sustained high service standards. See 4, pp. 127.135.

computer simulation of its many aspects would be both difficult and fascinating.

For example, there is a processing or Clearing loop for the benefit of the preclear or customer. This is connected to a loop that operates for the benefit of the org. There are employee recruitment, training and pay level loops.

With a good computer simulation, one could explore many of these aspects. What would happen if employee pay were raised to 50 cents a week? How effective is "pig-berthing" as an incentive to productivity? Does a diet of rice and beans reduce stresses on the environment? And so on.

From the research of Forrester and others, one would expect many of the results to be counter-intuitive and unexpected because of the complexity of the interconnecting feedback loops.

For instance, increased pig-berthing could give increased productivity if the employees believed

that spiritual evolvement required a voyage through Purgatory.¹ Or if it resulted in a greater *esprit de corps*, which can also happen to those who have had difficult times together.

Summary

The O. J. Roos Story is fascinating, although brief and rather laconic. It raises many interesting questions, only a few of which I have discussed above.

It is likely that yet-unknown social organization principles underlie many of the irrationalities Otto observed; and that to uncover these requires further research and, perhaps, tools comparable to those of System Dynamics.

So there are still some of Ron's "wild variables" and unknowns. As he said, "All I'm trying to do is get you to look".

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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.



Dane Tops Letter

We also have copies of the Dane Tops letter. This was the first major 'splinter' letter. It reached Denmark on June 15th 1983, and was widely circulated throughout the world. It contained many (to us) amazing facts, both on the church and the availability of tech outside. This is also a historic item. 16 + 7 pp. To Europe 65 Kr. (Scandinavia 55) or direct from your local distributor.

¹ Literally: A place or state of purging (purifying, cleansing) which enables one to make up (pay) for past wrong-doings. In a legal penalty, so many years of hard labour. Auditing can also be viewed as a kind of rational purgation (purification).

B

International Viewpoints

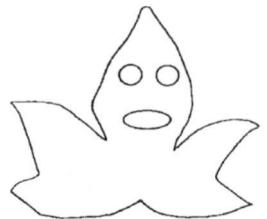
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