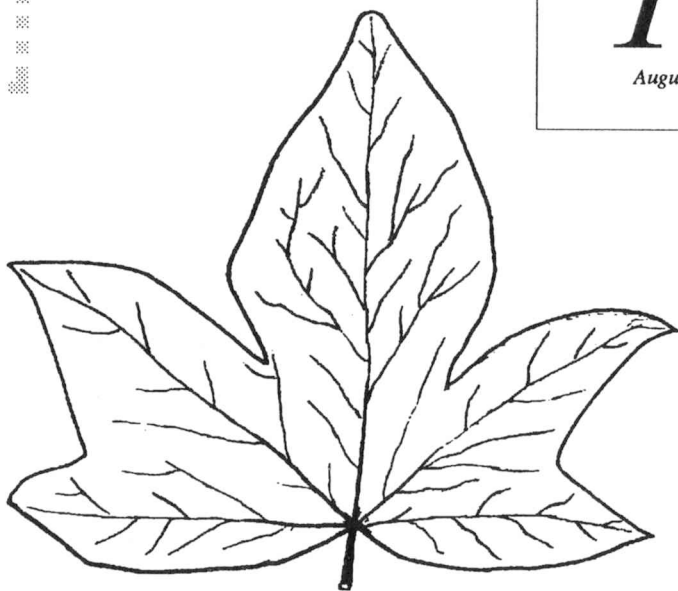


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International Viewpoints is independent of any group or organization.

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. This band coalesced into the Church of Scientology, which became a little secretive, restrictive, expensive and slightly destructive. From 1983 on, many left or were thrown out of that church, and continue to use and develop the philosophy and technology.

It is in this large subject that *International Viewpoints* deals, and it is our aim to promote communication within this field. Enable readers to learn of what others are doing and thinking, and inform on events and ideas of the past, some of which have been kept secret. We are independent of any group (sect, if you like).

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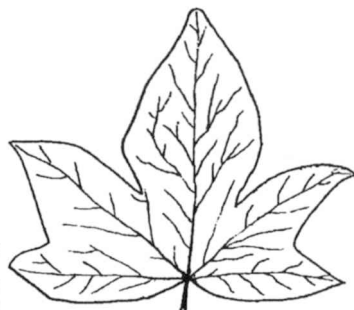
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IVy

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Grave Trouble!

By Nikolay Brovcenko, Australia

OT Phenomena

On venturing to a graveyard for some obscure reason, such as visiting the dead, I recalled my OT ability in communicating to beings without bodies.

As the occasion seemed to be appropriate, I decided to practice my craft. I was standing near the grave of our local priest. Lots of memories flooded in, for I had been in reasonable communication with him when he was alive.

He had not agreed with what I was doing on the spiritual plane, since he thought that domain belonged firmly in the realms of the Church. There should be no interference from laymen in the procedures.

However, he had been a likeable and gentle being when I knew him. So, standing next to his grave, I exerted my OT powers and reached into the grave theta-wise. Sure enough, he was still there.

OT Communication and decision

So I decided to establish communication with him. "Lo and behold" to my surprise and amazement. He answered on the theta perception line, and his answer shocked me a bit at the time.

Here was a being still attached to the remains of his former body, stuck in the depth of the grave, and he was communicating with me.

His answer was, and I quote: "Leave me alone. I am dead".

That shook me a bit. I was curious, and wanted to explore this further. I attempted to continue the communication, but he just repeated the same statement and indicated that this was not a joke but was the state of affairs that he firmly believed in and was resigned to.

"I am dead. Leave me alone, I am dead."

Not to be outdone by another OT, I enquired: How could he communicate to me if he was as he claimed to be? All I could get out of him was the same statement, over and over again: "Leave me alone. I am dead." With desperate emotion and exasperation attached to it: *why doesn't he leave me alone — can't he see my plight?*

After a few cycles of the same rhetoric, I sensed the futility of such a conversation.

The Awakening

I felt very wicked at the same time. As I knew he was a very devout Christian and a deeply religious man, I thought it might be an idea to connect him back with God, The Almighty that he had served most of his life.

Is there no end to my wickedness? Well, apparently there was no remorse at that particular moment during that day.

I mocked up an immediate scenario of how to handle the situation. The answer was to inform the priest that God required his presence. With that in mind, I communicated to him: "God wants you".

The Aftermath

The events that followed that statement were amazing. No sooner had I uttered the words (don't ask me how one utters in the theta world — one just does it), his response was very swift. I could sense the speed and rapidity of action.

There was no hesitation on his part now. He just went. Took off like a scared rabbit. Could not see him for dust. *Wwwwhhhoosh!*

He was gone in a flash. His rise was instantaneous, directed high towards the sky.

I double-checked the grave. He was not there any longer. Just the remains of his former body.

The Benefits

What is the moral of this experience, if one should be looking for morals? Well, I conclude that an OT is capable of anything — boy, is he powerful! I had just had a very good demonstration of the phenomenon.

He had decided that he was dead and, for all intents and purposes, was so, but not quite. Not 100% so; maybe 99.9999999%. Right next to his body remains. He was very faithful to his decision. His state, his game, for the next trillenia or more. If I hadn't come up with my novel idea of God wanting him, he would still be there in perpetual motion or, more correctly, no motion. Living that particular idea. Playing his game of being dead.

The game one plays in present time

How can one benefit from such an experience? One should take a closer look at one's own powers and games one plays. Who knows? They may be in the same sort of a category? One mocked up something, very appropriate for the time and occasion (for that moment only) but is still stuck with it in Present Time. And no-one comes up and says to one: "Hey! Isn't it high time for you to wake up to what game you are playing?" Or "What game are you playing right now?" The answers are right there with you, all the time.

May be a novel look. The choice is yours.

□

What's in *The Free Spirit*

Articles in *The Free Spirit* are not reprinted in IVy (though some can be translated into *Uafhængige Synspunkter*). Amongst other things, *The Free Spirit* contains news on legal affairs and tech articles. Among recent tech articles are:

Another Look at Processing and Programming, by Mark Jones, Summer 1992

Undercutting Rudiments by Hank Levin, Summer 1992

Indicating Floating Needles, by Peter Graham, Spring 1993.

Assists, By Hank Levin, Summer 1993

AAP

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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addresses back page.

Future Incidents¹

By Flemming Funch, USA

The running of future incidents is an interesting part of incident clearing. They can be run in a very similar fashion as past incidents, but with some typical differences.

First of all, time is just a dimension, an artificial, imaginary separation of experiences. Experiences aren't necessarily really separate, but dimensions make them separate, and generally speaking that is very practical. That is in part what makes game playing possible, that we can separate things from each other, put them in different places. So, we don't really want to get rid of dimensions.

Time is a dimension that has some built-in fixed ideas, particularly on this planet at this time. There is general agreement about time being a sort of stream that moves in a certain direction. But most advanced races have realized that there are many probable time streams, all in some state of existence. And they have realized that time is a dimension one can move around in and manifest in different places. Some of them do this with technology, others just spiritually.

The idea that each person is just one person with one time track constituting a linearly ordered sequence of events from the far past up till the present, is rather limiting. It works fairly well for doing introductory incident clearing. Most people would accept the idea of a time track fairly easily, and the other stuff about probable events and simultaneous dimensions and so forth would be too weird anyway. However, sooner or later the oversimplified perception of time will break up and more stuff will become available.

One possible expansion to the traditional time track ideas is that there are future incidents. Actually I wouldn't try to convince anybody that there is a future track, but I might bring up the idea that there could be future stuck incidents.

What is typically the scenario is that people will keep unconfontable events in their future. Stuff that they don't want to happen and that they are resisting. They don't want it, but since they can't quite confront it, it sticks.

Many of the same principles apply as with a past traumatic incident that is stuck. The future incident is stuck because its contents haven't been fully processed and evaluated. It can cause emotional responses and aberrated reactions in the present. By running it we can clear out any negative effects it has.

An example

Let me give an example. A new client of mine mentioned last week that she was fearful of things that could happen, she worried about the future. When I asked for something specific, she mentioned that she is afraid of the big trucks at her work. Every day part of her job is to wave in delivery trucks to the loading dock. She has to walk behind them to get back into the office, and she worried all the time about the truck suddenly backing up and squashing her.

Now, I could of course have asked her to specify the somatic of fear that she had, and I could have looked for a chain of past incidents. However, that would be very likely to go to past lives and she

1 Technical Essay # 113 - FAF 3 December 1992 (From Flemmings second book of Technical Essays). 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

wasn't quite up to accepting that idea. It was a lot easier to explain that she was putting something in the future that she might want to change. That puts her at cause, and it doesn't require that she believes that something like that DID happen; it is agreed that it is just a mock up.

But there is an incident there alright. I asked her what it is that would happen. Once she looks at it it becomes clear that there is a complete incident already there. She is not making it up, she is just looking at what is there in her future. She has an incident of being crushed to death by a semi truck in great detail. She runs through the first part with ease, but when she gets close to the traumatic part she can't get any further. We change to seeing it from a distance, and she is surprised to find that she does have a viewpoint seeing it from a distance. She can see more of it when she isn't experiencing it from inside. She can see the body lying on the ground, she sees people coming out, she can look through the office windows and see and hear somebody calling an ambulance, etc. Gradually she experiences enough of it to become comfortable with the whole thing. After running through it a few times the plot changes. She no longer gets crushed. She gets past the truck and gets into the office, and happily continues her work. The added perspective of seeing things from a distance made the probable event change, so that the probabilities are now stacked up differently and she isn't afraid of it anymore. She feels very light. She is exterior, as a matter of fact, and it takes a little while to get her grounded again afterwards. The exterior perspective and the lightness from the incident stayed with her and she was very fascinated by it.

What is happening?

One thing that appears to work differently from a past incident is the way the incident changes. It doesn't necessarily just disappear, it turns into something else. When it turns into what you would want to have there, then the running is complete.

I would say that for any kind of incident, the end result is that something changes. You add or take out something about the incident which frees it up

and causes it to no longer be stuck and give unwanted reactions. For a past incident what we typically do is that we add the perspective and evaluation of the person today. The incident happened without sufficient consciousness there to evaluate it, so now we go back and add the conscious evaluation and the incident is then no longer a problem.

Typically one wouldn't change the past event itself. One would allow it to be whatever it was, and just understand it better, but change one's mind about it into that it happened for a good reason by one's own causation. One *could* also change the event deliberately, but that is a different technique, not the typical incident running approach.

So, typically, we let the past be whatever it was. We just make sure that we get the most out of it. But there is much more reason to change the future. The common agreement is that the future is what you will be doing later on, so you damn well better be sure that it is something you want to do, not something you would hate doing. So, when running a future incident it is usually not enough to just change one's mind about it so that the event is now OK. Just accepting one's fate. No, while we are at it we might just as well make it into something else.

We make the future

Consider that the future is the co-created reality of everybody involved in it. It basically is what people agree that it is. That is no different from the past; the only difference is that we agree that the future is the part that "hasn't happened yet". But now what if a bunch of people agree that there is a lot of bad things that will happen in the future. Well, if they make it real enough and agree well enough, then they are right. It doesn't mean that they were good at predicting things. It just means that the future is what you make it.

There is nothing that IS the future. It is whatever you are making it now, and if you change your mind about it, the future changes. If a group changes its mind, even better, the future might be greatly different.

It is not that the future doesn't exist. We might for simplicity's sake say that it hasn't happened yet. But actually it is very real. It is just that you change it quite easily, by changing your considerations about what it will be. It might be most comfortable to keep pretending that it is ONLY a mock-up and hasn't happened yet. Otherwise people might start taking the future too seriously, just like they are taking the past too seriously.

Effect of handling

I've had several people run out large catastrophes they had in their future. Nuclear holocaust, earthquakes, etc. If enough people do that the future will necessarily change for the better. Particularly the events that there is wide agreement about, like prophecies from Nostradamus or the Bible, would be a prime target of incidents to run out.

It would be reasonable to say that one person who is running out a future group incident is to some degree doing it for everybody. That is, if 100 million people have a nuclear armageddon incident located in 1999, they don't all have to run it out. If enough people run out the incident, the 100th monkey effect will set in. The incident will change for everybody.

How to do it

As with most stuck, traumatic incidents, the best way of getting access to them is through a somatic. That is usually also the reason we would want to handle them in the first place. There is some undesirable feeling or reaction in present time. The theory says that this is because a frozen incident is being carried forward in present time, instead of just being an event in its own proper time and space. The incident has a mass, a charge to it, which is basically the unfinished but confrontable business in it. There is an unfinished cycle of action, a flow that hasn't been delivered.

The future incident works much the same as the past incident. Its charge is being carried forward in present time as an anxiety of some sort. We might not choose to call it an unfinished cycle of action, but in a way it is. It is a cycle of action the person wouldn't be able to confront or allow to complete. It is the kind of event that, if it happens,

he would go partially unconscious and get an engram about it. He is just now doing it in advance.

Where do they come from?

Ideally speaking one would be able to allow anything whatsoever to happen, but would choose only that which one prefers. If there is something that the person can not allow to happen, and he has some stuck attention on it, it might form a future traumatic incident. I guess it could also form other troublesome constructs, but at least in certain cases it becomes a specific future incident with a date and time and location and everything.

One way this can happen is if one somehow gets attention on the possibility that a certain traumatic event might happen, but one can't bear to think the possibility completely through. It could be that somebody would die for example. If just once one realizes that Uncle Joe might die, but then one blanks out and becomes unable to think it through. It creates a frozen half done incident somewhere in the future. One wouldn't do it unless one already has some sort of limitation or reaction. The future incident probably doesn't get created before one starts thinking about it, has an adverse reaction to it, and then leaves the frozen incident there.

I realized that I had an incident of my wife dying in a car accident. The incident had a specific future date and time and location, I could date/locate it very precisely. I ran through it with all its gory details, from all viewpoints I could find, including the time afterwards for me and the kids, and so forth. I realized how that could be a useful experience, what we could all learn from it and so forth. After running it through a few times the incident changed. The truck didn't hit her car after all and she made it to her destination without incident. And then I didn't have the anxiety I had earlier.

Lessons

Probably the most key thing to include is finding out which lessons one can learn from the incidents. What would you need such an incident for? The only reason an incident would really happen to you would be that it is the best way for you to

learn a certain lesson. Now, lessons can be learned without anything traumatic happening, and that is usually more fun. But, if you aren't quite getting it, you aren't quite listening to your own signals, then the gradient gradually gets stepped up. If you are missing some major points in your life, then you might need a major jolt to wake you up. We can avoid the really unpleasant wake-up calls by getting the point in advance.

When you run a future incident you can get the point that you would learn from the incident. You can learn it and change your life accordingly right now, and you don't have to go through the actual incident. For example, if you run a future incident of somebody dying, you might realize that "I should have told her I love her", or "We should have had more fun together". Now, if you take responsibility for that and act on it, you change the future. You learned the lesson, you don't need a violent reminder anymore. We are not talking just a cognition, one would have to really GET IT and act on it.

It would probably be a good idea to run out deaths and accidents for all of one's close family mem-

bers if one is at all concerned about it. Don't mock it up if it isn't there, but if there is the slightest anxiety, there is probably something to run. Run the incidents until you realize what you would learn from them and until they change to something better.

There is no reason to take future incidents too seriously. Just because one has a little anxiety about a possible future incident doesn't mean that it will happen. There are many other factors, and if you generally have positive intentions for your life, they are likely to prevail. A future incident is just a probable event. It competes with many other probable events to become your reality. But you might just as well stack the odds in the direction of a future you would prefer to live.

If your future is open and fluid, without fixed negative events, and you have positive intentions and flexibility enough to deal with what comes up, then you are sure to have a bright one.

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On Making It Your Own

by Frank Gordon, USA

Many have complained about Ron's eclectic and encyclopedic collection of other people's techniques, without numerous footnotes and bibliographies.

I've written scientific papers, where I had tons of these, a voluminous paper trail. But this is something else.

When you can really digest something, understand it, and incorporate it into your way of life, then it becomes a new entity. And it is actually only as useful as you *have* made it your own.

For example, any robotism in the TR's is an immediate signal that this is being done by implant and not by understanding. Just how easy is it any-

way to take a line from Alice or anyone, and "make it your own"? Not very. Thus the usefulness of valences and circuits.

Suggestion for IVy

How about a little more on what a real communication is, or a real problem. As far as I'm concerned a real problem is one that is unreal. That is, no matter how I try to approach it, I veer off. I can't "get" the damned thing. OK, so parrot that it's 2 opposed terminals and simple. But that's not my experience, which is more like trying to grab a greased pig. (How dull, let's talk about how to beam energy off the moon. Let's **ADVANCE!**).

□

Another Look at Admiration

By Frank Gordon, USA

Let us take a look at a fundamental. Admiration is one of these.

Can admiration be tolerated?

Recently, I examined my tolerance for admiration, affection and attention. Since I have difficulty handling admiration (praise, respect, acclaim, wonderment, et cetera), I checked: "How much admiration can you handle?"

This gave a rapid LFBD of a division, as an image came up of me standing naked above a crowd looking up admiringly at my erection. A 13 minute session gave a TA of 2.2 (equal to 10 divisions an hour).

"Handling" blocked admiration

I can relate this to an interest in pornography, with its exchanges of admiration — submission (admiration that submits to the more beautiful, competent or powerful); hypnotic control (extracting admiration by devious means); hidden interest in another's body (covert admiration); and force, torture or withholding necessities (as a way of squeezing out admiration forcibly: "making them beg for it," in other words).

Thus I can view the appeal of pornography as an attempt to free up blocked and inhibited admiration lines.

Cognized that I had enjoyed admiration received when younger, but had withheld (like a "good" puritan) showing it. And now, years of suppressing feelings of pleasure at being admired results in my being embarrassed by it.

I have learned about this from a cat who comes to visit for a bowl of milk and a nap. When he sees me looking at him while napping, he stretches, relaxes, and bathes in the attention. What I have learned is that my "embarrassment" is suppressed, unacknowledged pleasure.

"Too much"

With such a blockage, the possibility of *too much* admiration arises. As an example, in a therapy group, we were all invited to say something nice about Ricky...who spent his time tearing up paper for the psychologist to pick up. We did so, and the next day he was in hospital with double pneumonia.

Another example is Mark... When he was quite young, a psychiatrist told his mother that she should always praise him, even if it were not true. Now he distrusts any admiration or positive attention as being insincere.

Since as-is-ing the bank requires some admiration to dissolve it, such a critical denial impedes it.

As the substance of a comm line

Even accusations have this basic element, since the substance of any communication line is admiration. Charge itself may be only encysted or ridged admiration. If so, then charge can be blown by spotting how it is being suppressed on each of the flows. "How could someone handle admiration?" has helped me spot this, by bringing up considerations like "There isn't anyone out there, anyway" or "Oh, it's nothing," in response to praise.

In Tech Vol.I, p.311, *Admiration Processing*, Ron states that it can be run with energy flows, concepts or mockups. He gives a rule: "Those things which are not admired, persist". A logical corollary is that those things which refuse, deny or block admiration also tend to persist.

Ron states that a psychotic (and, by inference, a bank) can be cured by being fed admiration — slowly, perhaps, considering the case of Ricky. Here is an area for research, using admiration as the fundamental particle. Attention to this should enhance everything from 2WC on.

Erasing Blockages

The first logical step is to erase blocks to its reception, such as Nakedness is Bad, Beauty is Egotistical, and so on. With an increased tolerance for attention, respect, awe, libidinous glances and so forth, any bank should succumb much more rapidly.

Lines are below terminals. Thus the admonition in *Dianetics* 55! to maintain 2WC¹. This means admiration, and this may be hard to get. I have often gotten perfunctory acknowledgements which I

felt should have been more like the "Ahhh!" often heard when fireworks explode over the sky. "Terrific! Great! Boy, you really *did* it that time!"

The old acceptance level items can be used: "What bad/awful/terrible [assessing the adjective] thing could you [could someone] admire?" Like, "It was a wonderful movie, I cried my eyes out".

For me, in biofeedback work, admiration can liven things up. You might like to try it.

□



London Conference: A Comment

by Britta Burtles, England

At our recent conference in London Des Popham asked us to think of a purpose for our growing group, a common reason to meet as a group and promote it.

At first I thought the Tech which we all admire and profit from is the purpose. But then I asked myself: Is the Tech an end product? The answer for me was: No. It is a tool, but neither a purpose nor a goal in itself. We need and want this tool partly to improve our lives and relationships with each other and our environment, but mainly to attain higher levels of awareness.

The purpose of developing an expanding group is to share experiences and exchange viewpoints and cognitions. To support and strengthen each other in our endeavour to create a better world. The Tech and its further development is the cement which holds us together. In a group we can take a

break from the lonely, even selfish one track march forward. Operating as a group we can help and inspire each other. While sharing space and time, events and experiences, opinions and knowledge, we can gradually learn to step off the merry-go-round called "I-am-right-and-you-are-wrong". We can remove the blinkers which life and the MEST universe force upon us while we play the game called "doing-our-own-thing".

Together, through agreements, we have created this physical universe, and I believe together we will be able to create a better and stronger universe.

I see as purpose and goal for a group like ours: To evolve and grow together and play this new game which I see as being rooted in the 8th Dynamic.

□

1 2WC: Two-way communication — Ed.

Thoughts Inspired by ...

... the Dianasis Debate — 4¹

by Ulrich, Germany

I must have M/Us. I'm sure I do. Thank you, Peter Mumford, for making me realize this. I always thought that the definition of sanity implied that recognizing differences, similarities and identities were a good thing, and that recognizing more differences, similarities and identities were even a better thing. But apparently I'm all wrong. I'm "bogged down in irrelevant and complex intellectual argument", as Peter Mumford rightfully points out.

New arbitraries

As well I imagined that thought monitored function, and function monitored structure. An idea I picked up from the book *Dianetics*. Thought — function — structure. And I paralleled that with: a philosophy, when it's made to function in life, will result in a set of technical procedures. I foolishly thought that our technology were the result of carefully applying the philosophical principles of scientology to life. Now I'm glad to learn that "looking not thinking" is the path to enlightenment. Ron Hubbard apparently did a very wrong thing when he worked out his axioms. He did too much thinking! And that's why it's alright to just add another axiom and not even think about it. So "Why Axiom Zero?" — "Because it's there!" That's great, Peter Mumford, and that really is not

an intellectual argument; nobody could accuse you of that.

From what little I understand of scientology I took as a stable datum that the thought, the postulate, determined the rest. If Irene Mumford decided to put a new thought in at the very top of the philosophy, in its axioms, it should be legitimate to ask why — as long as one considered scientology a true philosophy and a science, as I do. However, if one didn't consider it so, one would of course be free to throw in any amount of arbitraries, of which Axiom Zero is one example. Where that would get us is covered by Logics 14 and 15. And as a result scientology would stop being a science, i.e. "a large body of aligned data (...) deduced or induced from basic postulates" (Logic 20).

But I do see the failures of my ways. I committed the heresy of believing that the existing Factors and Axioms were sufficient to describe all phenomena of the world and the mind. And indeed, isn't that "arrogant, bigoted and unhealthy", as Peter Mumford so aptly puts it?

Hubbard soft-brained?

With regard to Peter Shepherd's article in Ivy 11, I should like to commend him on his mental alacrity. He took the opportunity (when I asked why Dianasis need an extra axiom 0) to write an un-

¹ IVy 10, page 11, IVy 11, Page 27; IVy 13 page 31.

 Thoughts inspired by ...

doubtedly excellent PR-article on the subject of Dianasis, yet with equal enthusiasm I would have appreciated if he had actually given an answer to my question.

To say that Axiom 1 (compared to axiom 0) "isn't self-evident either", that "it would be hard to find an undisputable axiom outside of mathematics", that anything could be considered an axiom as long as one managed to get others to agree with it, and that "to understand axiom 0 is to feel what it is like to be an uptone thetan" — to say all that is not so much an answer but a grand and convincing demonstration of the writer's ability to beat around the bush.

One is left with the choice between three possible interpretations: One, Mr. Hubbard was a bit soft-brained when he called his axioms "Axioms"; two, Mrs. Mumford graciously padded the job up where Mr. Hubbard failed to complete it; three, Mr. Shepherd and I have differing definitions of the term "axiom".

The aesthetics of axioms

In my initial article in Ivy 10 I said a few things on the definition of "axiom", and I would like to add another bit. As anyone will know there are two requirements to a good axiomatic system: 1. that there be no contradiction between the axioms; 2. that they be complete as well as independent of each other. "Complete" means that all valid statements concerning the subject the axioms refer to, can be derived from them; "independent" means that one axiom cannot be derived from another. This latter requirement reduces the number of axioms to the bare minimum. If both requirements are kept, the resulting axiomatic system is considered aesthetic.

As long as nobody proves the opposite I should say that Ron's Axioms fulfill these requirements to a great extent and therefore form an aesthetic whole.

Now to come along and simply add an axiom because one wants to express "what it is like to be

an uptone thetan" is not only a thoughtless and unnecessary addition to a well-balanced axiomatic system, it is as well an open invitation for anyone to add his witticism and thereby dismantle the wholeness of scientology which is one of its particularly admirable features. In short, it's an insult to the man who took a good thirty years of his life to work these Axioms out.

A shade of Crowley

If Dianasis need a motto to write on their banners, then "theta is the law etc." would certainly serve. As a motto, mind you, not as an addition to Hubbard's axioms. And even then it would demand an explanation. First: What's meant by "theta"? Theta as static or theta as dynamic or both? (See Axioms 44 to 50.) Second: In either case, how come theta is supposed to be a law? Third: Laws, on the admin scale, come under the heading of policy. So who made this policy? Who is expected to abide by it? To what goal, purpose and ideal scene does it lead up to? Hopefully not to the sort of extremes Crowley's O.T.O. became infamous for. (Not an unfounded suspicion. After all, Peter Shepherd favourably compares Dianasis' axiom 0 with Aleister Crowley's tenet of "Love is the law, love under will".)

To summarize: neither Peter Mumford nor Peter Shepherd answered my question. Both have positive things to say about Crowley. I think this is remarkable. This impression is even broadened when I see Gregory Mitchell, another representative of Dianasis, making the following statement in Ivy 11: "Part of the force of the unconscious mind comes from habit patterns, recorded at the level of brain". This is utterly and truly remarkable! And fancy me honestly and simplymindedly believing Ron Hubbard when he said that it's the mind and the GE [Genetic Entity] recording things, and not the brain. I must be getting out of touch with "latest developments", as it seems.

Nevertheless I should like to repeat my questions: What does Dianasis need an extra axiom 0 for? And in what respect is Dianasis inspired by Crowley?

□

Thoughts inspired by ...

... David Mayos Newsletter

By Bob Ross, USA

In reading through "Technical Remarks" by David Mayo, Winter 1993 issue of *The Journal of the Ability Advancement Center*, I came across several statements which I think clearly present David's view of the world and how to help people with self-discovery procedures. I apologize in advance for presenting his statements out of the order in which he wrote them. In order to make my point they are in a different order than David gave them, which might give a distorted view of his real attitude.

David's statement

"... if the original state of a being was omniscient and all-powerful, (if) "... in his original native state he was not just capable of, but already possessed all of the abilities that could be." "... that being could not have ended up trapped and messed up."

"Another way to look at a being is not that it is static (i.e. motionless, having no motion or energy or time -- as it has been defined earlier) but that a being may be the opposite (i.e. have energy, mass, motion and time). "I know that I usually feel that I have a certain amount of energy, mass, time and motion" "If you look at it this way it gives unlimited potential states of being." (I prefer to think)"

"... we started as nothing with unlimited potential and are growing." "I call this the ascending spiral."

"In fact, I think that an erroneous concept of the original state of being (static) is where and why, some earlier movements¹ went wrong."

"... the state we find ourselves in today negates the possibility of an original state or native state of perfection." ... such a thought is depressing ... for even if recovery is possible it might not last, as the same "mistake" could be made resulting in another dwindling spiral."

"... the fact that "positive gain" procedures work, tends to prove that the original state a being was in, was less than perfect." (We see that) ... "by adding to the being an improvement occurs. ..."

"... my endeavor is not to help people become more and more causative as a sole objective, because I think people are better off when they can be both at cause and effect."

"One can't ignore the fact that the current environment is far from optimum. One has to take into account other skills, including the ability to stand up to a bully and call him to task." "Goodness" and "Badness" are not just considerations." "the full attainment of one's powers as a being is not going to result from simply trying to become more powerful."

"Ability enhancement procedures free attention that was trapped in the past and thus makes the person more aware."

Comments:

Part of Mayo's attack on an unnamed prior self-discovery system¹ lies in his perception that the goal of that system was to increase the power of the individual. Certainly Yoga and Buddhism teach that the way to freedom is to be free of desire

1 I and Bob Ross presume he refers to scn. Ed.

 Thoughts inspired by ...

which includes the desire to be more powerful than others.

I have always understood that positive gain procedures worked by duplicating to a greater or lesser degree past additives to the being and by so doing permitted the being to view and as-is those past additives of whatever nature.

I think Mayo has misunderstood "toward cause", which was Hubbards wording, as meaning working for power over others as exemplified at 0.0 on the Effect Scale (0-8 page 127)

I suspect that he misses the fact that one must create or co-create all effects that one experiences and so that becoming more cause results also in being able to have effects as well.

I agree with Mayo that if we started off all knowing and all powerful and then sank down and got stuck in the mud, that effective self improvement would have to consist of removing things from

the being. I further agree that the more additives you took away the more capable the being will become. I disagree only in what needs to be removed. Mayo states that Ability Enhancement Procedures free trapped attention. However, if that is all that is removed the person will never get much better. What really needs to be removed is one's mutual and self determined self limiting decisions.

To Mayo it just does not make sense that an all powerful omniscient being could possibly have reduced his beingness in order to have a game. Nor, having reduced his active beingness could this being have been overwhelmed by other beings playing the game that had been set up. I would guess that he has not succeeded in auditing people up to more than human abilities such as out of body experiences.

□



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. The *Journals* editor writes: "In future issues, you can look forward to a critique on *NOTs* by the developer and author of this highly acclaimed and controversial self-discovery technique. David will reveal the inside story: how and why he developed *NOTs* and the amazing story of what happened then. He will also discuss his views on the subject now."

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

The Editor,
AAC Journal
680 SW 40th St 339
USA, Miami, FL 33155

Antony A Phillips
Box 78
DK-2800 Lyngby
Denmark

It is probable that David or Antony have some free samples left.

□

An Australian Viewpoint

By Ray Harman, Australia¹

So what is a viewpoint? It's the way I see things. As I am myself, my viewpoint is unique. If I needed any authority to back this up, I would quote Axiom 2². I have a reality on what a thetan is, having been totally exterior and separate from the body on a couple of occasions this lifetime.

Let me digress a moment, and tell you an OT story that explains how a Biblical miracle occurred. I was being audited once, quietly sitting in session and minding my own business, when, out of the blue, this picture turned on vividly. Joshua was a pretty good orator, and had worked up a lot of enthusiasm in the troops, and we were running around the walls of Jericho and generally making a lot of noise. Personally, I had my doubts that this would make the walls fall down, and felt we might have to retire with egg on our faces³.

However, a defender tossed down a 20-pound rock from the top of the wall, and it chanced to fall on my head, and I never saw it coming. It terminated my body rather abruptly. I was so surprised and annoyed that, without thinking, I went high over the city and demolished the walls with an energy beam ... and that's how the walls of Jericho came tumbling down. I still chuckle when I think of it.

I used to think that my viewpoints were not important. Lately, I have been working on Belief Changing, and now want to communicate my viewpoints. Thank you, Mark Jones, for the Belief Changing tech!

IVy has many fascinating ideas in it, and most are written by highly trained auditors of many years' experience. I am not, so I figured that my viewpoint might give a bit of balance.

From about the mid-1960s, I guess, I began to wonder what was wrong with Scn, but, for a long time, assumed that there were local problems, and that Saint Hill — which was the mecca of Scn in those days — was above reproach. Things steadily deteriorated for the next 20 years, but it wasn't until I heard the Zegal tapes⁴ that my worst suspicions were realized, that the outpoints went all the way to the top.

So it seems to me that, while LRH's contribution to Mankind is beyond price, he nevertheless loused it up, and that is the concise statement of the situation. Man's survival now rests with the Independents.

Bits of the jigsaw are still falling into place — e.g., IVy 9, page 23, paragraph two: the reason LRH disavowed hypnosis!⁵

Before leaving the CofS, I did Dianetic training, and reached Sunshine Run Down casewise. Currently, I am working on Belief Changing. This suits me because it works, I have had wins and it's not expensive.

In Adelaide, Australia, I feel remote from the majority of the Independent movement, and in the main only know about the various alternative technologies after seeing them advertised in *The Free Spirit*. If I did not have the stable datum of Belief Changing, it would be difficult to select a tech to adopt, as the data in the advertisements is very brief. I also get the, not necessarily correct, impression that most Independents are highly trained auditors. Are there others out there who are in a similar position to me?

I think that what we are doing is worthwhile. Please continue, everybody.



1 Ray has recently started tackling distribution of IVy in his part of the world.

2 Axiom 2: The Static is capable of considerations, postulates and opinions — L. Ron Hubbard

3 English figure of speech meaning here, "to retreat in embarrassment when the plan failed".

4 A series of three tapes (with a fourth retraction of all the others!) made in the 83 to 85 period, giving the background to a lot that was going on at the time.

5 Article, "Another Look at Hypnosis", by Lawrence West., IVy 9 page 21

Scientific Methodology Applied to the Humanities

By Frank Gordon, USA

To develop a science of the humanities, a standard unit is required — one that can be sensed, measured or experienced.

Selecting a Unit of Measure

To illustrate this, let us see if we can apply the scientific method to *love*. Love has many meanings, so, as scientists do, let's narrow it.

Love is that which produces or accompanies an increased sense of aliveness.

Does this working definition describe an effect that can be detected? Very likely. Just as a force causes a change in the motion of a body, we can assume, for the purpose of experiment, that love produces a detectable change.

Testing it

If we were to rush to a laboratory and be extremely exact, we would need a "standard love-source" (like a neutron-source) and a "love-detector" (like a Geiger counter), which we could then calibrate.

Joe, Sam or Bill, as love-detectors, could be hooked up to various instruments, including an EEG¹ (perhaps the love-source would increase alpha-waves²), and we could get an objective correlation with Joe's, Sam's or Bill's report of feeling more alive.

There is a problem here with finding a standard love-source. Joe could say that Susie makes him feel more alive; Sam, that Julie does this; and Bill, that Mary does "something" to him. But when we hook them up and run the experiment with different combinations of love-sources and love-detectors, we might get odd results. For example, Mary increases Joe's alpha-waves, but Susie does not! And so on.

What has happened? We have tried to be too exact too soon, and have made some assumptions — first, that the X-factor, love as we have defined it, is sex-linked; and, second, that scientific equipment can tell us more than the individuals involved.

Clarifying the Unit of Measure

Back to square one to clarify the unit we have chosen. How can we do this? By getting more information from those who can note when they felt more alive and what was happening.

A chess player might notice that, at a certain point in the game, he really got involved. Why? A student might note that, in a rather dull lecture on atomic physics, his interest was suddenly engaged by the fact that neutron capture by nuclei peaked when the neutron energy was 25 Mev. Why? A shy girl might realize that she felt more alive when she was free to say exactly what she felt. Why?

By comparing these "more alive" experiences, important factors could be isolated and the unit refined. *Love* might be similar to resonance phenomena, and models be developed from what is known about resonance.

Application of the Unit of Measure and Its Associated Theory

The next step is the application of this theory to current problems. Does it help to explain anything? Is the use of drugs and alcohol a way of overcoming "love-anxiety"? Is rape actually a symptom of an inability to tolerate the sense of aliveness that goes with sexual pleasure? These are questions that scientific methodology applied to the humanities should be expected to answer.

□

1 EEG: Electroencephalogram — Ed.

2 Alpha-waves: According to *The American Heritage Dictionary of the English Language*, "the most common waveform found in electroencephalograms of the adult cerebral cortex, 8–12 smooth, regular oscillations/second in subjects at rest".

Regular Columns

Classic Comment

by Terry E. Scott, England



The Ball

A few years back, working in Croydon, I used to play with a giant ball in my lunch breaks. It was about five feet (150 cm) in diameter and could be rosy pink, green or yellow according to my whim. It was one of a few mockups I would let off the leash when I entered the park at the top of the hill — not many people around, lots of open sky, plenty of grass and pathways.

I would bounce my rosy ball along the path in front of me, then roll it over to the trees and back again, make it zig-zag around a bit, pause now and then; and eventually I would unmock it, prior to going back to the office.

Playing ball was great, for it was Spiritual Exercise. During this fruitful time, I was listening in the evenings and at weekends to the Philadelphia Doctorate Course tapes. Scientology at its purest.

Well, spiritual exercises. I entered Scientology in 1956, and one of the first things the Registrar at the London HASI (Hubbard Association of Scientologists International) suggested was that I should join the group in the end room and get some group auditing. But Ann Walker did not call it just that, and used the phrase Spiritual Exercises, by way of an explanation. And she was so right.

For we did a variety of processes that gave terrific results — Locational and, later in the evening, Mockups (Mock up a golden ball, push it into the body; mock up a golden ball, throw it away). Yes, it was Havingness, but also an introduction to creating mockups — *out there*, around the body.

Spiritual exercises. Much later, more adventurous stuff. E-Meters were old hat but I was audited by Dennis Stephens on a meter just once, doing personal whole track research. For the rest of it, there was the sheer wealth of material in *Creation of Human Ability*, in *Scientology 8:8008* and even some of *A History of Man*.

Why not use these things today? Once your case is stable, fly North. With today's skills, we can evaluate and run the best of those Fifties' processes and get a lot out of them. They are positive gain procedures. Spiritual Exercises.

□

Regular column

New Realities

By Mark Jones, USA

Unraveling The Mystery

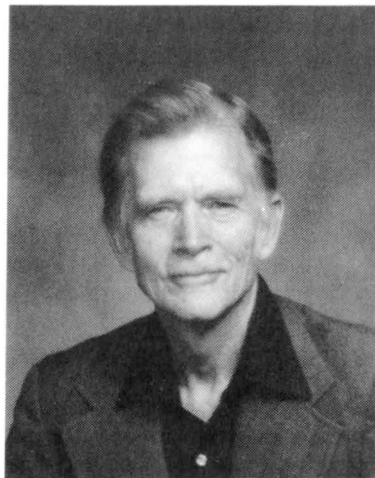
Suppose that Sherlock Holmes were around today. If he were called upon to solve the innumerable self inflicted crimes and punishments that individuals have allowed or committed against themselves over the millenia, he might feel a bit overwhelmed. However, if he learned of the advances now available for minimizing the effects of their self limiting and degradation in the past, he'd likely be heartened.

Of course, all people may not consider that it's a crime for a Thetan with godlike potentials to disown them, and to pretend to be much less powerful. Some may have come to consider this to be their normal state. Yet, while attempting to adjust to it, they still feel frustrated with their limitations.

Each of us *is* what we consider and believe ourselves to be at any particular time. We are *continuously* creating our unique characteristics and all of our limitations. Yet, instead of recognizing this, we are prone to view them from a time perspective, and believe that the causes lie in the past. In other words, having responded to various situations in the past in limiting ways, we believe we must go back and find those times, discover the clues, solve the crime and repair the damage. Yet, to find and handle all of those that have been perpetrated over the millenia may seem like a formidable task. It may appear to be easier to just adopt beliefs that we are limited, and to learn to live within those limitations.

A better choice

Fortunately there is a more fulfilling choice. No matter when we postulated being a lesser being, we are doing so now if we are limited now. Outside of the physical universe, where our postulates



appear to be formed, there is no time. As we transform our key postulates into the range of physical vibrations and time, and call them beliefs, we appear to put their continuous creation on automatic. It seems essential to do this in a universe of time and space, one in which we believe that our postulates and thoughts must be recreated every moment to give us an identity as beings. For instance, if we had to make fresh decisions regarding the hundreds of characteristics that define us, such as our integrity, our spontaneity, our creativity, our compassion, our passion, our degree of enthusiasm, our honesty, our self reliance, our confidence, our image, our bodily functions, etc. every instant, we'd have a formidable task indeed. But by storing each of these as beliefs, we create an image and identity which appears to have consistency without having to think about it's recreation each moment.

We may recognize from the responses we get that there are flaws in our image creation and response programs. So to compensate, we've become adept at creating a facade to cover them. In fact, except for some gnawing inner signals that we learn to suppress, we may come to believe that we are our facade.

Fortunately for us, our basic vibrations which link us with the other parts of this vibrating universe

Regular column — New Realities

we inhabit, i.e. “energy in motion”, determine what resonates and what doesn’t. We give a name to the way we interact with the universe, and call it experience. Our experience is always giving us the feedback we need to determine what the continuing postulates, we have stored as beliefs, actually are.

We also view experience through the lenses of our beliefs. Someone who is paranoid, sees enemies everywhere. So our experiences, as we perceive them, are always providing what we need to know to pinpoint our basic beliefs, i.e. our stored postulates.

Look in present time

It is no longer necessary to scour the past to find out what our basic beliefs or continuing postulates are. We only need to learn how to look, to see the true evidence that always lies before us, and not explain it away as something that is created by others or is a result of one’s fate. While it may not always be immediately obvious what one’s limiting beliefs actually are, that are bringing about particular undesirable experiences, it’s easy to find them. They appear to be stored in clusters or groups of similar beliefs. Even finding and chang-

ing one will bring about a change in one’s vibrations and experiences. Finding more of the limiting beliefs in a cluster and changing them will produce a greater change.

An integral part of one’s experiences comes from the feed back of one’s body, state of health, and one’s emotions. These are constantly giving vital feedback. A useful book by Louise Hay, *You can Heal Your Life*, provides some very useful information on how to use this feedback to change bodily and emotional conditions.

Another useful clue is what one is blaming another or others for. As Lao Tsu wrote in the Way of Life in about 600 B.C. “Before a good man can help a bad man, he must find in himself that which is the matter with the bad man”. The things for which we blame others reflect aspects of ourselves.

Using these simple procedures we can find our limiting beliefs. Then, by changing them using simple procedures, our earlier crimes against ourselves can be rectified. We can regain more and more of our innate Godliness.

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If you are reading a
borrowed

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

What a lovely suprise to get IVy bouncing through the letter box now and then.

A message from the outside (ex) scn world!

Theta for you!

See back page for ordering data

¹ *Editorial Note:* A note from me to Mark Jones, asking why this article for a scn magazine was not more scn oriented with regard to terminology, produced an interesting reply, which we will bring in the next number of IVy

Regular column

Kemp's Column

by Raymond Kemp, USA

Understanding Standard Technology

After I have sent an article to IVy, the Editor invariably sends me a proof with all sorts of notations and suggestions, some of which I follow, some of which I do not. But feedback on what you, the Reader, feel (through the Editor), is of interest, is very illuminating at times.

A recent such comment read: "My readers want more information on the early days and tech from the early days. For example, there is a reality that 'standard tech' is the only thing that works, but *techniques from the 50s worked*" (my italics)¹. Well, for years I have been trying to tell people this.

A prime example of application of tech is in our book *You Live as you Think* — which, by the way, will be issued in paperback, \$12 U.S., any week now. It got bumped off² the press in order that the publisher could get out a scandal book about US television's most popular game show; such is the order of importance to readers who buy books in bookstores.

Let us review this matter of Standard Tech. By definition, "standard" means *adequate and sufficient for a given purpose*. How Standard Tech has become degraded into a rote procedure is explained by an existing non-understanding of what is behind it: the philosophy of Scientology, as laid out by L. Ron Hubbard, which leads into



the technology, and which was expounded upon by others before him.

In my book *Handbook of the Gods* is a phrase most applicable here: "Truth is a many faceted Jewel...seek first the Whole Jewel". So, there is a philosophy that, to the degree it is understood *as a whole subject*, enables a technology (one of the facets) to be applied, which is 100% effective all the time, on anyone, if it is in fact applied.

Quotable

Let me quote a few statements about auditing that LRH made over the years. You will have to trust me, for I cannot, without a lot of digging, give you the actual lecture time and date, and such digging is a waste of time and, in my opinion, serves only to justify what I am saying.

"Scientology is not a religion...it is what lies behind Religion."

"Auditing is that which you can get away with."

1 This is somewhat guess work from my side as not so many readers write in and tell me what they want. A questionnaire is planned to certain areas at the end of this year, and I'd appreciate it if everyone receiving it replied. Ed.

2 suddenly removed (from).

Regular column — Kemp's Column

"Any auditing, even bad auditing or half run engrams, is better than no auditing at all."

"Auditing is two people sitting down and swapping lies."

"Auditing consists of having a person tell you so many excuses and justifications about something, that eventually he can change his mind."

"If the pc dies in session, tuck the E-Meter under the bed, make a cup of tea, and then call in the Police."

Do you see any grim, hard grind in the concepts? I don't think so.

Let me quote him on Training.

"You tell this guy to start TR-0 (Confront). If after a few minutes' sitting in the chair, he is still sitting there, then that's a win — tell him 'Pass' and go on to another action."

"How would I do Hard TR-0 (the unblinking aspect)...? I'd close my eyes... It's me that's confronting, not the body." Ron's answer to the first Flag instructor who put in so-called hard TRs.

"You have a choice if you are responsible for training someone. Either get him to fully understand what you are training him on, so that he does it correctly, or make it dangerous for him to make a mistake [so] that he will do it right even if he doesn't understand."

"Hard TRs are not supposed to be difficult, they are supposed to be the opposite of soft and sloppy. It is a matter of gradient."

Gripes

Let us look at some of his gripes (complaints).

"How in the hell can auditors who have attested to Clear turn me in auditing reports on OT II and OT III that are full of bodies, automobiles and bicycles? They are supposed to be running whole track at a time when bodies didn't exist."

"How can an auditor null a list of reading items, when he lists only one item, and that doesn't even read?"

Or, on the final lecture of the Clearing ACC¹, in response to a question: "I don't believe it. I spend eight weeks teaching you guys how to become Clear, and the only question I get from the class that has just graduated is, 'How do I become aberrated again?'"

Are you getting the picture?

Auditing is an easy, successful action — if you audit the person in front of you, if you parallel what the mind of the pc is doing, and if the pc is willing and is interested in his bank (as opposed to being interesting).

The missing item here, as I have said so many times, is Understanding. Responsibility can be placed on both sides, Ron's and the students', but frankly, in my own experience of trying to teach what we know, I find that it is an almost impossible task to teach understanding where none or little exists.

Historically, Ron kept trying to get auditors to take over responsibility for what they learned; to understand the basic philosophy, to own it as their own, not Ron's, and to apply this philosophy to the betterment of any condition.

Leaps

Scientology went forward in leaps and bounds when this was being done. It staggered when it

1 ACC: Advanced Clinical Course. Six week courses (or in the beginning 6-8 week or until you graduated) given personally by Ron in the period from ca. 1951 to 1961. Ed.

Regular column — Kemp's Column

was not present, and special solutions — even those put in by Ron himself — only caused more confusion even if the confusion were suppressed.

The forerunner of ACCs was the SCIO¹ course. Graduates were presented with a gold key as a lapel pin, and were considered to be Doctors (Teachers) of Scientology: D.ScN. They were expected to be able to use their understanding of the subject to the point that they could and should create a process for the exact case they were working on, if such a process did not exist.

The Class 8 course was intended (despite Ron's huge ARC Break with auditors over what eventually turned out to be false reports) to teach people how to create a C/S, a program for an auditor to run on his pc, using every piece of technology that had ever been stated.

Ron taught the first few SHSBCs², which were dedicated to getting a full compendium of technology organized into various rundowns. The SHSBC was supposed to enable future students to get all the information that existed in terms of how to audit anyone or anything. This required listening to (and, hopefully, understanding) several hundred hours of lectures, going back as far as 1950, with the basic explanations as well as the processes of each era.

Then a student decided that it would be quicker if he played the tapes at double speed, and other students followed. This then became a race to see who could complete the "Wall of Tapes" fastest. Of course, the original purpose went right out the window.

In the early 60s, Ron taught auditors to audit *without a meter* and, after a session was complete, the meter was used to check the results. Ron stated categorically that any auditor who is really auditing should and could (and we did) read the pc just as accurately as one can with a meter, and usually faster.

As an aside, Pam and I demonstrated this very thing to an auditor recently, in Berlin. He had never heard of it before, and was fascinated.

Applications

Ron has stated that: "An auditor who does not use his understanding of tech in every daily occurrence will become too aberrated to do his job".

Well, have you ever audited a plant, ever put a lemon tree or a tomato bush on a meter and run a process?

Have you ever done a touch assist on an apparently dead goldfish, and brought it back to life?³

Have you ever run a low-toned Great Dane dog on SCS, Start-Change-Stop processes, and seen every tone level phenomenon from apathy to grief, to vomiting to anger, and finally to enthusiasm? (Mentioned in an SCS lecture)

Have you ever run on another, or been run by another, on Opening Procedure by Duplication for eight hours straight, with no break?

Have you ever run a birth engram on a person, first from his own valence (viewpoint), then from his mother's valence, and have him scream so loud that the Police were called, and then invited the Police to watch while you continued?

1 SCIO Course was one of the Doctorate Courses, Philadelphia, Camden, etc., even up to the first Phoenix Course. Time span from 1951 to 1954. I do not remember which one got the key, probably Camden.

2 SHSBC: The Saint Hill Special Briefing Course

3 Ron wrote to Pam Kemp, "I was delighted to receive your fun letter. Wouldn't be surprised if you had the only Body Comm Release fish in the world. Best regards, Ron."

Regular column — Kemp's Column

Have you ever exteriorized a blind man on a railway station and had the session end by the blind man saying, "Oh, I just go, this is my train, I can see the number 8 on the front"?

Have you ever put a beam on a policeman's helmet, given it a shove, and seen it fall off?

If you are Clear, have you ever taken the time to really run Route 1 out of *The Creation of Human Ability*? Do you realize that all the OT processes are in that book or *Scientology 8:8008* and have been since the Fifties?

All these things were once commonplace among students being taught personally by LRH, and all these things were and still are applications of Standard Tech.

Self-Analysis, printed in 1951 and once the handbook that no auditor ever went into session without, was and is Standard Tech. You can use the "next to last lists" on anyone you meet, within two minutes of meeting them, and produce miraculous recoveries.

Example

Here is an example of a Standard Tech session.

New pc comes in "with a problem". Auditor asks, "What problem would you like to handle today?"

Preclear says, "The feeling of being worried all the time."

The auditor runs: "Get the idea of being worried / not being worried".

Preclear runs it for a while, bursts into tears, and states: "My father always makes me worried ... I can't get the idea of not being worried".

Auditor realizes that there is a valence here, and immediately bridges over to: "What would be the intention of Father?" Gets the items, and runs R3R engram running, Flow 1.

In the middle of running the engram chain, the auditor realizes that Father is the suppressive on the pc's case, as the engram is bogging down. He has the pc disconnect from the attitudes, intentions and emotions of Father.

This done, the auditor picks up the engram, completes Flow 1, and does Flows 2, 3 and 0. Then he picks up the original process of "Get the idea of being worried / not being worried".

Preclear feels great, realizes it was not her worry but belonged to Father.

Auditor remedies havingness then ends session.

Time: Maybe two to three hours, in one session. The preclear considers it a miracle, no longer has the 35-year condition, and tells all her friends — who then come to get a similar miracle.

What is this? Standard Tech, as taught by Ron under the name Expanded Dianetics. I have heard that the Church does not use this any more; if so, the very basic LRH application of Scientology is no longer being used there.

□

"Ours are the powerful communication lines. They are powerful because they are theta lines. *Entheta* (enturbulated theta) obtains all its apparent power by being parasitic on theta lines. Only when you add the power of our lines to the weakness of enttheta lines can they then have strength.

"Example: It was the FCDC [Washington DC Org] communication to its own field about that government raid that (a) cost the most cash and (b) did the most damage. *You can actually ignore an enttheta line* in almost all cases without the faintest consequence. It only has power when we let it have power by answering it".

LRH from HCO PL November 5 1964

Regular column

Philosophical Viewpoints

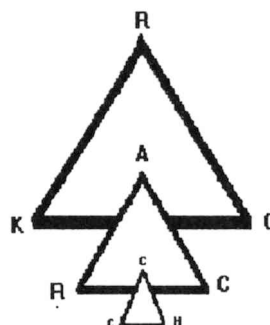
By Todde Salén, Sweden

Prehistoric Religions

Funeral rituals have been performed since prehistoric times. Even Neanderthal¹ men buried their dead. To understand the subject of religion, it is necessary to learn more of how it has developed since Man became *homo sapiens*.

Scholars have made efforts to find a line of development in religion and religious rituals from prehistoric Man to civilization. Alas, very little is known about the beliefs of tribal societies and cultures that left no written records. The only way to learn about belief systems of hunting packs has been to find out what hunting packs in modern times believed in and comparing the results with whatever traces early hunting packs left behind. Since the only lasting traces are graves and their contents, that is where most of the comparisons have been done.

One feature about modern hunting packs and their burial rituals is a concern to stay on good terms with the deceased and to prevent the dead from haunting those still living. This seems to be the main reason for leaving the earthly possessions of the dead in their graves. As civilisation developed, especially in ancient Egypt, the graves were filled with more and more luxurious goods, and even with servants and other personnel from the present life (Babylonian custom for their kings).



Afterlife

Various cultures devoted more or less of their energy to rituals for burying their dead. All these rituals stemmed from the belief that the "human-nature" (= 1D) continues to exist after the death of the body. Throughout recorded history, there are stories of how "the deceased" have haunted those still living — in many cases, directing their activities towards enemies especially.

Naturally, the possibility of such haunting is the reason for efforts to remain on good terms with the deceased and not to offend "the dead" with anything that might make them seek revenge. A considerable number of the graves found have skeletons with cracked bones or bound legs and arms to prevent the corpse from haunting.

Although archeologists have tried to find a line of development for religion, they have not succeeded in doing so. For a philosopher of Life, though, there very obviously is one, but it is not obvious to materialistic researchers due to their inability to think in the field of non-materialism.

1 Neanderthal: 'An extinct primitive man of the Stone Age' — *The American Heritage Dictionary*.

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What is evident, both in rituals of handling corpses and in religious theories of body and spirit relationship, is that prehistoric men, most cultures and hunting packs, did not distinguish clearly between the human body and the spirit. Thus they tried to handle the spirit by treating nicely the remains of the body.

Body, mind and/or spirit

Developed civilizations, such as Egypt and Babylon, believed that the “human-nature” kept on living after the body died. They did not realise that, as the being left it’s human body, he also started to differentiate himself from his “human-nature” (1st Dynamic – 1D).

Archeologists have noticed that the practice of burning corpses existed mostly in the Indus Valley and, at times, among various tribesmen and hunting packs. It is quite obvious that the practice of burning the body is significant for a religion where the human spirit is regarded as something very separate from the human nature. And it is no surprise to find that the first powerful 1st Empire Civilisation that practiced burning corpses was in the Indus Valley, from where it spread to the rest of the Orient.

We should not be surprised about this fact, since we have learned that the Veda scriptures originated in the same area. Even in our modern, Western civilization, the practice of burning corpses is spreading as, more and more of us realise that the spirit of Man is different from his human-nature.

However, taking care of the corpse and sinking it into the ground (for what reason?) is still very common in the West. The habit of going back to old graveyards to celebrate a long-gone dead loved one is a sign of a belief that the spirit is attached to the body somehow instead of a realization that the spirit of Man is an entity superior to bodies and cultures.

When a society burns corpses, it has developed to the level where there is recognition of the fact that the spirit will not come back to the body. (Even

though many spirits are so unaccustomed to a life without a body that they cling to their 1D even when it has ceased to exist – died.) By burning the body, you actually help the being to leave his 1D.

By informing the human being that he shall remain in the grave until someone raises him out of it sometime in the distant future, you only make the being liable to remain motionless in that grave for eons. Doing nothing may be a good meditation exercise, but it hardly appeals to the active mind of a live spirit — the player of games — to be totally inactive around a rotting corpse in a grave.

Reincarnation

When you research the field of prehistoric religion, you find no traces of any belief-systems. Thus, we do not know who believed in reincarnation and who did not. When you talk to hunting packs or tribesmen that exist today, you find that some believe in reincarnation while others do not.

In ancient Egypt, at least in the ordinary man’s Osiris-religion, as well as in Judaism and Christianity, there is a strong belief that you live only once and, after death, your future (in heaven or some kind of hell) is determined by how you lived your current lifetime.

In the Orient, there is a very strong belief in reincarnation. During the history of the Western world, many sects have agreed with reincarnation. Even many Christian sects have believed so — Gnostics, Kathars who were burned in France during the Inquisition, and so on — even if the Catholic Church decreed in the year 553 A.D. that Man did not reincarnate and that it was heresy to assert such a belief.

Buddhism advocated reincarnation, and asserted that it was a goal for each true Buddhist to get out of the death and rebirth cycle of action. In the words of our modern Buddhistic religion, we say that each being should expand (exteriorize) out of his narrow human-nature (which involves itself mainly with the lower Dynamics) and grow as a

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being into a higher Dynamics beingness, which we call reaching a state of Operating Thetan.

Supreme Being

Another area where archeologists failed to get a line of development for religion is: who is the Supreme God or gods? Because most of the early archeologists were from the Christian, Western civilization, it was asserted that religious development had progressed from many gods to a Supreme Being. But even primitive tribes had belief-systems with a Supreme Being, while many high-level 1st Empire civilizations had numerous different gods in their belief-systems.

Another very obvious development in religions was noticed by the scientists too. The fact that, as Man has learned more and more about the laws of Nature and Life, he has had less and less need to use his God (or gods) as an explanation for what is going on in life.

In our modern civilization, this development has advanced further than anywhere else. It has gone

so far that, in some areas, science has proven that only randomness exists without any laws to govern. Yet science has also proven that, at times, there is interaction between particles where the known laws of such particles say there can be no interaction.

Thus it can be said that, in some instances, our modern science has advanced so far that it now needs either to change fundamental laws of physics or to use a God (or gods) to get any further.

The subject of Semantics tells us that to solve the riddle of whether there is only one Supreme Being or many gods ruling the universe, you need first of all to clearly define what or who God or the gods is/are. In our philosophy of Life, we leave it to each individual to find the answer to this riddle for him or herself as he or she increases in beingness to encompass the first seven Dynamics (as did Gautama Siddharta).

□

Clear & The Auditor 10

By Antony A Phillips, Denmark

I have come across data which may be of use to those wanting to get a better understanding of the word Clear. I happened across a copy of *The Auditor*, nr. 10. It came out in 1965. If Ron did not write it, I am quite sure that he was very closely involved in its content. I was at Saint Hill, on staff, at the time. I know he had an extremely close contact with *The Auditor*, especially this one as it had the first gradation chart with it, an unusual printing task. It is possible that it is one of those few bits of tech data that did not get into the red volumes.

On the front page: "...recent researches has found that a person can be released selectively from the principal difficulties of the mind. On each one the full manifestations of what used to be called 'clear' and is now called RELEASE can be obtained on the person."

On page 2, a full A3 page of small type entitled "The States of Existence", Ron writes: "Release, for years, was mistaken for Clear and it was even called Clear. But time has revealed that Clear was far above anything one had dreamed of previously."

□

Thoughts on Religion (the 8th Dynamic)

by Britta Burtles, England

A lot of destruction has been perpetrated in the name of religion, but to make religion responsible for it is a well-camouflaged red herring, a cleverly hidden trap and a blatant apperency.

Religion is a generality. Organised religions are groups (and, as such, generalities) and most people in them are constructive and sane. Yet, in religious groups, as in other types of organisations, 2% of the people are antisocial.

These are terrified, tortured souls who are mentally and/or spiritually sick — the insane. Not easy to detect, they attract hangers-on, and their main intention is to defame and weaken something as strong, positive and vital to Mankind as religion.

They are trying to give religion a bad name, and wish to make people believe “Religion is responsible for lots of violence in the world”. This insane minority endeavours to divert people’s attention from themselves as creators of violence and wars.

For them, religion and religions are convenient hooks to hang blame on. They wish to divert people’s attention from the fact that religion (which to me is synonymous with the 8th Dynamic) is the connection, the *binding* force in Man’s endeavour to work out his salvation.

A blind spot

The responsibility for violence in the world is borne by a small percentage of sick people — always individuals! Because of *our* lack of perceptiveness and knowledge, they can make us attack the wrong target. These antisocial people get us to make fools of ourselves, and prevent us from “flowing power to a power”. Instead of contributing to the important work religions do, we

put brakes on their work, which slows our spiritual progress.

Some people — on hearing crowds yell “religion” as they wage war — think it is all because of religion. They are neither able nor willing to see the actuality behind the apperency. Religion is the most vulnerable and undefending concept there is, at the same time being the most peace-loving, charitable, constructive, helpful urge.

Due to this urge, religion is formed into groups and organisations for dissemination, protection, management and growth. Religious people help their fellow human beings without fuss, noise and big announcements. But religion as a positive, supportive force gets overlooked: Mankind has developed a blind spot about its advantages.

Games we play

All we do on Earth is play games. Many people consider the more negative, shocking, terrifying and sensational an event, the more of a game they have (especially if they are onlookers). So they put a lot of attention on violent events.

Through the media, we are almost forced to put a lot of attention on the violent side of life: that is what sells newspapers, gets viewers for television, attracts cinemagoers, and so on. And anything negative or violent where the word “religion” appears is spread ferociously by the media and picked up greedily by the public. Result: people think religion equals violence and wars.

Some of the best-loved games are about getting more money and power. People are not always ethical in their dealings to attain these commodities, but happily hide behind the cloak of respectability of religion. Their victims use religion as a ready and patient scapegoat.

With all these negative elements working against it, religion has little chance to get a good reputation and be taken seriously. Mostly, this occurs through either complacent thinking or ignorance of what lies behind the apperency.

Spiritual roots

When considering religions, we have to go back to source and examine the founders' intentions. If we look at Jesus Christ, Buddha and Mohammed, for example, we find that their messages were similar in approach, content and purpose. Their goal was not only to help us to cope better with the vicissitudes of life but also to remind us of our spiritual roots. And that is what religion is all about.

According to the dictionary, religion means "binding back, binding together". Religions attempt to bind us together in help, comfort, reassurance, support and hope in this physical universe where we are all lumbered with frail bodies and dependent largely on the laws of Nature and force.

A percentage of people are lazy and complacent. To them, the uphill struggle towards enlightenment is too much effort. They happily accept the saying "religion is responsible for violence and war" as justification for their unwillingness to progress spiritually.

Being religious, living on the 8th Dynamic, means to strive for the ability to exercise again the perfection we inherently own — to be what each of us originally and basically is: the Supreme Being, God.

In organised religions, we form groups in which we are reminded of our common spiritual roots. We are invited to return to those roots by progressively breaking the hold this universe has on us

and by increasing our attention on a more advanced universe that, knowingly or unknowingly, we are trying to attain.

The enlightened beings who founded religions were just some of those who find it easier to tap into knowledge relating to spirituality. They communicate this knowledge to the rest of Mankind.

Unfortunately, there are also people who are not yet skillful in passing on this message. But I consider that it is thanks mainly to work in and through organised religion that Mankind has not yet blown itself up. Religion helps Man to survive despite himself.

Instrument for good

Organised religions help many millions of people to cope with their circumstances — not only through spiritual help, guidance, comfort, reassurance and by instilling hope but also through material help via churches and charities. The mentally/spiritually sick, the ignoramuses and those with evil intentions have been able to make some of us disregard religion as (mostly) a powerful instrument for good by pronouncing it "responsible for violence and wars".

Of course, some people do not need an organised religion for their spiritual progress, but I believe the majority of Mankind does.

I further believe religion is the biggest source and activator of positive thinking on this planet. Through it, Mankind will, however gradually, climb to higher levels of awareness. Religion is the best vehicle for spirituality on Earth, and is our bridge to a more advanced universe.

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***Excalibur Revisited*, by Geoffrey C Filbert.**

Enquires for copies of this book should be sent to:

Curt Daniel Ducker, 5835 Yucutan Dr., Orlando, Florida, 32807,
USA

A View from the Bridge ¹

By Eric Townsend, England

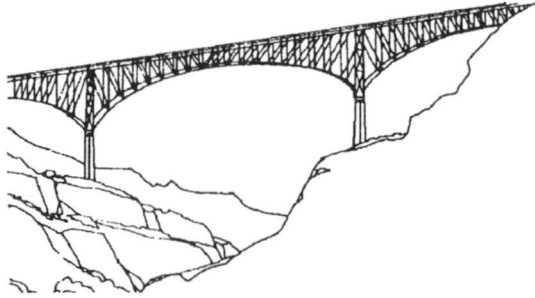
Chapter Two

What Really Happens in Auditing

Most people who have had contact with Scientology will have had some experience of Auditing. There may be some readers however who have not been audited or have only a sketchy idea of what it is. For this reason, I will start with a brief summary of what auditing is and does.

Auditing is a method of enabling people to become more in control of their lives, by examining the things they think and do that hold them back. It normally consists of two people sitting in a private room apparently talking. One person is the Auditor who runs the Auditing Session and the other is the beneficiary who will gain insights into why their life is as it is and what they can do to improve it. In Scientology the second person is called a Preclear, usually shortened to PC. In the very early days of Dianetics, Hubbard referred to this person as a Patient. This term had been dropped however by the time *Science of Survival* was published in 1951.

The term Preclear is self-explanatory once one knows the meaning of the term Clear. Several chapters of this book are concerned however with presenting the data needed to get a good under-



standing in physical terms of what is meant by the state of Clear. For the moment I would ask the reader to be patient and accept that the term Preclear means someone who has not yet become Clear.

What happens in the auditing room has been likened by some to counselling. The first response to that comparison is to say that counselling is about advising people what they should do. The defenders of counselling say that only bad counsellors do that and that the only advice some one will take is what they work out for themselves. Today auditing is more often compared to so-called 'Non-directive Counselling'

The term 'auditing' comes from the French/Latin words for 'to listen' and auditors spend a lot of time learning how to listen. Despite the name, Auditing is much more than unguided listening. It is extremely directive in the sense that the Preclear is guided gently but firmly towards the areas to look at. When one understands what is really happening in auditing one also understands that it

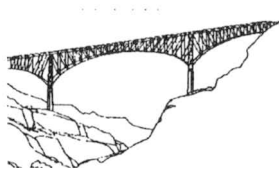
¹ Earlier instalments of this book appear in IVy 11, p. 24 and IVy 12, p 20.

is not really possible to relate it to anything else. It seems to be unique

Auditing is communication between thetans

Auditing operates on the spiritual level. One thetan is communicating with another. The one who is the Preclear is being guided and assisted by the Auditor to sort out ideas, decisions and considerations that he, the Preclear, has picked up and which influence his current ability to run his life as he wishes, as a thetan in the MEST universe. This communication is going on at a theta level, in the theta universe. This communication must follow the rules of theta communication, which are based on the ARCU triangle. These rules are somewhat different from normal human communication, although at its best human communication can rise to a level where it does follow the same rules. In auditing however, the door is opened to a very intense and powerful level of communication. It is vital that the rules of theta communication are known and followed. ARCU breaks must be avoided and if they do occur they must be spotted quickly and eliminated.

So what is the difference between the way you communicate to a thetan and ordinary human communication? The most notable differences are that a thetan or spirit does not object to a question being repeated over and over again, provided it is as a new cycle of action. Thetans are by nature very persistent and patient. They stay interested in a question until it is answered or resolved. Thetans do not like uncompleted cycles of action because they hold some or all of their attention until it is complete. This applies equally to uncompleted communication cycles. The biggest contrast between the spiritual and human style of communication however relates to the phenomenon known in Scientology as 'Q & A'. This means changing the question because of a non-answer to the original question or expanding the answer given by follow up questions. It is only a variety of uncompleted communication cycle but it is peculiarly common in human conversation.



The basic requirements for auditing to take place

An auditor in training spends a lot of time acquiring the skills of theta communication. This includes careful study of the com-

munication cycle, the auditing communication cycle and doing the auditor Training Routines, known as TRs. In addition he studies and learns the Auditor's Code because it embodies a lot of the rules of theta communication as they relate to auditing.

The E-Meter

No mention has been made so far of the E-Meter. This device is the thing that many people find most mysterious about auditing. Once again there may be readers who are not familiar with what it is, so it is desirable to give a brief description. The Electrometer is a battery operated device which passes a tiny electric current through the body of the Preclear. This is done by the PC holding two electrodes, which look like small diameter tin cans, one in each hand. By observing disturbances to the current passing through the body, the auditor is able to measure mental state and change of state, as an aid to faster and more precise auditing.

So why is a MEST object like a meter necessary if the communication is at a theta level, in other words in the theta universe? There are probably two main reasons. Firstly most of us here in bodies have forgotten how to operate as thetans and thus communicate on the theta level. We are so stuck in bodies, which are part of the MEST universe, that we consider only MEST communication is valid. So we need the meter to validate or prove at the MEST level our theta perceptions. This applies to both PCs and auditors.

Secondly a lot of our difficulties are with things with which we got tangled up in the MEST universe and it probably seems appropriate to us in our present state that we should disentangle ourselves at the MEST level. This may be a mistaken viewpoint but it is no good telling a preclear that. One of the most basic rules of theta communica-

tion is that you must not tell another thetan what to think!

So we have to start where we find ourselves. The meter is an aid to the auditor to know what is going on in and around the mind of the PC. Hubbard did all his early auditing before a suitable meter was evolved and that included taking people to the state of Clear. The most that he could advise others to do was to look and be aware of the many physical, mental and spiritual signs that are there and which can guide you. He predicted in 1950 however, in *Dianetics The Modern Science of Mental Health*, that some electronic aid would be needed for auditing to become a widely available facility.

Once E-meters became available in the mid-fifties, auditing technology developed very fast and auditor training became much more streamlined. Today it is impossible to envisage auditing taking place without a meter. Even so, some auditors have the presence and awareness to be able to audit some processes without a meter when necessary. Occasionally auditors find themselves in a situation where they have to do some Assist Auditing with no meter and they can do it without mishap. We should never put the priorities of auditing the wrong way round. The meter is an invaluable auditing aid but the presence of a thetan willing and able to audit is much more important.

Desire for change

The second most important requirement is to have someone there willing to be audited. Actually this is an over-simplification. The need is for a being who wants to bring about a change in their condition and is willing to put in the necessary effort to do so. This distinction is needed to avoid drifting into the 'Doctor and Patient' situation. In this the patient gives the doctor his symptoms and then sits back and waits for the doctor to pass a judgement and provide a 'cure' of some sort. This passive patient role is very different from the role of a PC.

Auditing is very hard work but it is harder work for the PC than the auditor. The PC is the one



who has to confront and consider things which he has been avoiding for a long time. This is actually physically strenuous and requires courage and determination from the thetan and his body to be in

good physical shape. The auditor has the role of administering the auditing process until it achieves the intended and predictable result. He has to watch for certain other phenomena and handle them as necessary. He then continues with the auditing process which he has already started.

The auditor also performs another vital function. This is the one of supporting the PC in confronting his reactive mind. This is a theta role since the Auditor as a thetan is supporting the PC as a thetan, by providing him with a safe space in which to confront the terrors of his reactive mind. The sad truth is that we have got to a state where as Preclears we cannot confront or handle some of the contents of our own minds. Since the PC participated in the creation of this mind in the first place, this outcome would be funny if it were not so tragic.

The presence of the auditor willing to audit is what combines with the presence of the PC being willing to be audited for an auditing session to actually take place. The need for an auditor and the basic actions required of him are summed up simply and concisely in just a few HCOBs and Policy Letters listed at the end of this chapter.

One fundamental principle is that 'The auditor plus PC is greater than the PC's Bank'. There are two corollaries that follow from this 'Auditor plus bank is greater than the PC' and PC minus Auditor is less than the Bank' (HCOB 30.4.69 Auditor Trust). One further corollary can be worked out from this basic proposition which shows why the PC must understand and be committed to the function of auditing. Can you work it out?

Application of all of this produces the basic requirement that must exist before any auditing can be done. This is for the PC to be 'In Session'. This means having got the PC to a point where he is

'interested in own case and willing to talk to the auditor'.

Typical session

So let us put together what we have covered so far to see what happens in a typical auditing session. The auditor first checks the physical condition of the PC to confirm that his body is up to cooperating in an auditing session. This includes questioning about food, sleep, alcohol, medicines, and being comfortable in the auditing environment. The auditor then does a metabolism test to check that the body is reacting on the meter. Only if all these aspects are alright will the auditor start the auditing session.

The next step is to check the PC's spiritual condition. Since this isn't a physical condition like the body, this may be better restated as locating the PC's attention, as a thetan. The prime indicator of this is to be found from the meter. If the meter is not registering the phenomena that the auditor expects, he goes through various steps to rectify the situation. The most familiar of these are known as Rudiments, which means things that are done to set-up the PC for running an auditing session. When this has been done, the auditor knows he has the PC's attention as a thetan, in other words he is 'in session' and the true business of the auditing session can start.

What the auditor then does is locate a charged area of the PC's case, that is in the PC's bank, which will read on the meter. He then runs an auditing process, usually a series of repetitive questions. This may make the PC feel uncomfortable but eventually there will be a discharge of the electrical charge relating to that item and the PC will brighten up, have a realisation and feel much better. This also is visible to the auditor on the meter.

The auditor does not usually tell the PC what is happening on the meter because it can result in the PC becoming 'meter-dependent'. He does however tell the PC from time to time that his 'needle is floating', which is the prime indication of the PC being In Session. So the auditor needs to have



his PC with a floating needle before he starts the action of addressing the PC's case. The needle must float again at the end of the session when the Auditor has 'dis-

charged' the charge attached to the area that was opened up within the PC's bank. An auditing session may consist of several actions of this sort to discharge areas located. The session should always end after a big release when the PC is feeling good and his needle is floating.

Need for a Case Supervisor

The next question may well be how does the auditor know where to look for a charged area? It is certainly not a good idea to go prodding around unsystematically in the PC's bank to find something to run. It is for this reason that we have a Case Supervisor. It is his or her function to programme the PC's case and decide what area is to be investigated for a charged item that will discharge. The Case Supervisor is a very experienced auditor who has also been trained to supervise cases. He or she operates from a more remote position in relation to the PC than does the Auditor. This means that they work only on written interview and auditing session notes. This is best expressed in the 'Ivory Tower Rule' which says that the Case Supervisor is more successful when he works in seclusion. Probably the main reason for this is because there are far fewer things that can be wrong with thetans than the average human being may think, and even an inexperienced auditor thinks!

The Case Supervisor has another equally important function. He or she is the Auditor's 'handler'. As stated in the Technical Dictionary he or she 'tells the auditor what to do, corrects his tech, keeps the lines straight and the auditor calm and willing and winning'. The need for a Case Supervisor to do this comes in part from the fact that the auditor will often get too involved with the PC's case to see the most direct and usually simplest route to solve any difficulty that may occur. This is what is meant by 'keep the lines straight'. Also the auditor could find it difficult not to be drawn into conversation by the PC about his case out of

session. He is able to make it clear that the whole operation is run by the Case Supervisor.

The degree to which the auditor is under the control of the Case Supervisor is similar to an Astronaut and Mission Control. The astronaut and the auditor are expected to deal with unforeseen occurrences requiring immediate attention but would report back what they had done as soon as possible. It is unthinkable however that they would change course or destination without the agreement of Mission Control or the Case Supervisor. This is the reason for the strong prohibition against 'C/Sing (Case Supervising) in the chair'. An auditor making decisions on what to do under the pressure of an auditing session is called C/Sing in the chair. It is considered 'very poor form as it leads to Q&A'.

So we can see that behind the auditor there is another thetan operating for the benefit of the PC. This ensures that the weight of theta against the PC's bank is that much greater. We could even modify the axiom to say 'PC plus auditor plus case supervisor is greater than the PC's bank'. A PC who has been audited in this situation, and is aware of it, feels very safe.

Basic Concept of the Bridge

We still haven't dealt with the question that was asked earlier in this chapter about where to find the charged areas for the PC to handle. There is no doubt that every case has a huge amount of charge. Most of it however is not available to discharge or run-out. This is because the PC's condition or 'case level' is not up to confronting that area of charge. Fortunately for the PC and the auditor there is a mechanism called 'The Mind's Protection', referred to as early as 1950 in *Dianetics: Modern Science of Mental Health*. This means that if the PC is asked to look at an area beyond their confront level, the mind will close it off so that it is not accessible. Although this would protect the PC, it would still represent a setback for the auditor and the PC's confidence in him.



So how does the Case Supervisor know what the PC will be able to confront and thus run-out. The answer is that he utilises 'The Bridge' which is also known as the 'Classification, Gradation and

Awareness Chart'. This is the same Bridge that features in the title of this book and it will come up again later on. It is a very detailed document which contains a lot of data and needs to be studied very carefully. At this stage however it is appropriate to give a brief introduction to the origin and purpose of this Bridge or Classification, Gradation and Awareness Chart. The best way to do this is to look from the top down.

If we started as very powerful thetans operating in one universe and came to experiment with a new one, it must have taken some very powerful or subtle setbacks to reduce our power. Once the process had started however it would have become a declining spiral. Each setback would have needed less and less power to push us a bit further down. From all the evidence that has emerged, it would seem that all thetans in this sector of the MEST universe have had broadly similar experiences. Thus if we can trace our route down, we can follow it to go back up. This then is what is meant by The Bridge or Classification, Gradation and Awareness Chart. It is a gradient of confront that any being to be found in or around a body in this sector of the universe can follow to regain his lost abilities.

The Case Supervisor uses this same Bridge or Chart to programme the running of any individual PC's case. There is not really any question about where a person should start. He or she should start at the bottom. This is because no assumptions can be made about something being uncharged if no check has been made to see if it is charged or not. There are complicating factors however that must be taken into account by the Case Supervisor. The main one of these is that the PC is continuing to live a daily life in the MEST universe. There may be some upsetting interactions which 'key in' other bits of the PC's Bank. These may require special Rudiment type actions to 'key out' their

effects so the PC can proceed with his or her standard auditing.

Resistive case points

A second complicating factor can be what the PC was doing before they came to Scientology auditing. This may be drugs, body illness or mystical practices. All of these can constitute points that resist case entry for standard Bridge auditing and are known as Resistive Case Points. It is the Case Supervisor's function to programme handlings for these which will clear them out of the way, so the PC can get on with his or her standard auditing up the Bridge.

By-passed charge

Thirdly, mistakes may have been made in previous auditing which need to be handled. These may be auditing errors or the PC was run on a process he didn't fully understand (also an auditing error as per Auditors Code), or a bogged session that was never repaired, or an abandoned auditing cycle. All of these things, and many similar ones, will leave 'By-passed Charge' (usually referred to as BPC). This is charge that was 'restimulated but overlooked by both pc and auditor'. It is possible for normal life to restimulate charge that is then overlooked but it usually 'keys out' again pretty quickly. As was said earlier, auditing is very powerful theta communication and the potential for BPC here is much greater. The additional difficulty here can be that although the charge may key out again, the prospect of further auditing will cause it to key back in again. Once again it is up to the Case Supervisor to provide a delicate programme to find and handle the By-passed Charge. This type of auditing is known as Review Auditing or Setup Programming but it is only done to the point where the PC can go back to their standard Bridge Auditing.

You may have noticed that the aim the Case Supervisor is always working towards is getting the PC back to Bridge auditing. You may ask where does auditing to handle physical difficulties, marital problems or financial disabilities fit in. The short answer is that it doesn't. All of these things are symptoms of the individual's difficulties in



handling the MEST universe. The quickest and most efficient route to handle these difficulties is the Bridge. The C/S however will take into account whether this difficulty is so obsessing the PC that

they cannot get on with their Bridge auditing. In this case, the C/S will programme a handling to key out the obsession. This should also enable the PC to exteriorise from the issue sufficiently to take some steps in life to improve the situation. The full solution or readjustment of viewpoint may come much later on the Bridge but that must be so because at this point the PC could not confront the underlying issue.

Auditors operate as OTs

So far we have looked exclusively at the benefits of auditing to the PC. It is interesting to note however that auditing is also beneficial to the Auditor. It is an observable fact that successful, winning auditors look good and feel good after delivering a good session to a PC. There are many factors that may contribute to this but one that was referred to earlier in this chapter is that auditing is theta communication between two spirits. Not only does the PC regain some ability to see things from a spiritual viewpoint and operate as a spirit, but the auditor does so too. The auditor must put himself in the position of an operating thetan before the session starts because he has to initiate the theta communication. The auditor can do this as a result of his training. He was not just trained to be an auditor but to be an Operating Thetan at will.

The auditor has a case just like anyone else. This can be an obstacle to auditing someone who is higher on the Bridge and therefore handling heavier areas of charge than the auditor has encountered himself as a PC. Auditors can also find lower level material uncomfortable because it restimulates something else on their case.

The question may be asked when is an auditor not in good enough shape to audit because of their case condition? This was answered with characteristic robust humour by Hubbard when he said there was a simple test one could use. You put a

mirror under the nose of the potential auditor. If it mists over, he or she can audit!

Auditors are guided by the requirement that was familiar to all who worked in the CofS which was 'No case on Post'. This is very much an OT(Operating Thetan) precept because an OT can do anything it wants to.

REFERENCES

Dianetics and Scientology Technical Dictionary:

auditing, arc, arc break, E-meter, communication cycle & auditing communication cycle, q & a, rudiments, reactive mind & bank, case supervisor, c/sing in the chair, ivory tower rule, run out and discharge, in session, resistive case rundown & setup programme, by-passed charge, key-in and key-out, operating thetan

HCOPL 17.4.70II An Auditor and "the Mind's Protection"

HCOPL 14.10.68R The Auditor's Code



BTB 30.9.71 Auditing

HCOB 30.4. 69 Auditor Trust

HCOPL 27.5.65 Processing

HCOB 30.4.71 Auditing Comm Cycle

HCOB 15.1.78RA (Rev. 25,3,81 & 10.3.84)
Scientology Auditing CS-1

THE BRIDGE TO TOTAL FREEDOM New streamlined Classification, Gradation and Awareness Chart of Levels and Certificates - 1983

BOOK: *Dianetics: The Modern Science of Mental Health* Pp 228-9 (Paperback)

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 postage (surface mail). Postage £1 United Kingdom, £2 rest of Europe, £3 rest of the world.



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.

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B

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