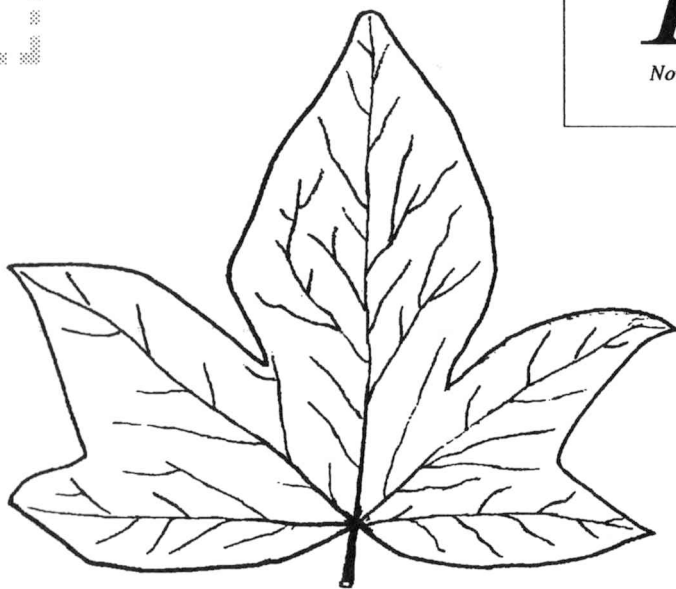


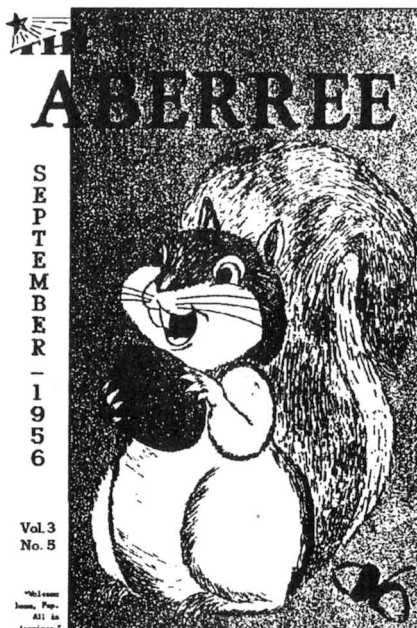
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International Viewpoints is independent of any group or organization.

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 this large subject that *International Viewpoints* deals with, and it is our aim to promote communication within this field and help preserve it as a living subject for future generations. We are independent of any group (sect, if you like). This gives a wide variety of viewpoints

Distribution

See page 32 (back page) for list of distributors and subscription/membership prices.

Renewal time.

This is the last issue of 1993. We need more money in order to continue sending to you. And there are many more exciting articles on the way. So get your check book out, or open your purse. Addresses, see back page.



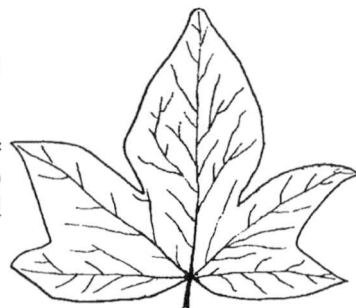
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IVy

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Vol. 3
No. 5

"Welcome
home, Pop.
All is
forgiven."



Should Squirrels Communicate?

By Antony A Phillips, Denmark

The picture on the previous page is the cover of what we now call a splinter or 'free scientology' magazine. It comes from 1956 — the first decade of scientology as we know it today.

Yes, there were 'splinters', so called squirrels in those days. Why wasn't it until 1983, that a world wide 'free from the church' scientology movement became established?

Briefly, while Ron gave us the motto "When in doubt communicate", there was also sewn into the framework of the church a kind of motto which read something like: "Under all circumstances do your best to dissuade communication to and amongst squirrels". It's kind of built into many of the church's policies. One of the results, you see is the church instigating legal proceedings against those they do not like in all countries and circumstances where that is possible. Another is the disconnection idea, still being used.

This practice worked well up to the early 1980s, mainly because there were not many squirrels at any one time. In the early 1980s (some think by design), so many came out at the same time that their mutual communication was too much for the church to totally break down. We exist today, to some degree in comm with each other, ten years later, the first time that has happened in scn's history.

We are strong to the degree we are in communication. There is no need to agree on everything, though for my money I prefer comm with people who agree on some basic principles which I regard as scientology.

Names

One of the ways the church has managed to dissuade communication is by making it difficult to use the name scientology (here they have been

helped by their own misuse of scientology, to the extent that it is identified by many as something evil). There is one group that I think highly of, which has requested me not to use their name in this magazine, partly through fear of legal action from the church, and partly because many of their contacts identify scientology (and therefore IVy) with evil.

As an aside, be it thoroughly noted here that the name Scientologi (German spelling) is old, going back to the book of that title by A. Nordenholz of 1934. The name is not too important. What is important is that auditing gets done, that the world gets clearer. That stressed and depressed individuals become unstressed, happy, and a lot more able. Do it under the name of DUGA, Clearing, what you will — but do it!

Communicate, communicate more

The point of this article is to encourage you to communicate. For your own good and that of the world. Do put out a tentative feeler to scns you once knew. See if they are with us, whether they are interested in getting IVy (for example). Of course communicate with some sort of goal. See, for example, if you and they can do something together to bring about scn's early goals (I mean those named in *Scientology: Fundamentals of Thought*).

IVy is a magazine dedicated to the advancement of scientology (under any name) in a free world where people are free to make experiments, propose and discuss new routines, and propose and discuss refinements to the old. It is meant as a communication media for all interested in a mag which is not censored by the church. Its aim is to help you and all the others increase the survival of the planet, your friends and yourself.

□

Total Freedom

by John Dorne, Denmark

The last bond of enslavement shattered silently into a multitude of shards¹, each of which, unmoving, dwindled to nothing: no fragment, no smoke, no trace ... not one atom to betray that it had existed.

They were truly free — the Younger and the Elder, who for years had lived and meditated together, helping each other out, inventing new, faster techniques for freeing themselves from the wheel of life. That is how they thought of it.

Never again would they have to incarnate. No body would ever trap them, no matter what sensations and emotions it might contain. No greed would mar them, nor any lust lure them into staying “just a little longer”. Pain could not batter them into the solidity of unconsciousness once more, so that they would have to engage in yet another quest for freedom.

The solidities had been dissolved, nothing could tempt them, and the mental twists necessary for greed had long since been smoothed out.

Success

The Elder stated simply, “We made it.” “Elder” referred only to the body age of his final incarnation, of course, because in this state there was no age, as there was neither space nor matter.

An aura of quiet love and serenity surrounded him. The Younger, feeling much the same, communicated agreement.

They were not actually happy. That would have been an emotion too materialistic for them. But they were pleased, in a serene sort of way.

“What do we do now?” asked the Younger.

“We exist in pure beingness for ever,” the older one answered, and so they entered that state.

There is no motion, as, in that condition, nothing is altered, so there is no way of telling how long they “sat” there. But, for practical reasons, let us just say that they sat there for a while.

“But ...” said the Younger.

“Hush. You interrupt the serenity.”

Again they sat there for a while.

“I think ...” the younger one started again.

A cloud of the most serene, purest, most nothingest beingness enveloped the Younger very meaningfully. He, feeling no resentment at all, took the hint and adroitly adopted the suggested state.

Boredom

They sat there for a while, perhaps the longest, but there is no way of telling.

“*This is ridiculous!*” the Younger blasted, and the Elder — taken by surprise ... communicated nothing at all. “This is a complete bore. It was fun to become free, and it was great to enjoy it for a while, but *this is enough!*”

“I want to play games, feel the thrill of action and love. I am going to incarnate again.”

The Elder was shocked, although he was not quite able to quit feeling serene. “You will get attached to things physical. You will be back on the wheel of life. That is what we fought to be free from. You will be enslaved again to reality. *You will be trapped once more!*”

1 Shard: ‘a fragment of a brittle substance, as of glass or metal’.

The Younger had turned quiet. One could feel the love around him, but there were also a roguish¹ mirth and a strong spirit of play. "It will be fun. I thank you for the time we spent together, and I wish you all the best." And he was gone.

The Elder felt no loss at the departure. Rather, he was a little amused. Then he settled back into pure beingness. The other would be back when it was time for him.

Realization

He sat for a while, in the purest nothingness that had ever existed. Then sudden realization hit him!

Nonplussed², he opened his eyes wide, eyes that he had not had a moment before.

"Why, this *is* a bore!" he exclaimed.

The Elder reached down into physical reality, quickly spotted the young one, who was already lining up a life plot, and put in a communication line to him.

"Hey! Wait for me! I want to play, too!" And he was gone.

□

London Autumn Conference

By Monica Wässing, Sweden

The philosophical London Autumn Conference a few weeks ago was both interesting and pleasant.

When you meet other philosophers (ex-Scientologists and "new ones") you realize more and more that we in Gothenburg, Sweden, are really well off. (The first time I thought so was at our conference in January/February.) We have a stable group to come to and work with. We have a continual exchange of ideas and live communication as well as course activities that run all through the year.

At the London Conference there were both lectures that were fun to listen to and less good ones. My final impression of it all was that almost none of those who were at the conference (about 30) were very active with the philosophy ("the Std philosophy") even though most of those participating had several years of study and auditing behind them. Many had been around in "the church" since the 50's.

Only during the last couple of years had they started to gather for these conferences. I hope they do cognite that they need a group with regular

weekly get-togethers and activities to create the strong "god-beingness" that is necessary.

It is always great fun to meet people of like minds from other countries. I already felt that way in the days of Scn when I was in Copenhagen and all the time met people from all over Europe. One feels that we are growing in numbers and beingness as the philosophical space is expanding. It is very refreshing and encouraging.

What I spontaneously felt after this conference was that we in Gothenburg have to try to get these Englishmen (and, of course, Americans, Germans, French etc. also) to a conference with workshops of ours to show them how we are doing in our group and how we work together.

If Norwegians and Danes can come, why shouldn't English and others also be able to do so? I will of course assist with whatever I can contribute with.

□

1 Rogue: In this context, 'a playfully mischievous person'.

2 Nonplus: 'To perplex; baffle' – all definitions are from *The American Heritage Dictionary of the English Language*.

Goals and IVy

By Antony A Phillips, Denmark

Have you ever read Ron's "Essay on Management"? It's an early article, from August 1951. A gem. It is well worth reading — again! You will find it in *Technical Bulletins*, Volume I, page 133, and also in *The Organization Executive Course* Volume VII, page 243. In fact, I would recommend a reread. Go and get your red (or green) volume now, and read it before you go further.

One point in the article is that the goals finder and management should be separate. So in this article I am not talking of details of *how* we achieve a goal.

Goals are important. Essential to life. Together with freedom and barriers. Ron wrote another exciting article on the subject, in 1967. People call it the Simon Bolivar Policy Letter, but its real title is "The Responsibility of Leaders". You will find it in *The Org Exec Course*, Vol VII, page 349.

Here is a little quote. After describing how Bolivar failed to set new goals when the old had been achieved, Ron writes. "And so the players started fighting amongst themselves just to have a game". Does that remind you of anything in your life or experience? For example some things in the columns of IVy?

Failed purpose

See what Ron has to say in another Policy Letter: "When you diverge from a constructive purpose to 'stop attacks', the purpose has been abandoned. You get a *stop*." And a little earlier: "There is a law about this — all you have to do to restore life

and action is to rekindle the failed purpose. The stops will at once blow."¹

We all have goals, purposes and barriers as individuals.

But do we as a group, those interested in LRH's philosophy and tech, have a common goal now? Once we did — I can remember "to clear the planet by 1984". That has a bit of a sour taste to me.²

But do we have one now?

IVy's purpose

When IVy started, I hoped that amongst other things it would be a place for goals finders to set forth their ideas on goals for the group, and for a discussion to take place. So far this hasn't happened³.

Pondering on why this hadn't happened, I became somewhat embarrassed. Here was I complaining to myself that no one was suggesting goals, or writing on them. But I had never written a word suggesting that that was what people were "supposed to do"; never in writing encouraged people to invent or redefine goals. Were my readers supposed to thought read my intentions?⁴

So help me out, would you?

What are your ideas of possible goals for the group?

Lets "restore life" to free scientology *as a group* .

□

1 Both quotes from *Org Exec Course*, Volume 0, page 318, HCO Policy Letter of 14 January 1969, "OT Orgs"

2 To sacrifice much for a goal that turns out to be unrealistic can be discouraging.

3 The exception is Todde Salén's Three Empire series — but due to the lack of response, I am wondering if any one else than me regards it as anything in the nature of a goal.

4 If they did that well enough, we could stop producing a MEST mag!

Write On...

All Write On The Night

by Terry E. Scott, England

Antony has this idea that I can give you tips on how to write. Naturally, he will then seduce you into writing for *IVy*. That's an editor for you. Strange people, editors. Devilish.

What of this notion that I can tell you *anything* about writing? It is my profession, true, and I have about two million words in print. I had better tell you that, if only to suggest that I am not talking out of the wrong orifice.

(There was an amusing science fiction tale about forty years ago where the aliens had two mouths: one for speaking, the other for eating. It was a gross indecency and insult to talk through your eating mouth.)

Yet professors teach writing, teachers teach writing, and there is American English and British English and they even talk a form of the language in out of the way places such as Basildon, in Essex. And if you do not know about Basildon, well, restrain your curiosity. Remember cats and curiosity.

"Essex Man" lives in Basildon and wife-swopping was invented there.

So I am told. Of course.

How to write?

Ron gave more than a hint on this from time to time, and I am not above cheating by more-or-less quoting him. In a different context, Ron said: "...Put him back in the chair and say 'Do it!'." That's actually all there is to writing if you want the fundamentals. Just the intention to Do it.

This will to do can actually be taken very seriously. Some writers get up at 5:00 a.m., wash and shave (even the ladies), skip breakfast, and Tr-zero the typewriter/wordprocessor at 6:00 hours sharp, and hack a day's work on the ma-

chine until sunset, then crash. Six days a week they work like this. Not recommended. Although I have handled the discipline of an office job as a journalist, coming in at 9:30 and leaving at 5:00, yes, you can do this, and turn out good copy, but there is nothing like hitting the keyboard when inspiration really strikes and staying with it for the sheer zest of the flow. It's like riding, I don't know, a runaway train, except it is not running from you, you are swimming the flow and it is yours.

More specific

That doesn't really tell you much. Let me be more particular and less full of bull. Writing 101, as they would say in the States. Gulp. What *can* I tell you? At this point, many a writer takes a break for coffee, and that is just what I shall do here.

Okay. That done, I shall instruct you. First, an anecdote. Another great little no-confront, which, by the way, is what distinguishes the non-Scn writers from the Scn writers. Not that Scn writers don't do it, they just do less of it.

Know what you want to say and say it. This rule also applies to lecturing. Don't waffle. (I should also write, don't do what I do, do what I tell you.) Do not be ambiguous, and if you do not understand this word, look it up in a dictionary. If you wonder whether something you have written might be misunderstood by being interpreted another way — well, try reading the whole article out loud to yourself.

Use small words rather than big ones, provided you don't *need* the big word for a more precise meaning or a delicate shade of meaning.

These are some of the basics. Beyond these, be kind to your reader. Don't be repetitive with words. This isn't training for Opening Procedure

by Duplication, that great process known in the UK as Book and Bottle! There are often many words in English that are similar enough and amount to the same meaning. Buy a Thesaurus (a wordprocessing computer software might have one). Use synonyms, then, when it works for what you are writing.

Understand some of the things I am talking about by doing. Write something.

Use punctuation as “music” for clarity, stress and pause. Good punctuation is becoming rare; who loveth the semi-colon — yea, and the dash?

But don’t be afraid to now and then start sentences with a conjunction. And don’t overdo it. Rules are made to be known and understood, at which point some of them are seen as guidelines only.

Write in differing styles. Long, long sentence with long, long paragraphs have a style quite distinct from short paragraphs built of modest sentences. Play with styles. Find how some styles suit one subject, some another. This makes for flow in the eye, the mind, the ear. Music, again.

Clauses. This sentence has one clause. This sentence, a bit longer, now has three. As to this one, it has two. And this one, going on and on, moving over here and there, and you try to keep track of all the ideas being stacked up, well this one, this one has so many damn clauses you begin to wonder what the heck the writer was on about by the time you arrive at the buffers at the other end; and look at the length of the clause before last; and

this was an easy sentence, not your ten years in the penitentiary (prison) for hard labour.

For magazine articles, keep sentences short, but not abrupt. *Flow*, baby, flow! Paragraphs, quite short, not silly-like though. Have a main idea. Deliver it sufficiently. Any secondary ideas of importance, deliver those. Now knit them together, expanding them. Start your article, proceed through it, stop it.

Professionally, one starts an article with a punchy paragraph *and* ends in the same way. Don’t let the thing peter out. Good TRs on the reader, all the way through. Leave the stage with the audience applauding, and remember to invoice the editor.

A story

I’ll leave you with this (secondhand) story. Tales of L. Ron, issue one billion and 99, sub-edition 246. Ron tells us on one of his tapes that he was at a meeting of writers, I suppose back in the Forties, and they were all pretty successful people. They began talking about their qualifications to do the job, and most of them had zero qualifications. Yet here they were, making a living at it, enjoying what they did, entertaining their readers. Then one voice from the back said that he had a qualification. Ah.

Know what he was? Not a writer at all, but a book reviewer.

Like Ron said, “Just, *do it!*”

And what better a note to quit on?



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 surprise to get *IVy* bouncing through the letter box now and then.

A message from the outside (ex) scn world!

Theta!

And don’t your friends deserve some of that theta too?

See to it that they get to know about *International Viewpoints* also.

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

True Or False? The Bilateral Meter Tells All

By Gregory Mitchell, Ireland¹

Abstract

The Bialeteral Meter (invented by Gregory Mitchell) when used in conjunction with an E-Meter helps a trained auditor to get down to the most important charge on a case, much faster than is usually possible with an E-Meter alone. By combining these two meters, Lower Bridge auditing can be speeded up by a factor of between 4 and 10.

Definitions

Man is a being of several parts, which work best together as an integrated whole. Firstly there is the spiritual **Being**, which is, essentially, not located in space nor time. Secondly, there is the **Mind** of subtle energies, which relate to the considerations of the Being, and his located viewpoint in MEST. Thirdly, there is the **Body**, which the Being and Mind identify with. The subtle energies are translated by the brain computer into physical, nervous-system impulses which cause action of the body. Furthermore, man has a **dual brain** which allows him to see two or more aspects of his environment and to compute upon these aspects simultaneously.

The **right hemisphere** attends to the nonverbal, holistic, spatial and emotional aspects of the environment. There is no sense of time, and much of this process operates below the level of consciousness.

In contrast, the **left hemisphere** attends to the verbal and detailed information in the environment, and this material is usually available to our conscious minds. The left brain is sequential and,

above all, time-based. When the left-brain takes control, this results in rigid adherence to the one-sided reality in which we have been educated and culturally conditioned. In short, we have been fed with pre-packaged third dynamic service facsimiles, which emphasise the penetrating, masculine values of activity, manipulation and direct influence over the environment.

In most cases right-hemisphere participation in conscious thinking is actually repressed. This repression results from engramic changes and cultural conditioning. As a result of traumatic experience and cultural conditioning many of the important functions of the right hemisphere are suppressed, e.g. the softer, more feminine ability to be aware of one's feelings, to let things happen and be involved in the moment in an unself-conscious way. If only the verbal-analytic left side is operating, a person is effectively cut-off from many of the ways in which he could experience the world around him — life can become dry, meaningless and boring.

Whether you are left or right handed, man or woman, left-hemispheric dominance rules the day. As a result we lose touch with our intuitive, spiritual nature. We push aside our unspoken feelings as irrelevant to the struggle for survival. We rationalise the beliefs we have adopted in order to be accepted members of our partnership, family, peer generation, etc. We push aside right-hemisphere intuition because it contains the real truth of who we are, what we have done and what we intend to do. Above all, we repress what we feel about ourselves, because the truth hurts. The key-

1 see "The Duality of the Brain Functioning", by Gregory Mitchell, in IVy 3, page 26.

stone of left-brain consciousness is time, the primary lie of the MEST universe. The right brain is timeless, so it cannot lie!

“The moving finger writes and having writ, moves on;
Not all thy piety nor wit may cancel half a line,
Nor all thy tears wash out a word of it.”

Rubyat of Omar Kayham

The Bilateral Meter

The resolution of conflict depends upon the recognition and re-experiencing of our deepest feelings, and in the light of this experience, the re-evaluation of our verbal beliefs. The chasm between right and left hemispheres is only bridged when beliefs and experiences have been re-evaluated in the light of each other, and then accepted and integrated. Compared with a superficial analytical cognition, with little basis in reality, such an integrated cognition will be linked to actual behaviour and ability.

The Bilateral Meter is used to inform the auditor when the PC is accessing either the left hemisphere or the right, in response to a question or command. The Bilateral Meter monitors the selective arousal of the two hemispheres of the brain. The PC uses special twin hand-electrodes which permit a connection to both the E-Meter and the Bilateral Meter. The Bilateral Meter is a relatively simple device, costing only £450, supplied by Ability Meters International.

The Bilateral Meter uses a 'centre-zero' dial, and the needles indicate reads to the left or to the right. The needle is balanced with the Balance Control (this is similar to the TA on a Scientology Meter), and the position of the Balance Control shows the degree of left or right hemisphere dominance. When the Bilateral Meter is used in conjunction with the E-Meter, critical phenomena can be easily, clearly and instantly measured, thus a vital new dimension is added to auditing.

The E-meter can be used to locate the Thetan and provide a communication line, then the Bilateral Meter, operating in parallel, can be used to differentiate between truth and falsehood, e.g. the evaluation of the beliefs surrounding a fixed identity. My experiments with the Bilateral Meter

have demonstrated that the various types of meter reading accord with different classes of falsity and truth. Therefore this device can be used to analyse the belief structures surrounding an identity and de-power those that are based on untruth. Once the belief structure is de-powered the identity is no longer fixed. It can be absorbed into the true Beingness, or mocked-up at will, rather in the manner of an actor entering a play at the beginning and leaving it at the end.

Reality Testing

The Bilateral Meter and the techniques of Reality Testing, are the keystones of the Realisation Intensive — the new Part 0 of The Insight Project (formerly Dianasis). The purpose of this Intensive, is to identify the belief systems that are giving a PC problems, and then to differentiate those beliefs which are non-aberrative from those, which the pc has accepted or decided upon as safe solutions. By recovering his own reality, new aspects of affinity and communication become apparent, and this results in increased understanding. Then he is able to address the issues of Knowledge, Responsibility, and Control, the substance of the next part of The Insight Project.

Initially, the Bilateral Meter was used to differentiate beliefs as they arose in the course of therapy. Although this was an advance, it soon became apparent that this type of approach would take several hundred hours. What was required, was a systematic and hierarchic approach of questioning and analysis that would identify cardinal beliefs, so they could be evaluated. By locating and evaluating this much smaller number of cardinal beliefs, which may be described as the axiom structure of a belief system, then the entire belief system derived from these axioms would be open to re-evaluation.

Although the Power Processes appeared to meet the above requirement and these processes had been used with relative success in their Church form, they were not sufficient in themselves to resolve the problem. The E-meter would read on a mocked-up dream world as well as the objectively known world, and it did not discriminate adequately between an implanted or a real mem-

ory. Furthermore, above a certain level of case the E-meter would frequently read on a PC's analytical considerations, and this could be a further source of misinformation. These limitations can be overcome, when the Bilateral Meter is used in conjunction with the E-meter.

The E-meter registers emotional charge and effort, when a particular idea or memory is addressed by the auditor, whether the idea or memory is grounded in reality or not. However, the E-meter does not discriminate whether the charged picture is imagined or real. The Bilateral Meter undercuts this dichotomy, because it can differentiate between imaginary pictures (left-brain rationalisation) and real pictures (right-brain integrity). Real pictures either have an existence or have had an existence in the objective universe, however they may be repressed if these images confront the individual too frankly with the reality of his situation.

Deeper still

Frequently something will read on the Bilateral Meter, but not on the E-meter, unless extensive Prepchecking is applied. Therefore it could be argued that the Bilateral Meter responds to a much deeper level of case: the very core of conflict, areas so deeply repressed that they don't read on the E-meter. This adds a yet further dimension, because a question or command can only truly be classified as uncharged if it reacts on neither meter.

Prepchecking an item that reads on the Bilateral Meter (usually to the right) will cause a read to transfer to the E-meter, at which point it is no longer repressed but merely suppressed, and accessible to the pre-conscious mind. This is certainly of great value in lower level auditing, and for finding a case entry point. In contrast to popular belief, what appears to be just a tick on the E-meter, may be the most highly charged item of all. Such an item will read clearly on the Bilateral Meter, and if the read is to the right, it should be followed up. Right-reading items should not be actually run, however, until they have been got to read on the E-meter, otherwise the protective

mechanisms of the mind may be bypassed and the PC overwhelmed.

In lower level auditing, left-reading items on the Bilateral Meter are usually ignored, as these are essentially ego defences: 'red herrings' that lead away from the truth. The left-read may, however, be an entry to addressing service facsimiles and other patterns of distorted thinking with upper level PCs, such as PCs on the Realisation Intensive.

When something doesn't read at all on either meter, it is either uncharged, or it is so deeply repressed that for all practical purposes it is inaccessible, at the current stage of handling the case. When further layers of charge have been removed, new items will surface from the unconscious, until clearing is sufficiently progressed that the PC can blow remaining charge by inspection, as it is restimulated by life. He is then ready for advanced solo work on the Thetan case.

Truth detector

These investigations caused me to doubt the validity of the E-meter, when running Upper Level techniques. In particular applications the client may be running imaginary material, because the E-meter, when used alone, cannot discriminate between the imaginary and the real. By continuing to validate left-brained material, such as intellectualisations or whole-track scenarios, the PC may well become more left-brain dominant. Consequently he will be further dissociated from the truth of the matter which has been suppressed in the right hemisphere. Ironically, the 'spiritual awareness' that the client may be aiming for is dependent upon full integration with the right-brain intuitive faculty.

The Bilateral Meter acts as a truth-detector, because the right hemisphere cannot tell a lie about experienced reality or a deeply held belief. When a lie is told, or when mis-remembering occurs, the needle will go to the left. In contrast, when a subject contacts his real feelings on the matter, the needle will go to the right, indicating the areas of heavy emotion and effort that are so easily bypassed in previous methods of analysis.

Finally, when reality is perceived directly, and has been accepted and integrated, the Bilateral Meter will float in the manner of a scientology meter.

Although the right hemisphere cannot lie, significant data may be omitted. To cite a simple example of how this works, I could say: 'I went to Denmark'. This would be true in a nominal sense but significant data has been omitted — there is more to it. A statement such as the above would cause a Bilateral Meter to read to the right. If I were to say: 'I went to Denmark by train on the 16th January 1993 and spent 10 days in that country; I was excited about going but felt anxious about the lectures I would be giving', the meter would probably float, as the statement is sufficiently close to the objective reality — it contains the actual time, place, duration, and mode of transport, as well as the feelings involved. It does not contain false data, which would send the meter needle to the left, and it does not obscure reality by deletion and send the meter needle to the right. If it read again to the right, there would be more to it — perhaps further suppressed feelings about the motivations of the trip.

If an origination caused the Bilateral Meter to read to the left, some distorted thinking would be going on. Often a rationalisation may seem a satisfactory solution from the PC's viewpoint, and it may F/N on the E-meter. However for a true release to occur, the PC's defensive resistance would need to give way to the willingness to confront the suppressed material in the right hemisphere, before the topic would be clear and F/Ning on both the E-meter and the Bilateral Meter.

It could be summarised that the Bilateral Meter will read to the left when the client is knowingly or unknowingly giving false or irrelevant data. Alternatively, it will read to the right when the client is knowingly or unknowingly being economical with the truth — either he is not telling all the truth, or there are occlusions and barriers

that hinder him from consciously perceiving the truth. Part of the client though, does know the whole truth. Eventually, through guidance from the Bilateral Meter, this knowingness of the Being can come to light through the intuitive faculty of the right hemisphere.

With a technique such as Traumatic Incident Reduction¹, when an incident is restimulated by the auditor the E-meter will read, and the Bilateral Meter will initially read to the left. During the first few passes through an incident most of the material communicated by the PC may be described as 'conditional it'sa'. He may be describing the incident from the viewpoint of one of the other participants, or he may be mis-assigning responsibility. After several passes through the incident, the Bilateral Meter will start to read to the right, because the PC is willing to face the force and emotion of the experience and is therefore much closer to the truth of the incident. Finally when the incident is fully viewed, both Meters will float.

Past Lives

The E-meter limitations have been exceeded when more advanced techniques are being used, particularly techniques that address past-life beliefs and identities. When using one of the more advanced techniques, a past-life incident may come into view. In running the incident, the E-meter will behave in the normal way, but the Bilateral Meter will only read to the left — indicating that the incident is mocked-up. Eventually, after several passes through the past-life incident there will be a release, and the E-meter will float. Often, however, the Bilateral Meter, will not. My hypothesis is that the PC has had a pseudo-release combined with pseudo-insights. By finding a cause to his present problem, whether that cause be imaginary rather than real, the PC is able to rationalise his situation, thus gaining a measure of temporary release, which is indicated by a floating needle on the E-meter.

1 Also known as engram running, or dianetic auditing

When appropriate (when the end-point of a procedure has not been realistically obtained) I have ignored such a float on the E-meter, and continued with the process. Usually, when I have done this, the Bilateral Meter will start to read on the right, thus indicating the presence of hidden charge. By continuing in this way, a by-passed this lifetime 'later similar incident' has come into view. In most cases, when this has occurred, the incident has been in very early childhood, i.e. before the age of two. When such an incident has come into view, it can be handled by using a simple Traumatic Incident Reduction procedure. The Bilateral Meter will tend to read to the right when re-viewing the incident, and after several passes through the incident there will be a release, and both meters will float.

This approach does not invalidate the possibility of past life experience, but it does indicate that many past life incidents that occur in session, before early childhood incidents are completely handled, are unreal. When the early childhood 'later similar' incident has been handled, and there is still not a resolution, then it would be realistic to ask for an earlier similar incident. A past-life inci-

dent may come into view, and it will probably read to the right on the Bilateral Meter, so it is probably an actual experience.

Bilateral Meter Course

I invented the Bilateral Meter in the 1960s, and have been successfully using the techniques of Bilateral Analysis with many individual clients over the years. Furthermore the Bilateral Meter has been used as a tool of solo research in Mental Development, and during the late 1980s it was used to assist Irene Mumford in her researches into the upper Parts of Dianasis, as a method of double-validation.

I find that with the use of an E-meter alone, scientology techniques often do not contact the heavily protected, vulnerable aspects of personality; these techniques are too verbal and clinical. With the Bilateral Meter, I can take the best aspects of the scientology method, but go much further, to integrate the masculine with the feminine aspects of personality. In other words, the masculine or expressive and the feminine or receptive aspects of the Ego. Consequently, the whole person

BILATERAL ANALYSIS

Gregory Mitchell will be running a ***Bilateral Meter Course*** in Dublin, Ireland between January 11-16, 1994. The Course fee will be £350 (10% deposit reserves your place – cheque made out to Gregory Mitchell). Pre-requisite: basic E-meter and counselling skills; ownership of a Bilateral Meter is not required.

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Utilising the Bilateral technique called Reality Testing, this intensive 25 hours of one-to-one counselling with Gregory Mitchell, strips away the layers of self-serving prejudices and time-distorting filters, that obscure the real truth — the as-is-ness of the present moment. This is the ideal set-up for further work in solo analysis such as Dianasis Part I. The Part 0 intensive costs £750. Full board is available at our address, for the 7-10 days required.

Tools for Thought
11 Herberton Park, Rialto, Dublin 8, Southern Ireland
(Tel: (+353) 1 - 549354)

becomes stronger and more sensitive: creative in life, rather than simply causative.

My company Tools for Thought, recently relocated in Dublin, Ireland, delivers the full range of Mental Development services including The Insight Project. Since there has been a demand for training in the use of Bilateral techniques from our students, impressed by its application in the Realisation Intensive, we have decided to offer a Bilateral Meter Course (see the advertisement in this issue of *Ivy*) open to all interested persons.

Training in the use of the Bilateral Meter will be of very great value to practitioners; it will help them resolve all levels of case. I would of course be pleased to discuss the Realisation Intensive and other applications of the Bilateral Meter with *Ivy* readers.

Gregory Mitchell, Tools for Thought, 11 Herberton Park, Rialto, Dublin 8, Ireland.

Telephone: Dublin (+353) (1) 549354



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Regular Columns

Classic Comment

by Terry E. Scott, England

Affinity

Ron chose to use the word "Affinity" to describe the A in ARC. Maybe it seemed a good term at the time — and, remember, his description of Affinity-Reality-Communication goes back to the very early days.

Affinity is defined in my *American Heritage Dictionary*, that good repository of American and British English, as *An attraction or attractive force*.

Early on, LRH talked about affinity in relation to the Tone Scale, whose lower emotions are far from a state of affinity: antagonism, anger, fear, grief and so on. So, what *are* we looking at?

Back to basics. To raise any corner of the ARC triangle raises the other two corners. It increases Understanding too. When we are in good communication, reality is up and affinity tends to be high. There is affection or at least a liking for the other person.

I suggest the basic on the emotional aspect of Affinity is: Love. And that all other emotions below it are Love, filtered. Ron probably felt uncomfortable with Love. After all, it was promoted heavily by the Christian churches, which he also seemed unhappy with.



But look at Love and you get into a whole realm of other terms that center on the same basic concept that we call Affinity. The root words are Bless, Beauty, Love, Happy. From which we get blessing, blessedness, beautiful (aesthetics), loveliness, happiness. And admiration. Under the aesthetics side come colour, sound, music, art generally, dance and much more.

These come under the aspect of ARC that Ron called Affinity, yet that word is far too limited. What are we going to do about it? Astrologers and pagans call it "Water," a term suggestive rather than literal.

Affinity as a word will probably linger in Independents' minds for a long time to come. But it is as well to get a clearer idea of what we are really talking about when we use that term.

□

Regular column

Kemp's Column

by Ray Kemp, USA



That, which you Name . . .

Over the years, an attitude has grown that any individual who practices what he learned from either LRH books or actual courses must give his practice a name.

From this assumption, a desire has grown in some cases to disassociate from any word that can possibly be identified with Scientology or Dianetics. Thus, many people have coined new words to identify what they are doing.

I shall examine the history of this, and try to pull off some of the opinions that have been laid over the top of a quite rational beginning.

In the early days, when Ron was teaching, he found that people who were already into a regimen¹ of healing picked up some Dianetic principles and melded them into their own existing activities. (See a recent column, *Why Something New?*)²

The resultant practice was more like a dog's breakfast of half-understood techniques than anything Ron had taught. Yet, when challenged, the practitioners would call it Engram Running or Dianetics or Scientology — or would call it something else if the challenge and resulting justification were from another source.

Weird

I am talking about practices such as running an engram and asking the patient to consult his spirit guide to explain the significance; or hypnotizing a person and analyzing (evaluating) the patient so

as to relieve trauma by sexual adjustment and "Blow the engram chain".

Weird practices. And, when the practitioner was asked what he was doing or where he got this technology, he would always be *around the other side of the tree*.

From this, came the term "squirrel," for one could never pin the guy down. Like a squirrel, every time you approached him, he would pop around to the far side of the tree for protection and never was available to confront.

Now, since Ron's mission was to teach what he had put together as a complete, unadulterated subject, he naturally took offense at these and other glaring examples of a person using the name Dianetics or Scientology while actually doing something else.

This matter was exacerbated, in the early 1950s, by a law-suit by a Mr Don Purcell wherein Ron lost all rights and titles to his book *Dianetics: The Modern Science of Mental Health* and, by Court order, was forbidden to use even the name Dianet-

1 A systematic procedure of therapy — *The American Heritage Dictionary*.

2 IVy 8, page 13, IVy 11, page 14.

Regular column — Kemp's Column

ics. It was not until, I believe, May 1955, that he was able to get back the rights to what he had written.

By then, he had promoted his subject under the heading "Scientology". In fact, the *Original Thesis* book has two versions: *Dianetics: the Original Thesis* and *Scientology: the Original Thesis*.

KSW

As I said in an earlier article, special solutions always cause confusion, and although *Keeping Scientology Working* can be fully understood in light of its need, it should be recognized that the document was written to fulfil a specific proper requirement of its time, and the parameters laid down in that document do make a great deal of sense — especially from the viewpoint of Ron's mission.

Again, it is a matter of separating the Organization, with its blind adherence to certain rules (and, yes, totally ignoring others when it suits them), from the basic subject that was the gift of LRH for the benefit of Mankind.¹

It could be argued that the current regime is by definition squirrel: read some of the testimony in Court transcripts. Whether that would be a really valid statement, I leave to the reader.

What is more important is to understand the gradual distintegration, in much of the public's mind, of acceptance of "official" Scientology. Observably, there has been such a deterioration.

(Oddly, what was true in the 1950s is still true — there is little or no criticism of the basic tenets of Dianetics or Scientology, once understood.)

Friendly?

What seems to have happened is that, seen through the front of the Church, the perception of

Scientology is controversial, to say the least. Why and how did this happen?

There is the matter of Public Relations, as covered by LRH Policy #1: "Maintain friendly relations with the environment". This has been done either not at all or poorly. The plethora² of front or satellite organizations, giving legal yet convoluted who-owns-what situations, is in my opinion close to the definition given earlier of the little, furry animal.

The reason might well be understood if one comprehends the mechanism of Elitism — government by "the best people". When a group creates an elite, those who are "the Chosen" go out of communication immediately with the proletariat, in this case meaning the uninformed, lower class of people, often referred to within the Church as Wogs.

Inside the Organization, there was and is a definite elitist Think. For example, Classes of auditors: a XII being better than an VIII, which is superior to a IV et cetera. And "I am OT 99, what are you?" Sea Org, Guardian's Office, Finance Police, Ron's Messenger Org, FLag, Class IV Org, Missions Can Only Perform . . . And more.

Each elite group vying for the recognition of its own superiority, each committing overt acts in the name of its own elite.

ARC Break

The mechanism is inevitable. An elite goes out of communication with the proletariat in order to maintain its elitism.

This is a total violation of the Power Formula, which does not rely on mechanisms: it requires Theta for its operation — elitism does not.

1 Not forgetting Womankind, Boykind, Girlkind, Childkind and any Castratekind still around after the 18th Century.

2 Fullness.

Regular column — Kemp's Column

An elitist Think has to happen as soon as one puts a name on an activity. It exists in the "Free Zone" too. There are named groups within the Free Zone or among the disaffected that subscribe to their own form of elitism and, by doing so, build a wall around their own elite.

I wonder how many of these groups have already expelled a member for not following the rules. "That which you name you restimulate" has never been truer than in this application.

Pam and I have no name for what we do. We were trained by L. Ron Hubbard, and use his philoso-

phy to the best of our understanding, and we apply it to our fellow beings.

I like Ron's personal definition, laid out in a lecture on how he would start a practice.

"What is it we do?" We Help.

"What do we call it?" Help.

"What are we?" People who, through our studies and training, can Help.

And, really, isn't that what it is all about?

□

Otto Roos Debrief

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

30 A4 pages. Spiral plastic binding.

So the same thing does not happen again, read what did happen.
To Europe 75 Dkr. (except Scandinavia, 65 Dkr.) or direct from your local distributor.



Dane Tops Letter

We also have copies of the Dane Tops letter. This was the first major 'splinter' letter. It reached Denmark on June 15th 1983, and was widely circulated throughout the world. It contained many (to us) amazing facts, both on the church and the availability of tech outside. This is also a historic item. It was in a dreadful state (due to many recopyings) when it arrived in Denmark, and this is the version that was retyped here at the time.

16 + 7 A4 pages. Spiral plastic binding

To Europe 65 Dkr. (Scandinavia 55 Dkr.) or direct from your local distributor. Again:

Know what did happen so it does not happen again.

Regular column

New Realities

By Mark Jones, USA

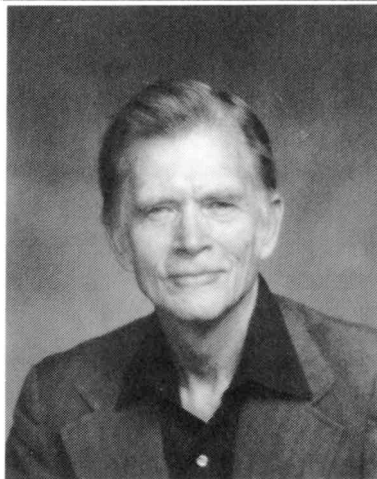
Evolverment — My View¹

One of my major objectives in life, shared I suspect by many IVy readers, was to bring about as much case advance and enlightenment in myself as I could, and to assist others in doing so — and the Scientology tech was a useful vehicle.

Training and experience

To that end, I trained up through the grades and the SHSBC², did the earliest Class VII course while LRH was still C/Sing³ it, and graduated with honors. From there, I went to HASI London⁴ as D of P⁵, C/S and Tech Sec and, later, OES⁶, then to WW⁷ as Tech Sec and, later, OES.

Returning to the States, my wife, Ellen, and I took over a bankrupt mission in Santa Clara, and got it up to over 50 students on the Dianetics course in six months — before turning it over to a group of five of the first Class VIIIs so we could do the HSST⁸ Course Supervisor's Course. We C/Sd at the AOLA⁹ for awhile, created the first C/S index, which LRH later issued as an ED¹⁰, and Ellen put the first Qual Division into Celebrity Center.



I took over Narconon, which had a program in one location, and expanded it to 20 locations, many of which I personally started. Later, we established a mission in Tokyo, one in West Virginia and a very successful one across the street from the Vice President's residence in Washington, D.C. next to the Papal Embassy. While there, I got donations for a basic Scientology library for each United States Senator, for many United States Representatives, and got articles on Scientology published in the widely-read *Marine Corps Gazette*.

I was selected by a consensus of the U.S. mission holders to be the first Mission Officer in the U.S., but Diana Hubbard, under whose jurisdiction it

- 1 This article arose from a letter Mark sent me in response to a question of mine as to why he appeared to avoid Scientology terminology in a Scientology magazine, when it appeared to me that Scientology terminology would fill the bill far better. The specific instance was where he used the word belief, where I considered postulate or consideration would have been fine. Ed.
- 2 SHSBC: Saint Hill Special Briefing Course.
- 3 C/Sing: Case Supervising.
- 4 HASI London: Hubbard Association of Scientologists International, London Org.
- 5 D of P: Director of Processing.
- 6 OES: Organization Executive Secretary.
- 7 WW: Hubbard Communications Office (HCO) World Wide, then at Saint Hill Manor.
- 8 HSST: Hubbard Specialist of Standard Tech, Class VIII Case Supervisor.
- 9 AOLA: Advanced Org Los Angeles.
- 10 ED: Executive Directive.

Regular column — New Realities

was, never approved the remuneration they offered, so I did not take the post. I give this data to convey that, as a Solo NOT's Completion and very active disseminator, I recognized the workability of Scientology tech.

Achieving higher states

I also recognized that neither I, nor anyone I knew, had reached what I considered to be a truly OT or fully evolved state. Some had accomplished remarkable feats, such as remote viewing and forms of space travel, others had achieved new states and abilities. I was initially attracted to Scientology because it appeared to provide a predictable means to attain Nirvanic¹ states which I'd studied and been attracted to from boyhood. Like some of the higher states of consciousness we achieved from the use of Scientology tech, these cannot be adequately described in words. Within these limitations, they might be described as states of complete harmony, love and oneness with self and all of existence. In a sense, total knowingness by *being* that which is known.

Self trust

I recognised that I had not fully attained these states and having overrun most processes in Scientology, I considered that it was desirable to continue to explore. I realized that I'd have to trust myself to define my path and determine the value of various approaches towards evolverment. I could no longer rely on a guru to do this. I recognised that I had lots more to discover to evolve to the states to which I aspired. About the same time quite a number of OTs began their own explorations. To some friends whom I mentioned this, it apparently seemed "Theedie-weedie" (a slang term for unrealistic "sweetness and light"). Yet from my experience in boyhood of working on a farm, six years of science training in college, fighting three wars as a pilot, and commanding

the top fighter squadron in the Marine Corps, I considered I was pretty well grounded. My goal wasn't to become more practical, but to develop my creative imagination outside of the limited range of my physical senses.

Receiving vs. control

I also recognised that LRH had explored a wide range of approaches, and at one point in the Philadelphia Doctorate Course lectures in 1952 had made the remark "You may think this is all coming from me, but it's not". Obviously, he extracted from different sources. One of these was Aleister Crowley, whose main error, according to one metaphysical source, was that he tried to control *receiving*. As I dug into this, to understand the concept better, it became clear to me that LRH had made the same error, leading ultimately to the destruction of Scientology as the benign organisation we had known it to be earlier

Receiving

The metaphysical concept of receiving wasn't one that I had really explored. It seemed like something that one did when one was at effect. I vaguely recalled from earlier Bible study a term of 'mana', a substance that came from heaven to feed the starving people. The Webster dictionary defines mana as "an impersonal natural force to which certain primitive people attributed good fortune, magical powers, etc."

From what I have learned in metaphysical studies, receiving is being open to and trusting that when one's purposes are aligned with the energies of the universe (which could be called spiritual and outside of the range of our physical senses), one's postulates manifest with a minimum of effort or struggle. It is also sometimes called magic. Without recognizing it as such, I'd had it work for me.

1 Nirvana is defined in *The American Heritage Dictionary* "1. The state of absolute blessedness, characterized by release from the cycle of reincarnations. 2. Bliss."

Regular column — New Realities

Quite different from this is the concept that one has to direct by force or exercise hands-on guidance of every step in a process or action to insure a desired outcome. Receiving and control can become opposite ends of the spectrum. Receiving embraces the concept that when one postulates with intention and trust in self and the universe, one does not have to unduly focus on controlling the means.

In my opinion, this was the make break point of Scientology as an organization. In the 50s and early 60s, LRH and his supporting staff operated for the most part on the basis of getting agreement on basic purposes and goals, and inspiring people to willingly contribute to the attainment of them. An auditor or executive could be counted on to do his best, and even better with more training. In the mid sixties, the first scientology clear, John McMaster, introduced the word "love" in the Scientology vernacular¹ for the first time, and often spoke of "effortless competence", which relates to *receiving*.

Control

Sometime before or soon after his undesirable experience of being ousted² from Rhodesia, LRH appeared to go on a "must control" trip. As a result, the first Class VIIIs who came back from their forced, total control experience on the flag ship were at the time virtually robots. Most of them had been traumatized by being thrown overboard for alleged tech errors³. At the time in mid 1965 when I was assigned to the post of Org Exec Sec WW (World Wide), the Executive Council

WW had been sending increasingly threatening telexes⁴ on Wednesday to the executives of orgs whose stats (statistics) had not risen for the week, threatening them that they would be put in doubt, enemy or treason⁵ if they did not have the stats up by Thursday at 2:00 P.M. One could ask, how, if in any way, this related to or was in some way a product of the technology, or was it a total disregard of it.

Free Enterprise

Even with this trend going on in the Orgs, the Mission holders⁶, who were rapidly expanding their delivery, operated much more on the free enterprise model. LRH appeared to mistrust this, for he could not exercise the same tight control over them as he did the orgs. The missions were innovative in providing needed services to their publics and handled them for the most part with very light ethics and high ARC. For example, in Washington, D.C. our mission offered an Org Exec Course which attracted some of the top executives of the Washington Post/Newsweek TV network, one of the largest and most prestigious in the U.S. But this sort of innovative activity was discouraged by the management hierarchy.

The climax — control vs. receiving

These two differing philosophies of iron clad control vs trust and receiving came to a head in 1982 and 1983 in the Famous Mission Holder's meetings at Flag. I was there at the time starting Solo NOTs and actively participated. The ARC and enthusiasm for achieving the purpose of "clearing the planet" were at the highest peak I'd

1 3. *Figurative*, the language of a particular profession, trade or other group. *World Book Dictionary*

2 oust, 1. to force out; drive out. *World Book Dictionary*

3 This is referred to on page 4 (bottom) of the *Otto Roos Story*, which contains much information of value for those who are not aware of what went on behind the scenes in this period of scientology history. See Page 19. Ed.

4 Telex: The forerunner of Fax (telefax). A very widely used form of communication among scientology orgs. Every org was supposed to have a telex machine (which had a typewriter keyboard), and much traffic (including statistics) went directly and instantaneously between higher and lower levels on the scientology org hierarchy by telex. Ed.

5 All low "ethics" conditions carrying heavy penalties. Ed.

6 Earlier known as Franchise holders. Ed.

Regular column — New Realities

nessed. At the beginning of the meetings it appeared that under Bill Franks, then Executive Director International, missions would be trusted and encouraged to be innovative in their dissemination, and in offering a variety of courses to meet the needs of their publics. A form of group engram running took place, and a number of key members of the Guardian's Office and Sea Org confessed their crimes of suppressing expansion. Most of the Sea Org staff of the Flag Land Base spontaneously joined in this tremendous display of enthusiasm, which many described as one of the most moving experiences of their lives. It was indeed a rare and unforgettable moment when the concept of *receiving*, "*a willingness to postulate an end result of clearing the planet and of trusting and allowing the energies of the willing people and their supporting energies to bring this about*" was very apparent.

Concept of control takes over

Unfortunately it was soon squelched. In the soon to follow second meeting, Bill Franks, with tears in his eyes, confessed that he had no real power, and that his willingness to receive was about to be squelched¹. Soon thereafter it was. The various Missions' resources² were confiscated and the mission holders degraded. It was an experience similar in many ways to the ones that had taken place in the political arena in Germany and Russia years before. The Mission holders were locked in a room and some of the most successful were sequestered before the group all night. Similar in many ways to a Nazi trial.

Logic and reason vs. spirituality

The tech of scientology dealt with certain aspects of life that are generally identified as in the province of logic and reason. As someone trained in science, this was my primary orientation in deal-

ing with life. These are certainly important elements, but are only half of the picture. The other half, embracing imagination and visualization, which deal with creativity, love, compassion, humility, being able to attune to the universe and to *receive* its abundance and energies without struggle or assertion, along with other aspects of existence that could be called spiritual or metaphysical, received far less focus of attention.

Exercise of freedom of choice

I think that it could ultimately be of benefit to IVy readers, as it was to me, to be offered opportunities to examine viewpoints outside the limited range explored by LRH. Not that he did not cover a wide range, for he did, but he did not explore some very important and vital areas. Each of us chooses our own path of evolvment, and we can be trusted to do so. Most of us expand our breadth of choices by entertaining new concepts. Obviously, some may prove useful and some may not. As a result of our choices, the beliefs we form and our follow-up actions, we each achieve certain states. We evaluate the practical workability of an approach or technology primarily from our own experiences, and sometimes partially from the outcomes of the lives of the various sources on which we may rely. Without doubt LRH was a genius, but apparently he left this life disillusioned and bitter. So, perhaps there may be more to learn and apply than what he learned and applied in his life.

Disillusionment

When I was helping get *The Free Spirit*³ started in 1984, Hanna Eltringham (now Hanna Whitfield) (who had been a flag captain) assisted by making a list of several hundred of the highly trained scientologists who had volunteered and formed the initial cadre⁴ of the Sea Org. We

1 To cause to be silent; crush. *World Book Dictionary*

2 The bank accounts and the Mission itself.

3 See advertisement for *The Free Spirit* on page 15. Ed.

 Regular column — New Realities

found that over 75% of them were out of the church, and many were very disillusioned. Of those with whom we were in contact, some continued to use the tech, some have explored and are pursuing other paths, some are combining both and some appear to have rejected virtually all approaches toward evolvement.

Freedom of choice and selfdeterminism

I believe that every one of us is capable of exploring various philosophies and approaches, and deciding on their value for ourselves. We are each capable of determining relative importances and what is true for us. The goal of many of us is to evolve and also extend what we learn to wider and wider areas. No truth invalidates another truth, but one can add to another. We can trust ourselves to receive and evaluate.

Beliefs versus postulate

To clarify a question that you raise in your letter, *a belief*, as I used the word, is not a postulate. While it might stem from one, it is the concept or consideration we form of the various aspects of ourselves and other parts of existence, and from which we generate our attitudes and feelings. It forms the basis of how we internally program our perceptions, and the nature of our connection with other parts of existence. One way to describe this connection is through our vibrations, and the resonance and response that these create in other parts of the universe. Some of these fall within the range of our senses of sight, hearing, etc., and others, such as intuition, love, empathy, thought and imagination, etc., are outside of this range. It is through our beliefs that we create our unique experiences in life.

□

David Mayo

David Mayo, after winning a long legal battle with the church, is establishing an Ability Advancement Centre. David offers a membership which includes a magazine which will come out four times a year.

The Summer 93 number includes; Technical Remarks on how to help a person that is sick, injured or otherwise down (including notes on cause/effect scale), Research Notes on Fortuity and how to turn "bad luck" into "good luck", Causality Program.

Get the mag by sending \$40 or more to David. Readers in continental Europe can

alternatively send at least 400 DKr to Antony Phillips.

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Denmark

It is probable that David or Antony have some free samples of the first number left.

"My goodness — some auditors get results using a meter and some get results without! Which is right?"

4 Definition 2. A group of trained men in any activity, especially a group that forms the core of an organization. *World Book Dictionary*

Philosophical View-points

By Todde Salén. Sweden

The Three Universes & OT

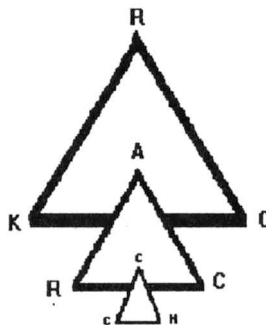
In his book *SCN 8-8008* Hubbard discusses the subject of OT and universes¹.

An OT is by definition operating or functioning. Thus OTs are active in the 3rd universe. OT thus is a state of existence where the 1U is having an effect upon the 3rd Universe(s). Hubbard points out that "to become OT you have to become OT in all the three universes. It is not enough to become OT in the 1st Universe".

The Auditing technology aimed at making the thetan aware of his own beingness (1UOT), but it did not accomplish much of turning anybody into a state of OT in the 2nd Universe(s) (=2U) or the 3rd Universe(s) (= 3U).

If you want to become an OT in all the 3 Universes you need to ask yourself: "How can I attain OT in the 2nd and 3rd Universes?"

The way you increase your ARC and KRC on your 1U in Scientology is by applying the technology of auditing to your case. Hubbard also stated that "More than 50% of the gains in SCN you get from training." As far as I can see he gave us a clue to how we can become OT in 2U's here. Auditor training and experience gives you a unique chance to learn to know 2U's. As long as you actually deliver good Auditing results to your pcs, they will open up their Universes (2U) to you



and allow you to learn to become more cause (= more OT) in their Universe(s).

I have never encountered a better way to increase your ARC and KRC in the 2nd Universe(s). It is a holy mission and something sacred. No religion I have encountered (that I can remember) on this planet has given me such a valuable opportunity to increase my cause-level on the 2U.

Since going OT is a gradient and that gradient obviously goes from OT on the 1st Universe to OT on the 2nd Universe and then OT on the 3rd Universe I have no doubt that everyone on this planet who really wants to make it to OT sooner or later will have to confront training as an auditor. I do not say that it has to be done in this lifetime, but you had better use the possibility to confront this task while you are living in a culture that allows you to take time off from your daily work-a-day routines. In the future we may very well face times where it will be much more difficult to get the time and resources needed for auditor training.

□

¹ For definition of the three universes see article in IVy 12 page 18 "1D versus 1U". See also article in *The Creation of Human Ability*, page 187 to 194, by L. Ron Hubbard, 1954

Peripheral Perceptions

By Flemming Funch, USA¹

Different ranges of perception are available depending on how one focuses one's senses. It is easiest to explain in the visual sense, but probably applies to all senses.

In the human eye there are two kinds of receptors of light: cones and rods. The cones are good for receiving bright, colorful, high-resolution, focused pictures. The rods on the other hand are very sensitive to dim light and cover a bigger field of vision, but not with as high resolution, not focused, and not with as many colors.

Modern industrialized society would tend to promote continuous focusing, both mentally and visually. People sit and look at computer screens right in front of their faces, with little symbols on. They have to think and concentrate to do their work right. All of it tends to promote more focusing and less peripheral perception. One way of noticing that is by the number of people who have to wear glasses, just a symptom of too fixed focusation.

The big picture

However, a lot of information is lost by omitting peripheral perception. That is what one uses to get the whole picture, it is much more holistic than focused perception. It is what one uses to get the broad, general overview of what is going on. If you don't use it you might miss the big picture. It is very common today that people are focusing on many little details without really knowing what they relate to.

A lot of what we usually call extra-sensory perceptions seems to be tied to peripheral perceptions. Those perceptions are used so little that when they are, it becomes something very mysterious.

Maintaining an ability to see, hear, and feel peripherally is important for one's personal sanity. If one doesn't have it one would tend to get lost in interesting specifics without any idea of where one is. With peripheral orientation one would always know the big picture, how things relate to each other and so forth.

Flexibility

If you can both focus on something interesting, and still maintain perspective, then you will have much less adverse effects from life. You can much easier stay out of trouble, and you can much easier put yourself in the situations you want to be in.

Peripheral perceptions can be increased simply by using them. For example, by forcing oneself to see not with one's central, focused vision, but out of the sides. By using that vision more one can develop it again.

Also, mentally, by working one's ability to move swiftly between generalities and specifics, between global and local, between big chunks and small pieces.

□

¹ Page 65 of Flemming Funch's *Technical Essays*, Volume 2 Reality Design Series # 8, 6 August 1992. 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 *Uafhengige Synspunkter*, M21, March 1993. This is one of the shorter of Flemming's *Technical Essays*. Each IVy next year will contain another short one.Ed

Create some Success

By Bob Ross, USA

Perhaps you believe that, if you audit people for free, they won't make gains. That is true for some but not all or most. Between 1950 and 1954, I gave about 4000 hours of free auditing. Those I audited sometimes tried to audit me, but mainly went on to audit each other. All made gains, and that is the important thing to realize: it is not necessary to spend lots of money to get benefits.

When I visited Flag in 1979, I heard about auditors giving demonstration Dianetics sessions to visiting workmen. A free, two-hour session can create an instant, paying preclear ready to sign for more. Use pleasure moments and switch to an engram chain when it shows up. People will make gains from free demonstration sessions, and I am willing to invest up to 10 hours to discover what will work on a preclear and for them to discover that auditing can help.

Throw out your considerations of how valuable auditing is. It is as valuable to the guy buying it as he perceives it to be — and, when you start, his perceived value of auditing is Zero or Negative.

Start by giving it away. L. Ron Hubbard, in a 1963 lecture on running R6 GPMs, when I was at Saint Hill, remarked that he always had a practice but it was not always a paid one. He added that you have to charge at first only what people perceive as the usual price for the service in that community.

Comfortable

In 1954, I met an auditor who was making a comfortable living when most others were complaining they could not do so. She had been managing this since 1950. "How do you do it?" I asked. She charged \$5 an hour when other auditors wanted \$20 to \$50.

Some people perceive auditing to be worth lots of money. Obviously, you do, or you would not have paid the Church the fees that you did... But, think

back to your beginning days: would you have paid what you were happy to pay later? No — but, as you experienced more and more gains, it was okay to pay more and more.

Notice that the today's high prices for counselling are based on their being paid for by insurance companies. Above and beyond that, people are often expected to pay a deductible amount of perhaps \$25 an hour. That is the price they perceive.

In 1959, I moved to Tucson, Arizona. At one point, I shared a house with a Fuller brush salesman, a Bible salesman and an embryonic insurance salesman. Each had a dramatic increase in income, and in three months the insurance man was his company's top producer in the area. I gave each of them one or more sessions of a Waste process, "Invent a way to waste customers".

One could also run: "Invent a way to waste money", "Invent a way to waste time", "Invent a way to waste boy/girl friends" and so on. Just ask, "What is in short supply?" to find out what to waste.

Services

Advertise Sunday services in the local paper, and give new public a service that is not too unfamiliar. Pass a collection plate or have one at the door — put into it a dollar bill, pound note or whatever. As your services in addition to a short lecture run things such as TR-10, Notice the walls, floor, ceiling: "Look at the ceiling and notice something you haven't noticed about it before". "Touch your neighbor ... touch another and another." And so on. Demonstrate Dianetics, a Waste process, or a decision changing process. Show change taking place as they look on.

Promote free lectures, either through newspaper advertisements or, more cheaply and effectively, by having some flyers (leaflets) printed or photocopied. Pass them out door to door. At the lec-

tures, demonstrate some simple processes, including group auditing. You should all be ministers and, if not, I recommend joining the American Fellowship Church (225 Cross Roads Blvd #345 Carmel, CA, 93923, USA).

After lectures and some demonstrations, promote co-audits and communication courses. At \$5 per head, if you can get 20 people, you will pull in \$100 an evening. When you have filled up five nights a week plus courses on weekends, you will have a good income and still have time to do personal auditing.

As PE lecturer in New York in 1966, I gave the lectures and designed a comm course that did not need heavy supervision to get gains on people. I've improved it since. It works by validation, with *no flunking* on the part of fellow-students and hence no evaluation or invalidation from fellow students. There is a description in my pamphlet #002, *The Path to Happiness* \$5 and, in more detail, in pamphlet #001, *Training by Validation* \$15.

Run group processing intensives. Charge \$5 an hour or less and you can still make decent money, and people make gains and are ready for some private auditing in the future.

Possibly you can get preclears to sign an agreement to pay you out of increased income. I heard

stories in 1957 of pcs who had received 25 to 100 hours of Objective processes and then got promoted at work. One guy was promoted to chief engineer

Run Problems of Comparable Magnitude as it should be run. Write for my Bulletin #080 + #118. It really works and can even be run on a group.

Phone

If you have some self-created barriers, I will give you a short free session by phone to blow some of those barriers. If inside the U.S.A. call me on 818/353-1209 and set up a telephone appointment or leave your number on my answering machine. I will call you back long enough to let you know that I am available to make an appointment or have a session immediately. After the free, demonstration session, my rate is \$30 an hour.

Learn how to do this yourself by buying my bulletins #99, *Increasing the Pc's Cause Level*; #103, *Taking Apart the Analytical Mind*; #104, *Finding and Handling Counter Postulates*; #089, *Ways to Put the PC at Cause in Session at lower levels*; and, #098, *All Styles Auditing by Clear and OT Auditors*, plus several more. Package \$50 US. Plus airmail postage outside USA, \$4.

Be successful. *Be Successful*. Be Successful. Create yourself some success.



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

"My goodness — there are so many different ways of using scientology"

Is there an artist who would care to draw a funny picture for IVy? (I am dreadfully scared of too much significance).
Ed.

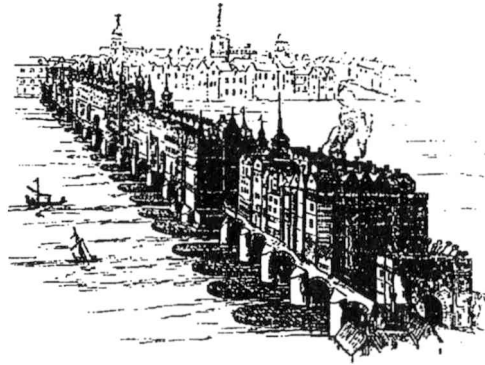
IVys subscription year runs from January to December.

"My goodness — that means its time to cough up more money!"

(If you don't think its worth it, let us know why)

A View from the Bridge

By Eric Townsend, England



Chapter Three ^(a)¹ Dianetics — Where Does It Fit In?

It was said in the CofS that the biggest single source of bringing new people to the subject of Scientology is the book *Dianetics: The Modern Science of Mental Health*. We can't verify this but it seems probable on the basis of talking to long time Scientologists one knows and the fact that sales of this book continue steadily towards the ten million mark.

Why should this book and its subject be such a strong influence on bringing people to the subject of Scientology? One reason is that it was deliberately written as a populist book that would introduce the subject of Dianetics to a wide audience of ordinary people. A successful writer of fiction would know how to write about an otherwise dry and academic subject in a way that would interest and absorb members of the general public.

Apart from the style in which it is written, there are several other probable reasons why this first book has continued to be a successful introduction to Scientology over the years.

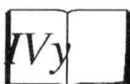
One is that Dianetics is probably the most easily confronted aspect of the joint subjects of Dianetics and Scientology. It will not offend people who do not believe in spiritual life or people who have

established religious beliefs. Both can accept the theory and practice of Dianetics without any disturbance to their other views. In addition Dianetics is reassuringly other-determined. It states within the original book and other texts on Dianetics that the subject primarily concerns what was done to the PC. So one does not have to have a high responsibility level to accept the likely truth of Dianetics.

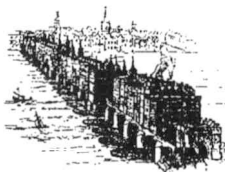
Finally, *Dianetics: The Modern Science of Mental Health*, contains a Do-It-Yourself guide to auditing someone else. It is comparatively easy to learn to audit using this technique, which became known as 'Book One Dianetics'. In 1950 when the book was first published, people formed themselves spontaneously into pairs and groups to audit each other all over the USA. This also happened to a lesser extent in the other English speaking countries.

In 1982 there was a revival of interest by the CofS in *Dianetics: Modern Science of Mental Health (DMSMH)*, rechristened as Book One. There was

¹ Earlier chapters appear in IVy 12, page 20, and IVy 13, page 29.



also a revival of interest in Book One style Dianetic auditing to get people into Scientology and onto the Bridge. Weekend seminars were run and suddenly people who had been around the subject for years came out of the woodwork wanting to be auditors. There was a sudden resurgence of interest in Dianetics and significant numbers of new people were recruited to the subject by this initiative. Unfortunately many of them were lost almost immediately by clumsy attempts by over eager staff members to sign them up for Scientology services or training.



Two different subjects

The two subjects of Dianetics and Scientology are different and there has never been any move to make Dianetics into an integral part of Scientology. Even the title of the *Technical Dictionary* is still prefaced by the words Dianetics and Scientology. So what is Dianetics, why is it separate from Scientology, and how does it relate to Scientology?

To answer these questions we must look back to how we got to where we are now. We started out as very powerful spirits, able to be aware of and operate in different universes. It is obvious we have come along way down. In this downward spiral we first started to lose our powers, and then lose our awareness that we ever had them. At each step we have lost a bit more power and a bit more awareness.

Only bodies

In this place and at this time large numbers of us have formed the belief that we are our bodies. This shows the degree of our decline. From knowing we are immortal beings that have existed since the beginning of time, we have convinced ourselves that we should only remember the duration of one lifetime. Many of us have some inkling of our immortality yet at the same time believe that this lifetime is our one and only opportunity to do anything and everything. From a spiritual viewpoint, this is similar to a human being coming to believe that he is, and only has the life expectancy of, his latest motor car!

This fixed idea that we are our bodies is not just a silly mistake. There is considerable social pressure to sustain this belief, supported by vested interests, including political rulers and the medical establishment. Western religions,

Christian, Judaic and Moslem, have also fostered such beliefs with their concept of a one-shot lifetime opportunity. After this single lifetime they say you do continue to live but you won't be able to do anything. You will be deprived of all causativeness in a state called either heaven or hell!

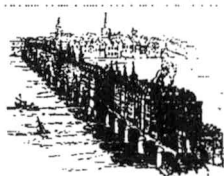
Reactive mind

There is another factor which brings about this strong conviction that we are our bodies. This is the area of the human mind known as the REACTIVE MIND. The discovery of this was the starting point of Dianetics. As was said in an earlier chapter, the mind is the interface between the thetan and the body. With each new body it sets up a new mind to store the experiences of this lifetime and to use those experiences to enhance survival. The mind we have evolved to go with our bodies, the Human Mind, is a very sturdy mechanism and has proved effective in getting us this far in our progress towards mastering the MEST universe.

The human mind does however have its limitations. One is that it produced a very effective 'fight or flee' mechanism which we call the Reactive Mind. This served us well when we were hunters and foragers struggling to survive in a hostile environment. It is less needed now that we have become socialised town dwellers and can be a definite liability. The reactive mind is still very much with us and even has the strength to enforce its commands to anti-social and ABERRATIVE BEHAVIOUR with pain and stress on our bodies, and thus on us as thetans!

Inevitably we as thetans are very concerned at what manifestations our bodies will show next under the influence of the reactive mind. The body's condition becomes a constant worry to the thetan, particularly as he doesn't understand, or rather has forgotten, the mechanism of the reactive mind. Thus the thetan is effectively trapped in

the body, wondering what it will do next and how its more uncomfortable behaviour can be contained. Having this near obsession with the body, the thetan is highly suggestible to ideas that his condition and well-being is entirely dependent on his body survival.



There is no point in attempting to do a summary of the theory of Dianetics in this book. The key text on the subject is still *Dianetics: Modern Science of Mental Health* and it is always worth re-reading even though it is 420 pages long. For someone who is already familiar with *DMSMH*, the more compact books *Dianetics: The Evolution of a Science* or *The Original Thesis* represent good summaries but seem to be too steep a gradient for beginners. Very good as a refresher, too, is *The Dianetics Picture Book*. For someone who is completely new to the subject, the recommended starting point would always be *DMSMH* but a helpful gradient may be the chapters on the Analytical Mind and the Reactive Mind in *Introduction to Auditing*¹.

We must return to answering the original question about the difference between Dianetics and Scientology. Dianetics deals with the 'case' attached to the body through the mechanism of the Reactive Mind. The Reactive Mind is a complex construct which records what it thinks is important survival data from the experiences of this body in this lifetime. In addition it also has access to some pictures the thetan has accumulated in previous lifetimes. The reactive mind represents a formidable barrier to the efforts of the thetan to rehabilitate itself and was unsuspected until the time of Sigmund Freud. It wasn't fully understood to the extent that it could be handled and eradicated until Hubbard evolved Dianetics in the 1940's. Scientology is the fruit of Hubbard's subsequent work on the rehabilitation of the spirit.

There is a very neat summary of this distinction in the chapter called 'A Description of Scientology' in the book *Scientology 0-8 — The Book of Basics*. In it Hubbard makes the point that there have been and are spiritual reha-

bilitation practices of varying degrees of effectiveness. It seems probable that the most effective require rigid disciplining of the body to 'key-out' the reactive mind. This can be seen in the lifestyle of Buddhist monks or Christian monastic orders such as the Carthusians, Trapists and Carmelites. These latter create the circumstances to achieve spiritual rehabilitation by rigid self-discipline and complete isolation from the outside world and thus minimum restimulation of the reactive mind.

State of clear

For people living in the midst of our restimulative western society, there is little chance of major progress towards spiritual rehabilitation while we have our own individual reactive mind. And so we come to the latest definition of the word 'Clear'. This is 'A person who no longer has his own individual Reactive Mind'. (HCOB 1980 The State of Clear).

The need to quote a Bulletin of such a recent date, rather than one of the twelve definitions of Clear that appear in the 1975 *Dianetics and Scientology Technical Dictionary*, is indicative of the difficulty of discussing this term. The definition of Clear has been subject to considerable re-inspection over the years since it first appeared in *DMSMH* in 1950. This does not mean the earlier definitions were wrong but the whole subject within which this crucial term exists has been changing and developing very fast. The same thing can look very different when seen from a different viewpoint.

□

Editor's problem: Shortage of space. In the end it was decided to split this chapter. See IVy 15.

1 By Eric Townsend, Anima Press, £6 (postage 10% Britain, 20% Europe, 30% rest of world. Anima Publications, PO Box 10, Bramhall, Stockport SK7 2QF, England.)

B

International Viewpoints

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International Viewpoints (Lyngby)

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