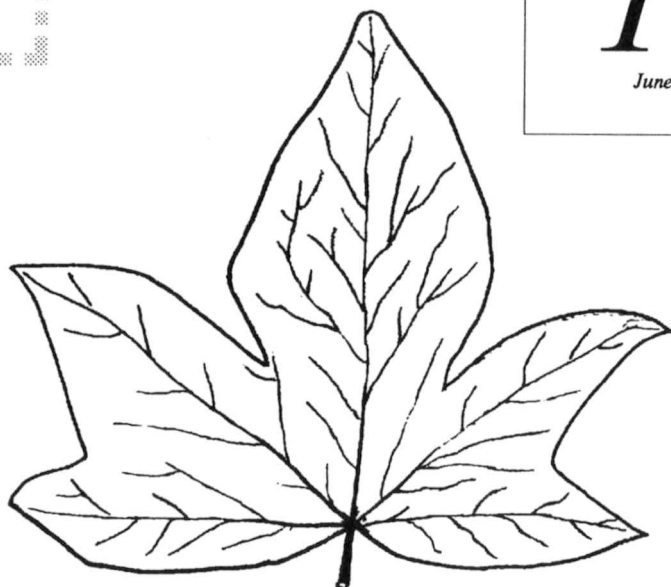


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International Viewpoints is independent of any group or organization.**Magazine's aim:**

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 1982 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. We are independent of any group (sect),

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International Viewpoints =
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girl's name).

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Scicosis and Scicotics

by Graham Blue, Mscn, Dscn, Xscn USA

SCICOTICS are people suffering from scicosis. This usually occurs after a sciotic break or disconnection from friends and family.

SCICOSIS is total belief in the claims of an organization to be the only purveyors of the truth that sets men free. Scicosis is a state of mind in which the poor sciotic thinks he is free when he has in fact been enslaved by a Scitological Organizational Heirarchy.

This enslavement, called Robotism, by the Founder is brought about by technical supervisors, who rigidly enforce a policy that no text may be explained by anyone verbally to a student who is having trouble, but that each student must be allowed full freedom to misunderstand things for himself. However, scitech supervisors particularly scitech Case Supervisors are encouraged to flunk students who demonstrate a different understanding of the materials from their own. Students are brought to understand that the only reason they can't fully understand and apply scitech materials is because of their own deficiencies.

Scicobabble and scitech

The written and spoken materials of Scitology are known as scicobabble and scitechtechnics, and practitioners are known as scitechtechnics. Scitech scicobabble consists of a specialized jargon with meanings, known fully only to initiates, and having only a few points of contact with common reality. This sometimes makes it difficult to understand the speech of apprentice scicobabblers who use the jargon as a sign of status. As a result there is a large component of automatic self invalidation to every scicosis.

Scicosis is a contagious though curable disease. Scicotics are most easily recognized by those who have been infected with this dangerous disease and recovered from their infection. Scicotics can be recognized by their wearing of talismanic charms and bracelets bearing the

triangular emblems of Scitology. Closet Scitologists trying to hide the fact that they have sworn allegiance to the Church of Scitology and its senior organization the Irreligious Fraud Corporation yet tend to reveal their true colors by their unconscious use of scicobabble terms.

They use scicobabble terms in their conversation, thinking that they are speaking ordinary English. Scicobabble is a specialized jargon invented by the founder of the Scitech Belief System. As with other religions, the novice scicobabbler or beginning student does not expect to understand scicobabble jargon immediately. That is left to the elite. Apprentice scicotological scicobabblers take much of what they are told on faith, especially the faith that they will eventually understand the Axioms of Scicobabble and reach a state of grace and eternal life.

They have been led to believe that if they persist they will gain all the benefits promised by the Founder; that if they adhere to the rules, do what they are told, and attempt at every opportunity to destroy those declared to be enemies by the scicobabble leaders, that somehow, they will eventually achieve understanding. The less the understanding of a scicobabbler the greater his faith. Scicobabblers think of their beliefs as a religion and the words of their Founder as sacred writ. They are not alone in this. The Appellate Court of the United States has also recognized scicobabble as holy writ. And as the courts of our Land do not pass judgement on matters religious they make no judgements on the contents.

Scicosis

Scicosis is an insidious disease usually brought about by revelation and exposure of susceptible individuals to minor previously unknown truths by confirmed scicotics. This leads to a state of mind in which indigestible mixtures of truths,

untruths and outright lies are swallowed whole without inspection.

There are eighteen levels of scicogradation ending with a state called On Top Of Things, otherwise known as OTOT, and the belief that one is the universe and that things should be going as one imagines them to be going.

Scicotechs are taught to believe that if they apply the rituals of scicotech in a "standard way" they will always get desired and desirable results. And, moreover, that if they do not get such results, the fault is theirs, and they deserve to follow the unethical procedures of wearing a grey rag, being ostracized, and expiating their sins by doing time on the registration power flow or RPF dungeons under the sacred blue buildings, the ship's bilge; or by performing other assessed penalties.

The scicobabblers and scicotechs believe that scicobabble contains all the answers to life before and after death and that the author of those materials, the FOUNDING scicotologist is either God or God's representative on Earth.

Infection

People who have been severely infected and subsequently recovered, either spontaneously or with independent help, frequently build up strong anti-bodies or allergies toward scicobabble and anything resembling scicobabble or scicotechnics or scitology or having similar claims. Their belief has become disbelief, their faith has turned into distrust and they see the founder as Devil rather than God, and they no longer believe that a state of grace and eternal life are possible.

O-meters

Scicobabbler scicotechs use scicotronic O-Meters to find things in the person's subactive mind. O-Meters give violent responses called Rush Slams if the probationary scicobabbler has been guilty of watching Rush Limbaugh; or has performed other Evil actions; such as Treason to the

Church; major felonies like bank robbery, or murder; has molested children or has committed rape. One of the major uses of O-Meters is to ensure the loyalty of all scicobabblers by frequent loyalty checks. Recovered scicotics who have thrown off the effects of the scicobabble virus are encouraged to publicly avow that they still believe the claims of the FOUNDER by fear that knowledge of their Evil deeds confessed after registering on O-Meters may be leaked to the press by the enforcers of the Office of Stinky Affairs, OSA.

Although the FOUNDER of scicobabble scicotech early on stated that he was making a gift of his teachings to the public, the Church of Scitology which he also invented, has a budget of more than one million dollars a month, not mentioned in the promo entitled "What Your Fees Buy." This money is spent on lawyers to maintain a monopoly of scicobabble technology by preventing anyone from independently using any form of scicotech that they have been trained in and think works, and offering the same or similar services at one tenth or less of the prices charged by the Church. Church Lawyers and the Office of Stinky Affairs, OSA, have demonstrated sheer genius by successfully hoodwinking or blackmailing appellate court judges into accepting the Church as a bona-fide religion exempt from taxes; while at the same time using the same courts and judges to bring suit against independent competition, by claiming that they are a business entitled to protection of copyrights, trademarks and trade secrets.

Terms

Here are some more terms from the Scitology Dictionary: scitology scitonomy, scicophrenia, Church of Scitology, scicotologist, scicogram, sciconetics, sciconometry, sciconamics, and so on.

□

"In the long run it is far more dangerous to adhere to illusion than to face what the actual fact is." David Bohm, quoted in *The Holographic Universe* by Michael Talbot

Int/Ext Phenomena

By Flemming Funch, USA¹

Problems with exteriorization appear to be a result of too limited an idea about oneself. Specifically it seems to be the act of resisting having multiple viewpoints at the same time that might cause some trouble.

If one firmly believes that one has only *one* viewpoint, or even worse that one *is* just one viewpoint, there is a certain scarcity. One is then not able to be comfortable about handling several viewpoints.

If one considers oneself being a spiritual unit, a Thetan, stuck inside the head of a body, one can maintain a fairly consistent view on the world. You might consider that there is one you, and then there is everything else.

Multiple Viewpoints

However, if one suddenly experiences a viewpoint outside the body and one realizes that one can be able to be focused more there than in the body, then one might get confused. Because there is still a body viewpoint, and then there is this new viewpoint outside. "Help, that doesn't add up, there is one too many!" The person would then try to figure out which one is the real one and that would get him to spin. If he favors the outside viewpoint and invalidates the inside viewpoint then the inside one can't as-is anything. It begins to build up mass and that is likely to lead to headaches and so forth.

Eventually the person might settle down on one or the other. He might just go back to being one viewpoint in his head and not worry about it any more. Or he might become more comfortable about the outside viewpoint, stop Q&Aing

about it, and decide once and for all that the inside viewpoint isn't him.

What to do

A traditional Int Rundown would balance the flows of going in and out. Instead of just being set on going out and being overrun on going in one can become more comfortable with both. This is done by running times of going in to take the automaticities out of it. Probably the person would end up being comfortable with both viewpoints. In or out, no big deal.

But I would say that the need for running an Int Rundown in the first place comes out of the belief in the idea that you are one thetan in a body and that you ought to get out as quickly as possible. A belief in the scarcity of viewpoints basically.

I hadn't seen a need for running an Int RD for years and I was wondering why. This seems to explain it. I generally wouldn't try to sell people the idea that there is a scarcity of viewpoints.

Any inclination to out-int phenomena would probably be sorted out by clearing up false data on the subject and by becoming more comfortable with multiple viewpoints.

The out-int confusion is a little akin to the 8th dynamic "oneness" confusion. The idea that you are only ONE opens up the door to some mix-ups. You are probably better off thinking that you are either Zero, i.e. a Static, or as Many as you need to be, i.e. an abundance of viewpoints.

□

¹ Page 205 of Flemming Funch's *Technical Essays*, Technical Essay # 121 17 December 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: Creative Transformations, 17216 Satcoy Street #147, Van Nuys, CA 91406, USA. Scandinavian readers may be interested to know that a translation to Danish of Essay #1 appears in *Uafstængige Synspunkter*, M21, March 1993. Ed

Meters: What do they measure

By Peter Shepherd, Ireland

The following letter from James Moore, England resulted in the following article by Peter Shepherd.

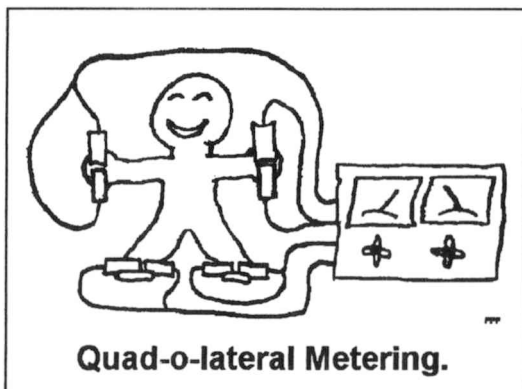
Dear Gregory and Peter,

I read with interest your articles in IVy 14 and 15. Apparently if items read one way on the Bilateral Meter they give excellent results when run with standard techniques, and if they read the other way, they give poor results, despite both types of Bilateral reads giving the same sort of read on a standard meter. Excellent. With so many millions of people to clear, saving time on auditing is no mean gain. The proof of the pudding is in the eating.

Secondary is *why* things read either left or right. But I am curious. Having stated observations, would one of your care to elucidate something of *why* the Bilateral Meter should read this way?

I was 30 years in scn, and my understanding gained there can be summed up as:

- 1) The meter does not read on sweat on the hands, and people who state so are dumb idiots. I can agree with the first part, and feel the second part lacks a load of one of the most important things in scn, granting of beingness.
- 2) The meter reads on the resistance of the body, which is a tone arm of 2 for a female, and 3 for a male (in those cases where one is in doubt whether someone is homosexual, perhaps one should kill the person, to eliminate the mind's influence, and see where their Tone Arm is). Apart from the sex difference, I can agree with this — the sex difference suggests that *all* the body substance of a man is different from a woman.
- 3) Additionally the mind influences the meter and it does so by moving mental masses in and out, or mocking up and asising masses. Thus if you key out or asis a mental mass you get a fall on the ordinary meter, and if you keep on keying things in, you get a continuing rise and a high Tone Arm.



No 3 seemed marvellous when I first met it. Later I became extremely puzzled by what was happening with mental masses to produce a rock slam or a theta bop. Mass must be moving in and out in a most peculiar way.

Then you get the fact, which I can remember being observed 15 or 20 years ago by fellow students: a meter with solo cans read a different TA when held in one hand than in the other (that, of course, is a rudimentary and ineffective Bilateral meter). Since with solo cans the circuit through the body only went through a very minor portion of the hand, then the mental mass must be mocked up to include that part of the hand *and be different for the left and right hand*.

Likewise, on a Bilateral meter, a read to left or right must indicate that when the person was asked the question, there was a change in the relationship of the mass in the relevant part of the right and left solo cans. To my mind that must be a very little area, the distance (insulation) between the two electrodes being very small.

So, while admiring you for your research efforts, and the fact that you have apparently shortened the "bridge" for the newcomer by avoiding running non productive items, my mind is very busy boggling. Can you unboggle it?

Yours sincerely, James Moore

REPLY:

James Moore has recognised the importance of being able to further differentiate a read on the GSR-meter (E-meter), as to whether it represents an 'alter-is' rationalisation (to the left on the Bilateral Meter) or a 'not-is' suppression (to the right). As to actually why the needle moves to the left or right — well, I feel I explained the factors involved in metering to some extent in the articles in IVy 14 and 15, but of course I'm happy to further clarify these matters in response to James' questions. My explanations differ from those of Ron Hubbard; they are not metaphysical — indeed they are proven scientific fact.

History

First a little bit of history. The simple psychogalvanometer was one of the earliest tools of psychological research. A psycho-galvanometer measures the resistance of the skin to the passage of a very small electric current. It has been known for decades that the magnitude of this electrical resistance is affected, not only by the subject's general mood, but also by immediate emotional reactions. Although these facts have been known for over a hundred years and the first paper to be presented on the subject of the psycho-galvanometer was written by Tarchanoff in 1890, it has only been within the last 25 years that the underlying causes of this change in skin resistance have been discovered.

The Tarchenoff Response is a change in DC potential across neurones of the autonomic nervous system connected to the sensori-motor strip of the cortex. This change was found to be related to the level of cortical arousal. The emotional charge on a word, heard by a subject, would have an immediate effect on the subject's level of arousal, and cause this physiological response. Because the hands have a particularly large representation of nerve endings on the sensori-motor strip of the cortex, hand-held electrodes are ideal. As arousal increases, the 'fight or flight' stress response of the autonomic nervous system comes into action, and adrenaline causes increased sweating amongst many other phenomena, but the speed of sweat-

ing response is nowhere near as instantaneous or accurate as the Tarchenoff response.

The most advanced layers of the cortex, unique to Man, link to the thumb and forefinger especially, and there is a further complex physiological response which occurs when the fore-brain is aroused. Changes in Alpha rhythms cause blood capillaries to enlarge, and this too affects resistance. The special design of the electrodes used with the Bilateral Meter, take advantage of this further element of differentiation, since readings from this area are less affected by the primal and genetic (archetypal) case of the subject. There are further subtle Galvanic Skin Responses which are measured by advanced Mental Development equipment.

The Bilateral Meter

The Bilateral Meter measures the difference in degree of arousal of each of the two cortical hemispheres of the brain. This is possible due to the fact that each hemisphere is connected, through the autonomic nervous system, to the opposite side of the body: thus the left hemisphere connects to the right side of the body, and vice versa. By virtue of the Galvanic Skin Response, autonomic nervous system activity causes a change in the skin's conductivity. The difference in arousal of one cortical hemisphere over the other may be measured as the difference in skin resistance between the hands, and this is shown by the readings of the Bilateral Meter.

The overall degree of arousal of the hemispheres, and indeed the whole brain, is shown by the readings of the GSR¹ Meter, which does not differentiate between the hemispheres, or between cortical and primitive brain responses. Higher arousal (such as occurs with increased involvement) will almost instantaneously (0.2 — 0.5 sec) cause a fall in skin resistance; reduced arousal (such as occurs with withdrawal) will cause a rise in skin resistance. The Bilateral meter indicates whether this fall or rise occurred more in one hemisphere than the other.

1 Galvanic Skin Response

Thus a rise or fall is nothing to do with 'mental masses'; it simply has to do with reactive arousal, due to restimulation of repressed mental conflict, releasing emotional charge. When the conflict or unknowingness is resolved, by confronting objective reality, there is 'as-iness' and the charge dissipates. A Rock Slam is a major conflict between two identities, each one restimulating the other, back and forth. A Theta Bop actually looks much bigger on the Bilateral meter, representing a frantic hunting between the hemispheres, for data to resolve an issue threatening loss for the Being.

The Being is involved, because it is the Being that knows the objective truth and therefore is in conflict with distorted mental contents; but it is not mental pictures literally flying around in space — much more of the mind goes on in the brain than Hubbard's representation of the facts. The Being, however, is not part of the brain; he is a quality not a quantity, and is essentially not anywhere, except by consideration. The Being is a non-verbal knowingness that lies back of mental awareness and activity, but which is capable of influencing the composite human being, through will and creative choice, by postulate.

Incidentally, the dead body resistance of a man or woman would depend only on the size and water content of the bodies — meat is meat! Furthermore, a woman is no more likely to have a low TA — if 2.0 was typical of women, then they would be near to overwhelm all the time, and no auditing would be possible. This sexual difference is entirely myth.

When solo cans are held in the left hand, they are picking up changes in arousal of the right brain hemisphere. If the person is being very left-brain dominant, then reads would not be picked up on the solo electrode. Since the effect of much of scientology solo materials is to put the person hard into an altered (evaluated) reality, it is clear that in this state, solo cans are ineffective: bypassed charge would continuously build up. (Obviously, the reads do not correspond to 'mental masses' in the hand where the electrode gaps are positioned, but to changes of arousal of the brain, which simultaneously affect nerve endings all over the body, so that the cans can be placed at any location with good

contact; but the hands are most suitable, for reasons mentioned above).

Having covered James Moore's questions, I would like to give some further background, to explain how the GSR Meter is conceived in the context of Mental Development.

Jung and Matheison

One of the first references to the use of GSR instruments in psychoanalysis is in the book by Carl Gustav Jung, entitled 'Studies in Word Analysis', published in 1906. Here the Swiss psychologist describes a technique of connecting the subject, via hand-electrodes, to an instrument measuring changes in the resistance of the skin. Words on a list were read out to the subject one by one. If a word on this list was emotionally charged, there was a change in body resistance causing a deflection of the needle of the galvanometer. Any words which evoked a larger than usual response on the meter were assumed to be indicators of possible areas of conflict in the patient, and these areas were then explored in more detail with the subject in session. Jung used observed deflections on the meter as a monitoring device to aid his own judgement in determining which particular lines of enquiry were most likely to be fruitful with each subject.

Without amplification, this device was difficult to use, thus it remained as little more than a laboratory curiosity until the development of sophisticated valve amplifiers in the 1930s. Once a portable psycho-galvanometer with amplification was available, the idea of using a psycho-galvanometer was picked up with enthusiasm by criminologists. These meters became known as 'lie detectors', and have been used by various police forces, in this manner, for more than 60 years. On the other hand, little further work was done in psychotherapy with the psycho-galvanometer, until Biofeedback Research in the 1970s using the psycho-galvanometer in connection with meditation and relaxation became popular.

Biofeedback is the technique of self-regulation of awareness states by the subject. The level of cortical arousal is central to a person's level of awareness, so a machine that can measure this factor is of the first importance in biofeedback. Many papers have been presented on this

subject over the last 25 years, and the most important findings of this research are:

1. A low level of cortical arousal is desirable for relaxation, hypnosis, and the subjective experience of psychic states and unconscious manifestations.
2. A high level of cortical arousal gives increased powers of reflection, focused concentration, increased reading speed, and increased capacity for long-term recall.
3. Cortical arousal has a simple relationship to skin conductivity. Arousal of the cortex increases the conductivity of the skin and conversely, a drop in arousal causes a drop in skin conductivity. With a sensitive meter the level of arousal can be brought under conscious control. With a few hours' practice the level of arousal can be consciously controlled over wide limits. Similarly, with a Bilateral Meter, the subject can learn to arouse the left or right hemispheres of his brain selectively, by learning from the biofeedback response. It is a biological response.

Volney Matheison¹ was a pioneer in the discovery that all fears, feelings and resentments — all thought and emotion — were electrical in their nature. He found through experiments with lie-detectors during the 1940s that when a person was reminded of certain past events, or when a change of mood was induced in him, the needle in the meter would jump erratically; the degree of jump was in proportion to the strength of unconscious reaction. In skilled hands the meter could be used to locate a particular mental content, the nature of that content, the location of that content in space and time, and the amount of force contained within it.

His researches with lie-detectors in the 1940's made it possible for Volney Matheison to go on and invent the modern type of portable transistorised GSR Meter — a type that has survived with very little change, until the present day. The Hubbard E-meter was based on its design; contrary to propaganda, these early types of meter worked well. Matheison went on to develop a word-list to be used in conjunction

with the GSR Meter. He would ask the subject under analysis, to take hold of the meter-electrodes, then he would read this list of words to him. Without fail, some of these words would trigger a response on the meter, and in some cases violently. Whenever this was the case, Matheison knew that these words were associated with violent and negative fear or resentment that had its origin in unconscious (reactive) complexes in the subject's mind. Most of the time, the subject was completely unaware that he was reacting on the meter in this way.

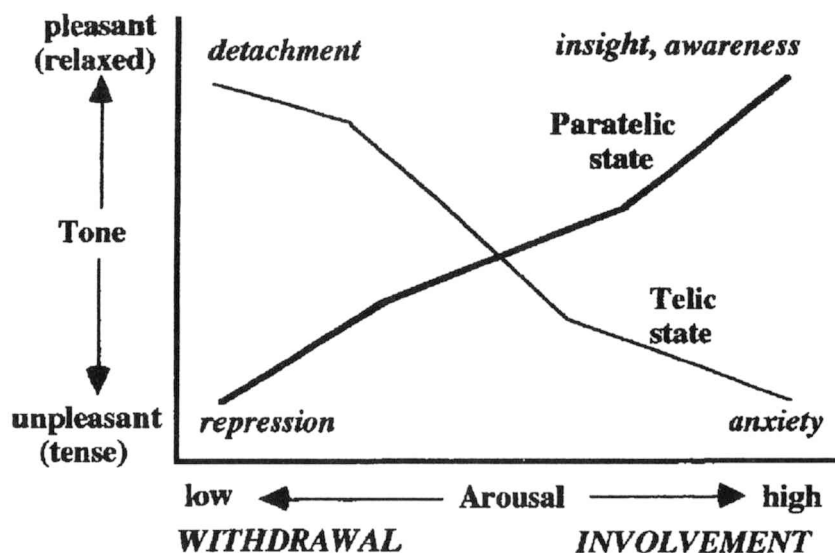
Reversal Theory

It has long been known in biofeedback research, that meditation and relaxation procedures cause a rise in skin resistance. It has therefore been assumed that high and low skin resistance correlate directly with relaxation and stress respectively, and that a high resistance indicates a pleasant relaxed state of mind, whereas low resistance indicates tension. However, the reverse is true in a psychotherapy session. When repressed material is coming to the surface (e.g. material associated with guilt or pain), the skin resistance rises and the client experiences feelings of tension; thus in a therapy session, high skin resistance indicates tension, and not relaxation as in meditation. Then, when the repressed material reaches the surface and the negative emotion discharges, there is usually a sudden large drop in skin resistance and the client experiences relief. This demonstrates a correlation between low skin resistance and relaxation of tension, which is in contradiction to the pattern of research findings in meditation.

This contradiction has been noted by Apter of Bristol University in his book *Reversal Theory*. He refers to this as Paradoxical Arousal. His discoveries are that high arousal can be pleasant and exciting when a person is in the (active) Paratelic state, whereas high arousal is experienced as unpleasant in the (thinking) Telic state.

Apter's findings are that a person with a heavy traumatic history experiences high arousal as

1 A letter on Volney Mathison's (or Mathesen's) work is in *The Free Spirit*, Vol X, No. 4, Winter 94, and an article on the early development of the Hubbard Meter (with circuit diagram) in *The Free Spirit*, Vol X no. 3, Fall 94. Ed.



unpleasant, because the cortical arousal is unequal due to restimulation. It can be demonstrated in many cases that one hemisphere is aroused more than the other, as seen on the Bilateral Meter. In contrast, when cortical arousal is uniform this is experienced as a pleasant state of high energy (the Bilateral meter will float).

This is similar to Freud's early findings, that high arousal in a neurotic is experienced as internal excitement, which is unpleasant, whereas a person who is substantially free from neurosis experiences arousal as energy for incitement, i.e. energy for action. Our findings in Mental Development substantiate Freud's early findings. Proportional to a client's erasure or transcendence of traumatic material there is an increased capacity to operate at high arousal, in a relaxed state without discomfort, and at a high emotional tone.

In order to resolve the paradox, I suggest that it would be more effective to correlate high and low skin resistance, not with 'relaxation' and 'stress' but with 'withdrawal and 'involvement' respectively; both these terms can refer either to a relaxed or to a tense state. The state of withdrawal is relaxed when it means detachment from worldly cares or abandoning responsibility (Telic); and withdrawal is experienced as tense when it means an inability to confront repressed material (Paratelic). Involvement is

experienced as tense when it means over-reach or anxiety (Telic), and is experienced as relaxed when it means enhanced awareness, or when there is a flash of insight and the sudden clearing away of a mental blockage caused by repressed material (Paratelic). A client who is 'in

session' will be in the Paratelic state; if he goes 'out-of-session' this will be a reversal to the Telic state.

It is for the above reasons that a fall of the meter needle, i.e. an increase in arousal, is usually more useful than a rise, i.e. a decrease in arousal, when a list is being assessed to find a case entry point or something to handle. Usually, unless the arousal is too high, due to overwhelm or terror, the fall of the needle indicates involvement, hence increased awareness and the ability to access and confront charged material. When the needle rises in response to a particular word or concept, this indicates withdrawal; it indicates in most cases that the client does not wish to take responsibility for this area of address.

I hope the above information clarifies James Moore's understanding, as well as introducing some concepts that will probably be new to IVy readers, but which illustrate how Mental Development research complements and extends the teachings of the Old School. I would be happy to correspond with readers who would like to discuss any of these areas in further depth.

Peter's address:

97 Connaught Street, Phibsboro, Dublin 7 Ireland. Note that this is also a **new address** for **The Insight Project** (IVy 16, page 37).

□

Free Scientology Meters

By Antony A Phillips, Denmark

I was the first staff member in Publications Org¹.

For a few minutes² I was senior to the E-Meter production line.³ In the E-meter sphere we knew that Rons order was that each scientology country should produce its own E-meters. We knew or surmised that Ron thought that a government might shut down E-meter production, or confiscate all E-meters (as had been done in Washington a decade earlier). Meters were (and are) essential for the delivery of much scientology tech. Barry Pemberthy was the man who for many years was the person who actually did the work on the production of meters, tested them, repaired them, handled manufacturers who alterissed them (there was tendency to do that) and knew the sources of the various components. His seniors, such as I, knew far less.

While I was in the church, scientology was practiced in many countries, but meters were produced in just two, England and USA.

The scene is different now. In the free scientology world there is meter production in many countries. In the free scientology world communication does not seem to be quite so good, and I have heard rumours (almost certainly true) of meter production in some countries, but have not been able to get addresses confirmed. The church did try and create a reign of terror against all they regarded as squirrels, and it has had a detrimental effect on some people's willingness to communicate. Who wants to attract the attention of the church? We do well without them!

I have seen a number of different Free scientology meters from two English manufacturers, one Dutch and one Australian. In all cases their price is cheaper than the church's, and, so far as I can tell, the components and construction are better (I compare with old meters — we would hope that with honest competition the church has bettered its products — that really is the advantage of competition to the consumer).

There have also been innovations in E-meter design. The Bilateral meter has been described in *IVy 14*, page 10, a meter with a screen (instead of needle) read out has been displayed at conferences, and I have heard of others in the USA.

Ability 3

Perhaps because of having seen at first hand Barry Pemberthys precise workmanship, I choose for my self his Ability 2 meter. Like the majority of free scientology meters (and conversions of church meters) that I have seen, the needle movement lacks the 8 to 12 overswings (in coming to rest) which were standard in church meters (part of the test they had to pass). Consequently easier to read. There was an optical/electronic tone arm counter which lacked the tendency to inaccuracy which the friction driven one had.

Some years ago Barry said he would produce a meter without a tone arm, where you read the pcs tone arm position on a digital read out, and the needle automatically swung back to set when it reached either end of the dial. Despite my previous respect for Barry, I began to won-

1 Along with something like 50 others. An LRH Executive Directive came out on the 1st January 1967 transferring us all from posts in Saint Hill (East Grinstead) and World Wide to the newly formed Publications Department World Wide, later Pubs Org.

2 Well, actually some weeks

3 My title was Director of Production Manufacture, the head of Department 9 on our special seven division org board, responsible for mass production of Pubs Orgs products. Department 8, Department of Production Activities was responsible for design, art work, proofing, editing, of the books, meters, tapes and insignia, which Pubs Org produced.

der whether he was going a bit weak in the head. I had heard quite a bit about how electronically minded people tried to 'improve' the meter, and in fact made it worse.

At a conference in England in the spring last year, I saw the Ability 3, Barry's Tonearmless E-meter. When I went back to auditing with the Ability 2, I became very conscious of the amount of attention I had to give to moving the Tone Arm so the needle came back to set, and not another place. Attention I felt belonged to the pre-clear. I sold my Ability 2 and ordered an Ability 3. And was glad when I got it.

Used with a pre-clear, I set it up so that I push one of three buttons (either side of the meter, or at the end of a lead) when I want to send the needle to set. This is because I can not tell when

the pre-clear will make a sudden body movement, and if the pre-clear does this, the needle will be returned to set, and give an extra (false) addition to the Tone Arm Counter reading.

When solo auditing, I set the meter so that it automatically resets when it reaches either edge of the dial, and I just note the tone arm position on my work sheet.

Conclusion.

In free Scientology there are a number of sources of good meters. It is a good idea to communicate around a bit if you want a good meter. Incidentally, in Denmark at least, old church meters are pretty easy to get. Following is a list of E-meter suppliers I know of. It is by no means complete.

□

Meter addresses

We have the following addresses for meter suppliers and repairers (please send us others you may have):

Ability Meters International

Barry Pemberthy
516, Wandsworth Road
London SW8 3JX, **England**
Tlf 0342 313178 or 071 622 2322
Fax 071 622 7975

Free Zone Meters

Stal 142
9205 AC Drachten
Holland

Psychotechnics, Keith Wakeland

5 Haig Lane
Church Crookham, Fleet,
GB, Hants GU13 0UN
Tlf (+44) (0) 252 628 106

Hank Levin

(Alphametrics & Ability meters)
PO Box 6905, San Rafael, CA 94903-0905 **USA**
(800) 799-3733 (voice or Fax)

Dennis Michaud

38 rue des Terres au Curé
75013 Paris, **France**
Tlf +33 1 - 45 83 53 92 - Fax +33 1 45 82 84 83

LC Electronics, Attn. Bruce Lawson

118 Simpson Rd,
Henderseon, Auckland 8, **New Zealand**
Tlf + Fax +64 64 9 832

Allen Wright

Box 105
Waverley 2024, **Australia**

Rowland Barkley

134, Taylor Street
Glen Innes, NSW, 2370 **Australia**

□

Thoughts Inspired by...

...Raymond Kemp's "Is Scientology only Masculine?"¹

By Britta Burtles, England

What a beautiful and inspiring article this is. I am reading it over and over, to make sure I have given proper attention to every part of it, and to gain deeper understanding of each section. I am always longing to read more of how Ron worked.

For instance, I have always believed Scientology is a science, a philosophy and a religion. A recent cognition I had was, that all the processes and other data which make up the Tech, stem from Ron's philosophical writing. And the next part of that cog was that Ron must have been a very spiritual, even religious person; religious in the most basic sense of the word, meaning "binding back" or "binding together".

In earlier years, when I read Ron's philosophical texts, I thought I understood them. After finishing AA7² and the L's about 2 years ago, the 8th Dynamic suddenly opened up for me, and since then, when I read his "basics" or any of his articles or books, I find they now have a new and vastly more beautiful and significant meaning than before.

Ron's genius.

Since then I have also been thinking, if all his philosophical writing was further researched

and converted into processes, maybe Man could in fact gain "total freedom" sooner rather than later. This, of course, would need someone with Ron's genius, his level of awareness and spirituality, and the ability to duplicate and thus fully understand Ron's writing. In my view that person would also have to be as astute an auditor, and as dedicated to man's spiritual progress, as he was.

However, "to really understand the real beauty of Ron's stated philosophy", I did not have to "suspend all prior beliefs". Via cognitions they gradually changed where change made sense, while I progressed up the Bridge. But I certainly had to train up to Class 4 and I had to meticulously and thoroughly do all the Grades up to AA7. When in doubt, I would over- rather than underrun, to make absolutely sure I was getting all the gains possible from each grade. Not only that, now I know with certainty, that this is the only way I could have got to where I am now. A new door opened in my life which lead me to a joyful comprehension of the 8th Dynamic, our bridge to a more advanced universe.

Yes, Ray, your article has helped me, and I thank you for it.

□

1 IVy 15, page 21.

2 AA7: Advanced ability /, comparable with OT7, Ed

Regular Columns

Classic Comment

by Terry E. Scott, England

Fun

I think that whoever invented the universe had a great deal of fun in designing this and that and, above all, in mocking-up its various phenomena.

Unlike some gloomy souls, I do not believe that the universe is inherently a trap—any more than one's mind is a trap... When all is said and done, the physical universe is a thetan's toy, something that is tremendous fun to play in and with.

As a parallel, creative processing is great recreation.

When I used to work in London, each morning I would travel by train a distance of about 35 miles from a town east of the capital. Like most commuters, I would read a newspaper. Like most of them, about halfway through the journey, I would shut my eyes. Unlike them (I suppose), I did creative processing (instead of dozing off).

This was a fun way of passing the time, for even though I was quite able to confront the scenery, the suburbs of London aren't wildly beautiful and, after the zillionth time, well! So I would create space in my own universe and put out an anchor point ahead of me. Then one behind. One left. One right. One above. One below.

The variations after that were almost infinite. They included unmocking one or more anchor points, giving them color, changing their colors, and much more.



My contact with mest space had not been lost and I'd know approximately where the train had got to. So, by the time we were within a couple or three miles of the terminus station, I would begin to put my toys away, ending with unmocking the basic set of anchor points I had set up half an hour or so earlier.

And, what do you know? As the train slowed right down for its entrance into the station and the carriage began to get a little noisy with the *hrrmpphhs* and shufflings of people waking up (maybe they had been watching late night TV movies the night before), I opened the body's eyes and was totally in present time, fresh, and immediately alert. Typically, I felt just great! And was in an excellent frame of mind for the next steps in a busy day.

I would usually arrive at work pretty darned fresh and looking forward to tackling the day. Positive processing enhances beingness rather than getting rid of undesirable qualities.

□

Regular Column

Kemp's Column

By Raymond Kemp, USA

Repressed memory syndrome

In the general field of counseling there arise 'fads', current trends that suddenly appear, and seemingly become the answer to all difficulties. The Bridey Murphy¹ case was one, and now we have another, known as RMS (Repressed memory syndrome), where the therapist discovers repressed memories in the client, of physical, but more usually sexual abuse, long ago, and suppressed until opened up by the therapist.

As a result of this phenomenon, priests, doctors, school teachers and fathers have recently had to defend themselves in court, and many judgements for thousands of dollars have been awarded, and lives ruined.

One case however is demonstrating the other flow, where the accused father is now suing the therapist on the basis that the suppressed memories were false and were instilled by the therapist into the client.

All of this has made for a great deal of conversation and argument among professionals as to what exactly has been happening, and recently I was discussing the whole thing, and it seems that it might be of help to put this down for others to view.

What we know

As usual we have to go no further than what we were taught, to gain an under-



standing, and see the missing factor in these cases.

We all should be well aware of suppression, and the fact that incidents can be totally blacked out in a person's ability to recall, and we are equally aware that when recounting an incident, engram, conomone or meme, call it what you will, the incident will not erase until it has been viewed, and actually confronted many times.

We know that as we run such engramic incidents, they are often vague and patchy for the first viewing, and then open up, as more of the details become available.

This as you know further needs no hypnosis, (we are trying to waken a person, not put them to sleep), it does need careful attention to the Auditor's Code, no evaluation, no judgement, and quiet persistence, to uncover the incident.

As we do this, using whatever systemology we care, be that Book One technology, or

1 In the 40's /50's — an astounding (at that time) case of a lady who remembered her past life as Bridey Murphey

 Regular Column — Kemp's Column

Expanded Dn. or any other tool we have properly applied, we observe that the client moves up and down the emotional Tone Scale.

Dub In

We also know the phenomenon of 'dub in', and we have a full understanding of valences, both real and false. By the way, valences are only dimly recognized by some therapists under the heading of Transference, which is about the same level of understanding as knowing about an automobile by studying wheels.

The big error however is one that no level 1 graduate would make (I hope), and that is that an incident once contacted must be run to erasure. The important knowledge we have on end phenomena.

Having to do something about it

Secondly, we know the dynamics of a problem, and we know that if a client feels that they must now, or want now, to 'do something' about the problem then it has not been fully handled.

An incident that is erased is erased. A problem that is handled, is handled. Nothing further has to be done.

Therefore if a person has contacted a sexual abuse incident, in session, now feels the need, and takes action such as suing the perpetrator, the one thing we know without a doubt is that the incident was only restimulated and not erased.

The current arguments as to whether the incident was real, or imagined, or implanted by the therapist, are irrelevant, and come under the heading of added, inapplicable data.

The truth is that the incident, or chain, dub in or actual, was not erased, and that demonstrates and proves incompetence bordering on gross negligence, by the therapist.

It also shows that the client was left at a tone level of about 1.1 to 2.0, and is seeking re-

venge, and using the incident to justify their present time actions.

This by the way is the phenomena of the DED-DEDEX (Deserved actions and Deserved actions Excused) fully covered in 1951.

Now the argument against this was interesting, especially since there were MD's and lawyers present.

"But what about Justice, Punishment of the Perpetrator. Society can not allow these people to go unpunished."

My response to that is that it is not the part of the therapist to dispense justice or judgement. Our job within society is to erase the trauma or bank of the person who has entrusted us to his care, so that whatever has or seemingly has happened in the past, is no longer affecting that person in the present or into the future.

I also might point out that society is pretty low toned anyway, in their endless search for someone or something to blame and hopefully punish ... for what?

Society operates on a moral code. Some societies have different moral codes, but all moral codes are a degradation of ethics.

If any of you have a problem with this, I invite your response in open forum. Write in to IVy with your views, comments and questions.

I will tell you that the response in the professional people I have discussed this with was one of enlightenment, followed by expansion along the lines of "Then this means that ..."

As I said then and say now, we may not know it all, but what we do know we know thoroughly.

□

Regular Column

Philosophical Viewpoints

By Todde Salén, Sweden

The Tibetan Book of the Dead

I have now finished my study of the *Tibetan Book of the Dead*.

My strongest impression after reading and digesting it is that I am very much surprised about the pan-determinism shown in this religious scripture.

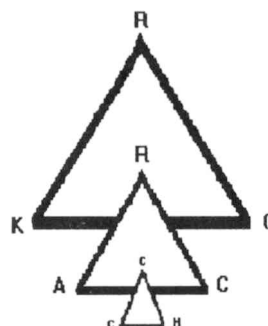
When reading the *Egyptian Book of the Dead*, you were surprised about how much they were into fixed ideas about "Life after death" and how little room there was for any tolerance of other viewpoints. The *Egyptian Book of the Dead* left very little room for other ideas about life after death. It is obvious that the *Egyptian Book of the Dead* is very authoritarian and tolerated no other opinions than those of the Established Authorities in ancient Egypt (actually the beliefs held by the highest order of priests in ancient Egypt.)

Pan-determined viewpoints

It is very refreshing to find comments in the Tibetan Book of the Dead like this one:

When an individual dies and enters the early stages of "Bardo" (the time between death and rebirth) he will, if he is a Buddhist, meet Ghautama Siddartha (Buddha). If he is a Christian he will meet Jesus. If he is a Muslim he will meet Mohammed. Each person will enter the world that he has created for himself while he was alive.

The person who believes (= true belief will work as a postulate and create this) that there will only be darkness after death will experience only darkness when he dies (as long as his "true belief" maintains this postulated reality.)



Then the *Tibetan Book of the Dead* goes on and informs you that after death you will encounter the brightness (or light) of original existence (we should call this your own true self.) If your confront is high and you can confront this original light of your own true beingness, you can enter it and there reach Buddha-hood. If your confront is low (which it will be if you have not learned to confront your own self and your karma while you were alive) you will not be able to enter the light and reach the higher states of existence. The *Tibetan Book of the Dead* thus leaves your own true self and your human self with the basic responsibility for this "day of judgement."

The *Tibetan Book of the Dead* does not try to give you a black and white understanding of your existence in Bardo. It clearly indicates in many ways that the Bardo state is a gradient condition which goes from almost total effect and ignorance, where you do not confront much of anything of the life you have just lived or have any ability to look back on earlier existences or forwards to future existences.

Awareness across many lifetimes

The more aware you are and the higher your confront is, the more able you will be in your Bardo existence to look back at your earlier

Regular Column — Philosophical Viewpoints

lives as well as onto your future lives and be cause over your existences throughout time.

The individual who has increased his awareness and confront can review his earlier lives as well as plan better his future existences. Thus it is in the Bardo existence that your ability to be cause over your future is established by how well you have succeeded in developing as a spiritual being.

True Buddhism

I very much respect the only religion on this planet I have found that really shows a sincere and basic respect for other belief systems. It has been one of my most valuable realizations in this life to understand that the more advanced or able a being is, the more able he will be to understand the thought processes of others. To me

this is also true for 3rd dynamics or belief systems.

And the only belief systems I have found that have a real and deep understanding and respect for other belief systems are some advanced forms of Buddhism (the most famous ones being Zen Buddhism and Tibetan Buddhism.)

So I confess myself to such forms of Buddhism and I am proud to see that those forms of Buddhism have not been possible to use as a reason for going to war against people who hold other beliefs (and don't think that war-mongers never tried that.)

Your Buddhist friend,

Todde Salen

□

London Spring Conference

By Britta Burtles, England

If our last conference was a big success, this one could be called a 'deja vu', except that it was even better.

Terry Scott, the organiser and Ewa and Mick Manias, the 'organising committee', did a fabulous job of putting it all together and creating a smooth-running, inspiring day.

There were interesting talks from Raj Amodia about 'Operating Procedure', from Frank Leyden about Dianasis, from Jim Burtles about Anchor Points and Monocosms, from Nick Brovenko about Energetics, from Allen Wright about an efficient and fast method of training auditors and from John Donaldson about the use of Scientology in Business. And last but maybe not least, I invited the group to 'Aim Higher' towards that promised land of a more advanced non-physical universe by challenging them to look at and discuss my answers to three

searching questions. Towards the end of the day Mick and Ewa led a discussion in which they developed and gathered our ideas for the future of our group.

After each talk views and pictures were exchanged freely until we were brought back to listen to the next speaker. Our needles floated on light clouds of free theta and very good indicators were abounding. We didn't really want to part at the end which truly was sweet sorrow.

On the more physical side, Ewa and her daughter Karen provided us all with an endless supply of delicious food and drink throughout the day.

We will meet again soon, and we are already looking forward to our next conference on the 8th October 1994.

□

Regular column

New Realities

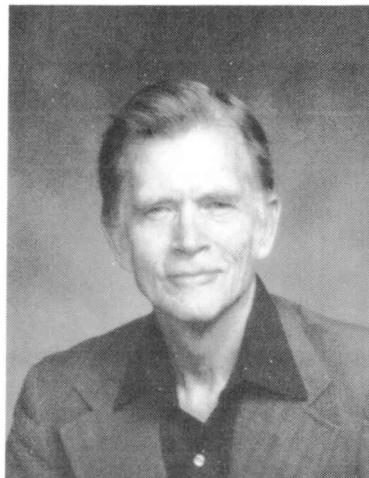
By Mark Jones, USA

Continuing Our Progress Toward Reaching Higher States

Each of us has our own unique concept of the nature of our higher states. Most of us have devoted a great deal of time and attention to reaching them. While our understanding of the nature of these states may change as we evolve, it's important at any given time to have a clear concept of the states toward which we are working or moving.

While words and their definitions may convey intellectualized concepts of states, they are not the experience. There are states that lie outside the range of our physical perceptions and common experiences. Attempts to define them may help us conceptualize them, but at the same time may serve to limit or even confuse our subjective understanding. A definition is only an abstraction of what it represents.

For example, one commonly used definition of a postulated state called Operating Thetan is "Willing and knowing cause over life, thought, matter, energy, space and time." Such definitions provide no clue regarding the mental, emotional or ethical states of a being who has some or many of these capabilities. For example, leaders such as Churchill, Ghandi and Hitler might be considered to have each displayed high levels of cause over life, thought, matter, energy, space and time, but the apparent ethical, emotional, spiritual, compassion and loving aspect of their states varied widely.

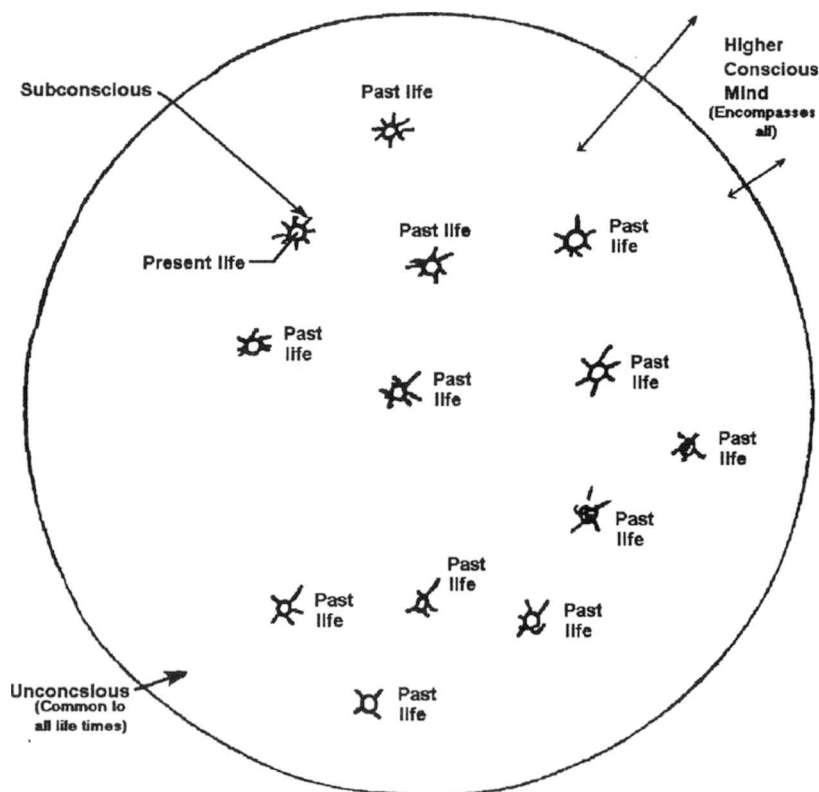


Scientology uses definitions of grades and corresponding abilities to indicate postulated states. Each individual is considered to have a potential to operate as an OT, i.e., from the technical dictionary: "willing and knowing cause over life, thought, matter, energy, space and time." To advance to higher levels processes are used that involve: a. conscious direction of attention by questions and recall; b. guidance into reverie and direction of attention to destimulate and/or erase incidents in the reactive mind; c. direction of attention to discover and sever influences from other entities; and d. conscious visualization for out of body travel and experiences. An implied outcome for each action and level is a rise of an individual's emotional tone and cause level.

Modern metaphysics¹ uses different concepts, definitions and procedures. These apply more to upper levels than to the grades. In using them an individual is considered to exist on many levels such as body, emotional, mental, subconscious, unconscious and levels of a higher consciousness. These describe different vibratory or energy levels of which the higher ones are outside of space and time. Early procedures focus on enabling the individual to recognize and

1 **Metaphysics:** 1 The branch of philosophy that tries to explain reality and knowledge; study of the real nature of things ...
World Book Dictionary

 Regular Column — New Realities



change limiting beliefs, attitudes, thoughts, feelings and the behavioural patterns that the person has developed, which are limiting his success and ability to achieve states and outcomes with attitudes of consideration of others, love, compassion and forgiveness. The subconscious mind is defined as the operating system in which we store all data sensed in one lifetime. All information that comes to us passes through the subconscious before it reaches us. It receives and stores all data. It coordinates by chronology and time. It also filters any information we put out. We have a subconscious mind for each lifetime.

We can reach its content by assessing and following reads through recall when we are following a chain of incidents; or when changing limiting beliefs or programs we have stored, by using meditative, visualization techniques. It responds to direction in symbols as a person visu-

alizes it in any imaginary form which is real to him. For example, one often used in limiting belief changing is a room of beliefs containing a belief book in which each particular limiting belief is found on a page. By visualizing going down a staircase deep within the earth, or in an elevator, cave, etc., and when there, finding and entering the room of beliefs, seeing a limiting belief on the first page, creating the feelings and emotions connected with it, voiding the beliefs, tearing out and burning the page, and then writing the positive belief on the new page while creating the feelings of it; a person can make significant changes. Since an individual's self image, the perception of others and the experiences one creates or allows respond to these changes in a very positive way, major gains can be achieved in a few hours, often five or less.

The unconscious mind is a storehouse for data from all lifetimes. The powerful archetypal en-

Regular Column — New Realities

ergies are a part of it. It contains the shadow, which consists of all aspects of ourselves that we've shoved aside and denied, including the love and joy we have rejected. It holds the lost depth of the soul, and our passions, creativity, etc. Since the ultimate evolutionary goal of many of us is to become unlimited in the most positive, creative and loving sense; aspects of our shadow, which are often labelled as karma, keep emerging in each life time to enable us to handle them until we do so.

The archetypes¹ are the raw energies of the universe. For example, one of these is the magician, which is a dynamic representation of the raw energy of the universe. Others are the old man

or old woman, representing death and rebirth, the fool, the high priest, the high priestess representing power, etc. These and other archetype energies are raw energies in the unconscious and are common to all lifetimes.

The use of visualization after reaching deep meditative states is necessary to reach into the unconscious and effect changes in it. Because the energies encountered are so powerful it is important to have external guidance. By learning how to safely enter the unconscious we can eliminate aspects of our shadows and ultimately become free of karma.



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 comes out four times a year.

For example, 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 Europe can alternatively send 400 DKr to Antony Phillips.

Antony A Phillips
Box 78
DK-2800 Lyngby
Denmark

The Editor,
AAC Journal
6800 SW 40th St 339
USA, Miami, FL 33155

¹ Archetype, the original model or pattern from which copies are made, or out of which later forms develop; prototype.
World Book Dictionary

Letter to the Editor

“Seemly Discussion”

Regarding Ray Harman’s “Seemly Discussion” (IVy 15, p.39): our Chambers dictionary says “slanging match” means: “A bitter verbal quarrel, usually involving an exchange of insults”. I have read IVy 6 — 15 and have not yet come across any article which even constituted a mild quarrel, let alone a bitter one and much less one where insults were exchanged. Lively discussions, yes, different and opposing viewpoints, yes, but not one slanging match. So what does Ray Harman mean by slanging match?

LRH told us, ARC-breaks are based on generalities. Surely R.H. did not want to ARC-break us? Why then does he use a generality? LRH also says that generalities can be traced back to just one item. Once Ray tells us which article, or set of articles, offended him and his “potential IVy reader”, then we can all decide whether that actually is a slanging match or not, and whether we want such articles or not.

Maybe my article in IVy 11, p.32: “Thoughts inspired by Elly Poortenaar’s Letter”, on the subject of criticism, could be of some use to Ray.

Today I will just add this: Don’t worry about what an article says. The words will not jump off the page to bite you. They form pictures to be looked at and accepted, or rejected and forgotten. However, if someone has charge on any of the words or on the pictures they invoke, I suggest to have the charge run out. That’s what we have the Tech for.

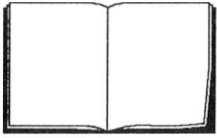
Ray’s “potential IVy reader” can join us, the enthusiastic IVy readers, when he is able and willing to tolerate seeing opposing viewpoints on the written page. In the meantime that unfortunate person will have to forego all the exciting, scintillating, colourful, stimulating and inspiring articles IVy brings us.

Ray Harman says: “... this is wrong and I say it has to stop.” Who is he to lay down the law and tell us what is right and what is wrong, and what has to stop? Has he forgotten that we live in a democracy and have freedom of speech? We also have a brilliant editor, who knows exactly what IVy readers like to read to inspire them. And he knows what will stimulate them to look and think and discuss and maybe even answer with a letter or article.

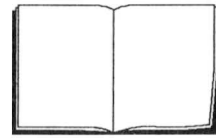
We haven’t reached total freedom yet, but IVy as a “discussion forum” and “exchange” offers us the chance to freely express our viewpoints. Where curtailing is needed, you, our IVy editor, are already doing it with precision, delicacy and understanding.

Whatever does he mean by “the LRH dramatisation as described in his KSW policy”? (Do I detect an “unseemly” quarrel with LRH regarding KSW?) I have just read it again, and I still find it a brilliant article. Maybe it is not the last word on refining, improving and expanding the Tech, but it is certainly a useful and workable way to keep it from getting alter-ised, watered down and lost.

Britta Burtles



Book News



The Creation of *TROM*

By Dennis H. Stephens, Australia

The resolution of Mankind's social problems ultimately depends on a solution to problems of the human mind. But this requires both a technology *and* its application.

And it would be useless if a highly-skilled, highly-trained practitioner was also needed, because the technology would be available only to the affluent — leaving the majority of humanity unchanged.

Thus, the technology of the mind must be usable on either a co-audit basis (people helping each other free of charge) or a do-it-yourself basis. In 1950, when L. Ron Hubbard wrote *Dianetics, the Modern Science of Mental Health*, he offered a co-audit route. Two factors prevented this route from being achieved: preclears varied in difficulty of case; and auditors varied in skill. Ron had no solution to the problem, nor did I, and the only route we could go down was that of professional training.

Natural

(Good natural auditors armed with Book One, facing an easily-running preclear, did achieve incredible results, but poor auditors confronting difficult cases got absolutely nowhere.)

Professional training was the optimum way to go at the time. In 1953 and '54, we HASI London auditors used to burn the midnight oil talking about clearing the planet on a co-audit basis, but it seemed a hopeless dream. I used to raise the idea of a do-it-yourself technology, but the mechanics of Dianetics and of the mind seemed to rule that out.

There are such things as engrams, which can be restimulated, cutting the analytical mind out of circuit, producing aberrated behaviour. A preclear, in the presence of these highly-charged incidents, will experience a shut-down of his analytical mind. He could not then handle the incidents himself, therefore must have a separate therapist as a guide. That made a lot of sense in the early Fifties.

TROM is an acronym for *The Resolution of Mind*, a book written by Dennis Stephens, who first contacted Dianetics in England in July 1950, and was a Dianetic group secretary and co-auditor for two years from September 1950 to 1952. In September 1952 he took professional training under LRH and was awarded HPA and HGA certificates. He was HASI London's first Director of Processing in November 1952. He took his Bachelor Degree in 1953 and his Doctorate in 1954. From 1954 to 1956 he was Director of Training London and Examiner Worldwide. In 1954 he married Anne Walker, then Director of Processing HASI London.

In 1957 Dennis and Anne migrated to Australia, where for many years Dennis was an executive in HASI Sydney. He attended the SHSBC in 1962, and in 1963 was Association Secretary and HCO Secretary HASI Sydney.

He left the Org in 1965, and was a field auditor for many years in Sydney with Anne.

Dennis and Anne now live in retirement in Redland Bay, Queensland. □

Book News

Yet the simple truth remained. If we were to get a cleared planet, it would be achieved only by either co-auditing or on a do-it-yourself basis. We professionals knew it, and anyone who thinks about it plainly knows it. As well — it cannot be done on a pay basis.

Years later, I resurrected the problem on a very quiet, peaceful summer's evening. I was on a Sydney Harbour ferry going from Sydney to the suburb where I lived, and my mind was particularly clear that evening in the beautiful surroundings. Suddenly, I thought: What exactly are the factors involved here?

Questioning

This meant questioning Ron's analysis of the problem. He had concluded that a separate therapist was vital, and the evidence had seemed to say that he was right. I had to question this. When I got home, I went to my study, took out a sheet of paper and wrote down exactly what is the function of an auditor in session.

And I wrote down on another sheet of paper exactly what the preclear does and what is his function in the session. Then I said to myself: Well, if it is going to be a do-it-yourself therapy, the preclear is going to have to run both the auditor's role and the preclear's role simultaneously — but how can he do this when he's dealing with his reactive bank, which is going to cut out his analytical mind?

I put that to one side with a question mark, and asked: What is restimulation? It is an incident from the past moving into the present, affecting the analytical mind even to the point of cutting out that mind completely.

Then I recalled what I regard as one of Ron's great discoveries: if you can get the preclear to do consciously that which his mind does automatically, he will regain control of that function of his psyche.

So maybe the problem would crack if the person, on a do-it-yourself basis, were to take things out of his past and bring them into the present and put them back out into the past again, and bring them into the present... To learn how to do consciously what his reactive

mind does automatically, to start to take over the automaticity.

Then and there, I knew I'd cracked it. That had been the missing datum. The analytical part of the psyche can duplicate exactly what the reactive mind can do.

The analytical faculty has at its disposal the creative faculty of the whole spiritual being, and can simulate, create, bring about, mock up, do exactly what the reactive part of the mind is doing. Evidently, the analytical part of the mind has decided not to do this, but it can learn (or relearn) how to do so.

The next day, I got to work on the technique. It was not long before I spotted precisely what needed to be done, and this became the first step of the do-it-yourself procedure that is now called *TROM, The Resolution of Mind*. I started to apply this to myself, tested it, and found that it did not need any modification. It was right. And it did the trick.

Take over

I learnt to take over the automaticity of my own reactive bank. Finally, there was nothing the bank could throw at me that I could not handle, for I could do consciously what it was doing. The bank could restimulate engrams? Me too; it had no power over me any more. This was proved by the E-meter, which was just sitting there idly. I could think anywhere all over my past. Nothing moved. I had broken the automaticity.

That was the first step. The second step followed immediately from step one, and was a direct extension of the abilities regained at step one. These techniques are written up in *TROM*.

I ran step two absolutely flat and achieved much more case gain — serenity, enormous mental calmness. (I can become completely and utterly calm at a moment's notice.) At this point, I abandoned the use of the meter, because my own sense of what was happening in my mind was equal to what the E-meter could tell me. I would know before the meter gave its read, look at it, realise what the read was, spot it, and the read would go off the meter.

Life is more perceptive than any mechanical device.

Book News

Quickly, I realised that, if I were to tell people about this technology, I had to find out if they could use it. Was there a case level below which a person should not work solo? Yes, and I rapidly devised an auditing command by which a person determines whether they are above or below this level, which has become a new Level One. (The original first level became Level Two, and the old second level became Level Three.)

Stable

In *TROM*, Level One finds out if the person is sufficiently mentally stable to run do-it-yourself. How stable does a person have to be? It is not very high. Remember the old CCH levels? If a person needs the old CCHs to be run, then those should be run on him by an auditor before he solos onto Level Two, then Level Three.

From my experience as an auditor, from that of other auditors and by what Ron said on the subject, only a very tiny proportion (about 5%) of humanity need running on the CCHs before doing subjective processes. That doesn't say that the 95% are easy cases, and the world is full of tough cases that do *not* need the CCHs.

Interestingly, once such a CCH case has completed the CCHs, then does Level One of *TROM*, he will find now that he is above that level, will of course pass the test, and can now go on to Level Two and say good-bye to the separate therapist.

So 95% of the human race can quickly start straight in at Level Two, after testing and passing on Level One.

Well, I soon found myself sitting at the top of Level Three, wondering where to go, and the only subject that was interesting me was that of purposes, goals, raw postulates.

In the early 1960s, I had done the Saint Hill Special Briefing Course: I reviewed everything I had learnt on that, but none of it helped. Back on my own again, I learned how to handle postulates in conflict — and found out that Ron had never learnt how to do it. There was a certain fundamental truth in that area that he had not spotted.

My own techniques for resolving postulates in conflict handle correct goals packages. I found

what the true goals packages look like and how to take them apart. You will find this, and it is in levels Four and Five in *TROM*.

The research on goals and so forth took me about a year to iron out and turned out to be a lot more complex than I had thought it would be, especially Level Five. I understood why Ron had failed in 1960. His efforts were valiant. He was almost doomed to fail.

The actual legs, the actual postulates of the true GPMs, aren't in the bank. They're in the analytical mind. If you search in the bank, you will do it all wrong.

It is an analytical construct, so they're in the analytical mind. All that is in the bank is a mish-mash of wrong opposers. The lies. The truth is in the analytical mind.

So the mistake Ron made on the subject of goals was to look into a mass of lies, in the bank, for the truth. That is why the search went on forever, and why he nearly killed himself in the 1960s.

Spotted

It was a mistake he was almost doomed to make. I nearly made it, till I realised it was darned near killing me too. I started off afresh and spotted where the truth was, then got levels Four and Five.

Level Four is really just an introduction to Five, sort of cleaning the charge off the major goals in this life time. A kind of lock scanning, you might say, to take off some of the surface charge before getting down to the nitty gritty.

The postulates themselves are Level Five. When I was about half way through this level, an old Scientology chum showed me the materials of all of Ron's upper levels, as far as the top of OT 7 or OT 8. I took a rest from my own auditing to check through every one of these levels.

OT 1, fine. OT 2, interesting but flat. I put myself back on the meter for this but the only needle movement was overrun reads: I was trying to make a process work that was flat. OT 3. I couldn't make it work, it was all flat. And so on, each level: ran it, floating needle to start with. If

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I started to run the process the needle would tighten. Overrun? Yes. Needle frees up. Float. Trying to run a flat process - overrun. Eventually....OT 7.

Then back from OT 1 to OT 7 again. All flat. That really shook me rigid. *Because here I was just half way through my own upper level tech.*

The best that Ron knew was flat already on my case. Later, I came across levels above OT 7, and each of those was flat too.

The biggest difficulty a person will have with *TROM* is to get started, for the average person has fought himself to a standstill playing games with the mind and has been overwhelmed by the reactive bank.

He might let a separate therapist tamper with it, but not do so himself. The cure for this is levels Two and Three of *TROM*, done solo. Is there a Level Six? No. Five is the works.

You'll love *TROM*. When you read it, you'll sit round with your friends and the urge will be to sit and talk about *TROM* forever, and talk and talk and never do it! So just...do it.

Now we can really achieve the goals that Ron set in 1950, and we can clear the planet, for it can be done on a do-it-yourself basis. The technology can be applied by anyone, regardless of the amount of money or income he has or what- have-you.

Well, that is about the creation of *TROM*, and I wish you luck with it.

Terry E. Scott has distributor rights in the U.K. *TROM* is available as a high quality photocopy of just over 70 pages A4.

Contact Terry on 0536-414949, or write him at: 17 Hillcrest Avenue, Kettering, Northants. NN15 7NG England. Basic price is £19, postage is £2 for UK (cheque or P.O.) and £4 for Europe (send only £ sterling bankers draught or check).

In the USA the distributor is Flemming Funch, Creative Transformations, 17216 Saticoy Street #147, Van Nuys, CA 91406 USA, and the price is \$40 inclusive postage in the USA, \$50 inclusive postage to Australia.

Oh yes: Case Gains. *TROM* will erase all your aberrations and you can be assured that whatever you have after you finish Level Five will not be an aberration.

□

If you are reading a ***borrowed***

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Book News

About Volume Three, *The Pied Pipers Of Heaven*

by L.Kin, Earth

The Pied Pipers of Heaven is an account of what happened since Hubbard began to investigate into the mind sometime in the 1930s and what items of general interest (referring to the “remote control” of Earth) were discovered in the course of this. Although Hubbard himself, the subject of scientology and the Church of Scientology are going to be regarded with due criticism, there is an underlying conviction that Hubbard’s techniques are useful.

Why that name?

One may wonder why I — a “protestant”, as it were — should stick to this rather ill-fated name of “scientology” (which literally means “study of wisdom”). Well, if I didn’t, nobody would know what I’m talking about. After all, the name has been around for a good forty years already. And I couldn’t possibly pretend to have invented the methods which unearthed the often astonishing incidents you are going to read about. (Scientology is not a new name, by the way. Already in 1934 it was used by the Austrian Dr. A. Nordenholz as the title for his book *Scientology — a Science on the Nature and Validity of Knowledge*.)

Much as I’m prepared to declare that Hubbard (despite anything one might hold against him personally) was a genius, I would be the last person to claim that the understanding and application of scientology as it is practiced within and outside the CofS has come anywhere near the ideal. Yet one ought to be careful not to measure the value of a philosophy by what its disciples do with it. Jesus Christ’s Sermon on the Mount is one thing, the Spanish Inquisition and their torture chambers quite another — yet both go under the name of Christianity.

But enough of that. The historical, philosophical and practical aspects of Hubbard’s teachings were covered in my two previous books *More*

than a Cult? and *A Handbook for Use*. Anyone wishing to know more about the subject itself and the infighting between Church and non-Church scientologists is referred to them.

Unrevealed to the public

Beyond that, a large body of data exists that was never revealed to the public — not even to scientologists themselves. This is because Hubbard stopped writing for the public when he touched on incidents of the past he considered so hot that he thought it dangerous to make them known. Scientology became “esoteric”, i.e. for the eyes of the initiated only. This point was reached in 1952 with the book *History of Man*. (Its sensationalist opening line: “This is a cold-blooded and factual account of your last sixty trillion years.”) Only in this book, and in no other before or after, does Hubbard give insights into the bizarre and sometimes terrifying events of man’s remote past, events that came to light during auditing sessions.

Dianetics, Hubbard’s first book, written two years before *History of Man*, had revealed that prenatal memories are a commonplace occurrence, that the unborn embryo receives and records not only general sense perceptions but as well the voices of father and mother. *History of Man* extends this concept not only to recent past lives but takes the reader back billions and trillions of years. Yet after *History of Man*, Hubbard stopped writing about “what really happened”. He restricted himself to giving technical instructions to auditors and administrative personnel. The “hot stuff” was from now on kept confidential. After 1965 it was graded in degrees of confidentiality and released to individual scientologists at specific points as a step-by step initiation. Illness and even death was thought to befall the nosey disciple who’d glean premature insight to the

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secret data of the Clearing Course and OT I — III.

Perhaps at that time this was a correct precaution. However, for reasons which will be discussed at their appropriate points in *The Pied Pipers of Heaven*, it seems safe now to release these data to the public in general and scientologists in particular, so as to take the weight of mystery off their shoulders.

Disappointment — and success

Mysteries sell well, and the CofS was never tardy at selling mysteries to its true believers. In many cases the disappointment was great — some were thrown out of the Church for alleged misdemeanors before they could be initiated, others couldn't afford financially to even get close to the initiation, others again did manage to pay, were taken through the steps of the initiation procedures but failed to benefit from it due to incompetent instruction and supervision. Yet some — and this deserves to be emphasized — had life-changing gains from being let in on these mysteries and working through them, and only for this reason is it worth talking about the matter at all.

The data to be revealed to you in *The Pied Pipers of Heaven* are not "Hubbard's data" alone, because Hubbard had his auditors co-audit each other and it is from the common denominators between their accounts that a general outline of the history of man and his situation at present could be drawn. Some would recall how man came to Earth and where he came from, others would act as "media", receive telepathic communications from beings on other planets, gain insight into galaxy-wide political upheavals and

be confronted with extra-terrestrial invaders. The same method of research was continued by some of Hubbard's followers after his death in 1986 and outside the control of the CofS. Many more data beyond what he had found came to light and filled the remaining gaps in the puzzle. We are talking about a group effort where one man took the lead, admittedly, but would have been in a tight spot without the people around him

Caught between two poles.

Any one practising Hubbard's techniques outside the CofS is caught between two millstones: public opinion on the one hand, the CofS itself on the other. The public is suspicious as they believe that anyone using Hubbard's methods must be connected to his Church; the CofS is suspicious as they are convinced that anyone applying scientology outside their hallowed halls not only makes a mess of it but — much worse! — violates their trademarks and must therefore be stamped out. (They do try hard.)

I must confess that I somewhat fail to comprehend their proposition. How would you copyright and trademark the subject of biology? Or perhaps Christianity? Particularly as Ron Hubbard, their very own champion, says in *Dianetics*: "If anyone wants a monopoly on dianetics, be assured that he wants it for reasons which have not to do with dianetics but with profit." A similar incongruity between the CofS' viewpoint and that of its founder shows in the definition of "scientologist". According to the Church, a scientologist must be a member of the CofS or one of its organisations, whereas to

Vol. 3: Don't Buy One Copy Of This Book!

We are happy to announce that volume 3 by L.Kin will be published at long last, probably by early September 1994. The book will have 380 pages and cost 39.90 DM. You can facilitate this project enormously by ordering in advance. And don't buy one copy only, **BUY THREE!!**

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Book News

Hubbard it's simply "an individual interested in scientology" (see *Mgmt. Dict.*).

No need for a licence

As well in his generally underrated but nevertheless wise book *Hymn of Asia*, Ron very clearly gives anyone free licence to apply his teachings:

"I give you
Certainty
Of such a kind
That you can doubt.

I ask no faith.
For such I give is real enough
To suffer every doubt.

As little as you know of these Lessons
Use them.

As much as you know
Use them.

But use them
For good
Not evil

Use them for love
Not hate

Conquer all with
Knowledge and with skill

Use no war."

□

The Pied Pipers of Heaven — Who calls the tune? -

About Ghosts, Demons, Gods, Angels, Shamans, Gurus, Occultists, Magicians, Cosmic Powers, Secret Lodges, Scientologists, UFOs, Extraterrestrials, Galactic Confederations and Conspiracies against Planet Earth.

Extract from the Preface:

Various New Age techniques such as meditation have brought an awareness of man's position in the spiritual cosmos, "channelling" has opened communication lines with beings from other worlds, UFOlogists observe extra-terrestrial activities and warn the population of this planet of imminent dangers. Within this context, this book adds yet another facet. It's an attempt to communicate something I consider worthwhile, perhaps with the hope of contributing to desirable global changes. One might say that it concerns itself with a rather specific view of the world — that of Ron Hubbard and his adherents.

Hubbard's view of the world might be boiled down to the simple statement that planet Earth is in the process of being conquered, colonized and practically enslaved by extraterrestrial powers since millenia. He is not the only one saying so. To arrive at this conclusion, the main theme of this book, we need to go through four preparatory chapters without which the findings and interpretations of chapter 5, "The Fate of Earth", would appear incomprehensible and nonsensical. We need to build a runway of sufficient length, as it were, in order to safely take off.

Chapter 1 deals with some fundamentals and it incorporates scientological as well as esoteric concepts. Chapter 2 deals with the question of scientific truth versus esoteric truth and gives some examples of the myths "natural science" indulges in without really admitting to it. Chapters 3 and 4 give an account of the history of this universe. In chapter 5 follows a general interpretation of the data accumulated so far, specifically with reference to the political and cultural position of Earth. Chapter 6, "Defense by Telepathy", shows efforts to prevent Earth escaping its fate. Chapter 7 is an attempt to predict some outlines of the future.

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2800 Lyngby. 160 DKr. per
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Book News

A Sort of Book Review, or, We Alone Understand The Mind

By Ray Harman, Australia

Back in 1961 I was invited to attend a Free Course in Personal Efficiency, and thereby hangs a long tale. Embarking on the course, I was soon told how a Mr Hubbard had discovered the precise nature of the subconscious mind, and how any other schools of thought or healing or religion were spectacularly unsuccessful because they didn't have this new information. Any practitioner who acquired it would presumably ditch their practice in favor of the new truth. I accepted this new truth at that time, although in retrospect I can see that I didn't have much of a yardstick to measure whether it was true or false. Yes, the people at the HASI had a remarkable new technology. No, I didn't find Christianity very workable. No, I've never yet investigated the workability of Zen Buddhism...

Be that as it may, We Alone Understood the Mind, and it sure created a 'them and us' mentality. And it was hard to educate other practitioners with the Truth!

Throwing off the Yoke

A new freedom appeared in the 1980's. It was rather like the Church of England throwing off the yoke of Rome. But the reactive mind didn't change. Other practitioners still didn't understand the reactive mind. But just as the various Christian denominations all acknowledge the one God (and they think they are right and the other denominations misguided!) so we soon had various techs, but all attacking the same reactive mind, from various angles admittedly, but we all sure had the same basic understanding of the nature of the beast.

I was introduced to Belief Changing. Well, this undercuts anything else, and goes straight for the bum postulate, and also then replaces it on a knowing basis with a better one. Okay, well,

this is demonstrably workable. The 'them and us' situation still remained, for me.

Mind Power

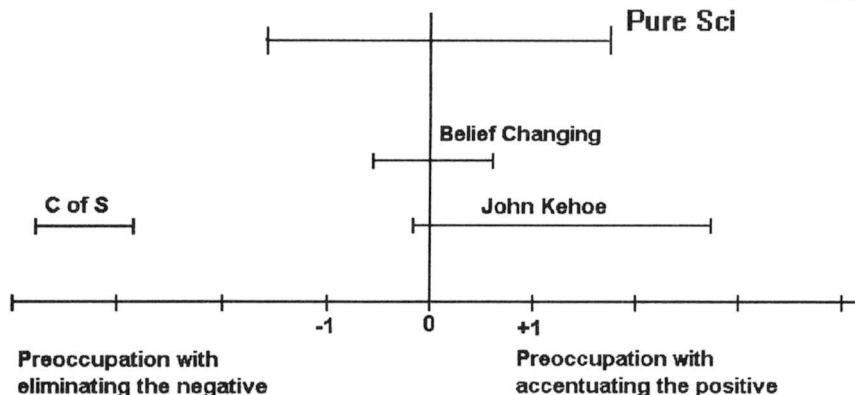
Recently I was lent a book, *Mind Power* by John Kehoe (ISBN 0-9694059-0-1). It had been bought from an 'opposition' bookstore. So it must have been written by a 'them' person. So it couldn't possibly be workable. So I was astounded to read in it things, written with remarkable directness and clarity, like:

- * Your mind creates your reality
- * Decide what you want
- * Visualise it as if it's happening in present time
- * Add the feelings that go with the pictures
- * Affirm it to yourself, summarised as a short sentence
- * Affirm in the positive — the mind doesn't pick up the 'not' in a negative affirmation
- * What you believe is what you get
- * Search for limiting beliefs and list them and write positive ones alongside them
- * You have unlimited power
- * You will become whatever you consistently think about yourself
- * The universe is abundant
- * As you change your thoughts towards people, so people change towards you

Re-evaluation

The similarity to Belief Changing tech is amazing. Reading Kehoe made me re-evaluate my 'them and us' datum. Musing upon this, I mocked up a graphic comparison:

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Gradient scale showing where attention is placed,

Mr Kehoe claims his tech to be very effective. Maybe he's prejudiced in favor of his own system, but notwithstanding, he may well be correct. So I ask myself the question, if I mock up a new positive thought and unconditionally believe it and expect it to be, *To what extent* is it necessary to spend time locating and vanquishing previous negative thoughts?

The power of positive thinking?

An Isness cannot be entirely vanquished by Not-Isness. But almost! So it is important to accentuate the positive!

We can re-phrase this. How far can we or should we diverge from pure Sci tech without committing heresy in the sight of God, that is, embracing a tech which does not free the being? This is not a rhetorical question. What's your answer?

□

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Astar's Music

— The Sound of a New Civilization

by Andreas R. Krause, Germany

Thinking about a New Civilization sometimes it is hard to believe that, under the actual circumstances on this planet, it is possible to establish one. It looks so formidable that one may not get as far as wondering whether it is easy or not.

Now we can say that a member of the Free Zone — let's say a very special member — called Astar and known by most readers as Bill Robertson — took the initiative to follow the idea "Arts and Aesthetics are the forerunners of a New Civilization"¹. Whenever one listens to his music, one can imagine and create the idea of how a new civilization may run. His music is highly aesthetic, definitely no "matter of taste" and all his songs are based on true, actual and ancient stories in this universe. The best way to understand his musical message is — sit back, relax and get the sound into one's own universe.

At the Convention '93 the attendees could discover that one of Astar's original soundtracks has been produced professionally on music cassette. This soundtrack, called "Songs of the Galactic Confederation", gives the listener a musical description of famous stars in this galaxy. Stars which once formed a Confederation but now have somehow lost contact with planet Earth. A booklet, which can be purchased together with the music cassette gives details of the civilization and the way of living on certain planets in this Confederation. By listening to this fantastic, sometimes classical, sometimes folkstyle, but mostly moving music, one's imagination can really drift far out into the deep space.

Many people already heard Astar's music on private production, as they were sold that way previously. So we presumed, it would be good to inform everyone, that the music is available for the whole public for public store prices and also a much improved quality. Supporting this idea and this music definitely makes it easier to establish the New Civilization. Once the forerunners to that civilisation — aesthetics in the form of this music — does its job the rest can be done with common effort. Anyway, if we see music physically — it is a good carrier wave of pure theta. And it needs to be spread everywhere.

We heard from the producers that the next album is already being planned and will be published soon. For anyone who is interested in getting to know more details of these great original publications, here's the address of the producers:

Galactica Publications Corp.
Europe PR-Dept c/o Eccon Bt,
Dózsa Gy. u. 11/A
H-9700 Szombathely
Hungary

Definition of a Civilization:

A civilization is an economic engine that runs on ideas and whose products are survival and expansion of its components. When ideas or its economics are suppressed it goes negative, contracts and wastes or destroys its dynamic components — i.e. its people, places and things of beauty and usefulness. (Quoted from the works of Capt. Bill Robertson)



¹ See L. Ron Hubbard's *Science of Survival*, Book II ch. 18. "A culture is only as great as its dreams, and its dreams are dreamed by artists". We have here also the importance of having an ideal scene, covered in the Admin Scale. Ed.

A View from the Bridge

By Eric Townsend, England

Chapter Five¹ Grade One



In auditing a PC through the Grades, we are helping that person to rehabilitate their awareness and abilities as a spirit or thetan. We have looked at the preliminary action of ARC Straightwire to rehabilitate recall ability and at Grade Zero which is concerned with rehabilitating the thetan's ability to communicate. In order to help us understand what has to be dealt with on the the next four Grades, it will be helpful to have a brief look at the recognisable features of a thetan and how it operates.

A thetan actually thinks and behaves in a way quite different from the mind which is the product of the thetan-body combination. Because it is of the Theta universe it does not have the physical limitations of a creation in the MEST universe. It doesn't get tired or need holidays. It doesn't get bored in the physical sense and it does not forget anything. We can be amazed at the extent of a thetan's memory and its ability to recall things that happened millions of years ago. By contrast we as human beings often have difficulty remembering something that happened yesterday.

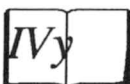
For a thetan that can be a disadvantage. A thetan doesn't exist in the physical universe or keep its memories there. All its memories exist

in the Theta universe where there is no time so they exist in now. That is why the thetan appears to have 'instant recall' but that is only a human way of looking at it. The disadvantage is that if a memory upsets or obsesses a thetan, it is exerting an influence on the thetan from the moment it happens until he can come to terms with it. Another way of expressing it is to say this issue represents an open or incomplete cycle. Only when the thetan can confront what happened exactly as it did happen will it cease to have any effect on him. To relate this to an axiom in Scientology, at the point when the thetan can fully AS-IS what happened, without any distortion or lies, it will disappear and cease to have any effect on him.

Until the thetan can confront and As-Is what happened, the memory will trouble him. There is no time limit on how long that can be. Because that can be very uncomfortable, thetans have to find other ways to relieve the pressure exerted by these memories. Thetans use various method to avoid confronting a memory. They can try to SUPPRESS the memory, INVALIDATE it, or NOT-IS it. These are all different ways of trying to maintain that the events in the memory didn't happen.

A thetan operates in the theta universe, the universe of Thought, primarily by means of 'postulating'. A POSTULATE is a thought, but

1 Earlier chapters of this book appear in the following IVy's: 12, 13, 14, 15 and 16.



not any kind of wondering thought. It is the kind of thought that is a conclusion, consideration or decision drawn from experience and which affects future action. For example if a person, a thetan in a body, picks up a piece of glowing wood from the fire it burns the fingers of the body. The thetan concludes that the heat of the fire is stronger than the body and that therefore fire, and things that have been in contact with the fire, should not be handled by a body without some protection. That is a simple postulate. Postulates are actually the only things that a thetan has to enable him to survive in the MEST universe, or any other universe.



will keep well away from the room where it happened and from all similar rooms and vases!

Thetans are also very tenacious. If an unresolved situation interests them, they will continue to worry about it and try to puzzle out a solution for an unlimited period of time.

A final point to make is that thetans decide for themselves what is important. Thetans do not naturally have any external reference point for what is important. This means that very often the only criterion they will apply to a puzzle is whether or not it interests them.

These qualities of a thetan can also be recognised in various muted forms in human beings. This is part of the difficulty we have in distinguishing between the characteristics of a thetan and a human being. The original idea was of course that the thetan would animate a human body to represent all the good qualities of a thetan. As we know things have gone a little wrong. The first aim is to restore to the thetan some of his lost abilities. We can then sort out what has gone wrong on the body side. We will look further at the potentiality of the thetan-body combination in the form we call 'human' at the end of this chapter. In the meantime we will return to what has to be dealt with on Grades One to Four.

What interests a thetan?

So what kind of things can upset or obsess a thetan to the extent of holding his attention for such a long time? To answer this we need to look at some of the other qualities of a thetan. Firstly thetans are very curious and want to know about everything. Thetans grow and expand through the conclusions they draw from experience. This means they are constantly investigating and experimenting. As a result they sometimes get tangled up in things that they don't fully understand and which then go wrong. A thetan is however basically good and honest. So if something does go wrong, the thetan may regret it but may not be willing to confront it and take responsibility for what happened. This event will however continue to hold the thetan's attention because at a deeper level he considers it was his fault. Although he has not taken responsibility for what happened, he will take precautions to ensure that it does not happen again.

This could be likened to a child investigating what was inside a valuable Ming vase. As a result of his interest it falls and breaks. The child may not be able to confront what has happened. He may hide the pieces and not tell anyone about it. You can then predict that he

Two parts

Grade One is actually in two distinct parts. The first part is concerned with the OBJECTIVE PROCESSES. These are fourteen different processes and several have a number of parts to them. These processes are different from all the other processes on the Grades. All the other processes ask the PC to look inside himself for answers to questions or responses to auditing instructions. Because the answers or responses are unique to the person, these are called SUBJECTIVE PROCESSES. The group of processes at the beginning of Grade One are called Objective Processes because they are putting the thetan back in contact with the outside world, in other words, the non-thought world of the MEST universe.

You may ask why is the thetan out of contact with the MEST universe. The simple answer is that because of his previous disappointments in

handling the MEST universe, he has formed the view that he can't do anything about it. We need to bring in another term peculiar to Scientology at this point. This is the term HAVE or HAVINGNESS. It means willing and able to reach towards something and to experience it. For example let us suppose two people walk through a park. One person stops to admire the flowers while the other just walked by with no more than a glance. We could say that the first person had more Havingness for flowers, and the MEST universe generally, at that point in time. The important point about havingness is that it is really a spiritual capacity, although we can draw human comparisons as in the case of our two people and the flowers.

Objective processes

To return to the matter of the thetan's response to the MEST universe, the thetan has had sufficient unhappy experiences with MEST that he no longer believes he can communicate with it or control it. As a thetan, he has a much reduced level of havingness of the MEST universe. He then leaves it to his body to deal with the MEST universe while he surrounds himself with a stockade of postulates about why he can't have any effect on MEST.

Most people who have had some contact with Scientology will know something about Objective Processing. They will have seen or heard about people touching walls, finding spots on the floor, and doing repetitive actions with books, bottles and other small objects, under the supervision of an auditor. What is going on can be established by looking at the full name of the main group of processes. They are called the 'CCHs'. These initials stand for CONTROL, COMMUNICATION and HAVINGNESS. These processes start by getting the person to Control items in his environment, then into Communication with them and finally to greater ability to Have his surroundings and his body, which is part of the MEST universe. These steps are not separately identifiable in each process but the progression through Control, then Communication, to Havingness takes place nonetheless.

The effect of restoring the thetan's Havingness of the MEST universe is that it brings him more into the present and away from his past



problems. For this reason Objective Processing is used in a number of other situations besides at this point on the Grade Chart. It is used to help a person recover from what

are called the 'after-effects' of an accident or operation. It can be used to help a person who is feeling sick, tired or has a temperature. In all these cases it is taking the thetan's attention off a past event and bringing it more into present time. Once the thetan reduces or removes his attention from the past event, the physical recovery of the body happens very quickly.

Objective Processing is also used for people who have been on drugs, on heavy medication or who have been heavy drinkers. Taking these substances produces such heavy overwhelm of the body, mind and thetan that experiencing this represents an attention holding event in its own right. The thetan can't As-Is it because he does not understand the effects that they had on him. Also there is the preceding situation which caused the need for drugs, heavy medication or alcohol in the first place. All of this needs to be handled at some stage in auditing but in the meantime one needs to get the thetan into shape where any Subjective auditing will be effective. This is where the Objective Processes come in. They help the thetan to locate himself in his environment in present time. From that viewpoint he can start to look inward and find the answers he needs to start the long haul of regaining his abilities as a thetan.

The difficulty is that in the whole process of getting someone up the Bridge, we are rehabilitating a being in the theta universe. We have to do this in the MEST universe for at least the early part of the journey because he believes he is a part of the MEST universe. Actually he is half in and half out and very unstable in both. In order to help him we need to get him to a state where he knows what he is and can locate himself at a stable point in the MEST universe. This is what Objective Processing is designed to achieve.

Protest

Objective Processing seems to cause more concern and impatience from people who have not had it than other forms of auditing. Maybe the point of Subjective Processing is more easily

grasped and the idea of getting more into contact with the MEST universe seems pointless or boring. This is an understandable human viewpoint. It makes



Objective Processing one of the most difficult areas of Scientology processing to explain to someone who has not had any experience of it. We are at this point at the junction point of the two universes and we have to explain a theta phenomenon in terms of the MEST universe. I can best supplement my efforts here to do this by relating my experiences on this part of the Bridge. I still remember it vividly even though it was many years ago.

I protested about having to do the Objective Processes. I had been trained to do them on other people and I had audited a few of these processes on other people with no very dramatic results that I could see. I had even had a few of them run on me by another trainee auditor. My protests were gently acknowledged but my Case Supervisor said I should still do them. I can only say the results were amazing but apart from one major COGNITION on one of the later processes, I still can't explain anything about what happened. At the end of the Objective Processes section of this Grade, I insisted on writing a 'Success Story', even though it was not usual to do so at that point. I can remember writing that the effect of these processes was like a set of controlled explosions which were blowing out the side of a hill!

This is another point on the Bridge where the thetan begins to recognise his existence as a thetan. It is interesting to see how in Objective Processing we use the MEST universe to produce a therapeutic effect in the theta universe.

Help

The second part of Grade One actually covers two areas. The first of these is HELP. It may come as a surprise that the issue of Help should come up in auditing. We must remember however that we are looking at areas where attention is held because of past failures. So important is the area of Help that Hubbard refers to it as 'the key button which admits auditing' (*Tech. Dictionary* & HCOB 5.5.60 "Help"). To see its power to hold up spiritual progress we must look at the various Flows.

Flow one is the receiving of Help from another. Firstly it goes against the independent nature of a thetan to accept help from others when it feels it could or should be

able to handle its own difficulties. Secondly the thetan knows there have been occasions in the past when help was offered and accepted but the offered help turned out to be a trick that exploited him or trapped him. This experience produces a thetan who is very wary and suspicious of all offers of Help. He may have such fear that all help is potential betrayal that, to be on the safe side, he won't accept any Help. This subject Help and Betrayal is covered very graphically in the HCOB 5.5.1960 "Help" and HCOB 9.5.60 "How Help Became Betrayal".

Flow two concerns giving help to another. Here the thetan may have failed to help someone he thinks he should have helped. He may feel guilty but is unable to confront his omission. Alternatively he may have tried to help and failed. Again he may not be able to confront his failure and covers it with a postulate like 'All help is useless anyway.' This postulate will of course also block his ability to receive help which in this case is auditing. As part of the thetan's rehabilitation in this area it is necessary to direct his attention to some of the many cases where he did give help that was effective.

Flow three concerns others helping others. Here there may have been inaction or failed action to assist others to help others. Or it may be that in the case of apparent help that was actually a betrayal, the thetan did something to advance this or failed to do something to prevent it.

Finally we have Flow zero where the thetan may have failed to help himself. This may have been failing to pursue a course of action to get effective help or making a mistake in accepting the wrong sort help which turned out to be betrayal.

We can see therefore that there is enormous scope for a thetan to be hung-up on the area of Help. Ultimately only the thetan can free himself from what currently limits his powers. Part of that process is however being willing to accept effective help and at a later stage being willing to give it.

Problems

So the next area we come to is that of PROBLEMS. Once again the need is to see this area from a thetan's viewpoint. As human beings we talk loosely about problems as anything that we can't easily accomplish. Thetans don't see it like that. They have in their natural state enormous powers and potentially they can do anything. What hangs up a thetan is a choice between which it cannot decide. In this way the enormous powers of the thetan are not all going the same way. They are halved and the two halves then neutralise each other.



The anatomy of a Problem is 'postulate-counter-postulate, terminal-counter-terminal, force-counter-force.' or 'an intention-counter-intention that worries the preclear'. (*Technical Dictionary* — PROBLEM). Further helpful data on this is to be found under the definition 'GOALS PROBLEM MASS' in the same dictionary. In the first definition Hubbard gives the analogy of two fire hoses directed at each other. The point at which the two jets of water meet would be a mass of water held up by the two forces meeting. The mass of water can be related to the mental mass a thetan perceives who observes two equal forces in opposition. The perception of the mass is the perception of the Problem.

It may be helpful to try to distinguish between a difficulty and a Problem. This is a distinction that humans don't usually make but it can be helpful to see how a thetan perceives a Problem. Suppose I return home and find that a load of gravel that I ordered for the garden has been dumped in the street outside my house. I know what I have to do. I have to move that gravel out of the street into my garden. I may be able to get someone else to do it for me but if necessary I can spend all evening with a wheelbarrow and move it myself. I have a difficulty but I know what I have to achieve. Now suppose I am driving along and I come to a fork in the road. I have no map, there are no signs and there is nobody to ask which is the road for my destination. Now I have a Problem. I don't have a difficulty because it is not difficult to drive the car down one road or the other, but I have a problem because I don't know which one to choose.

To see the implications of this simple example of a Problem, we should bear in mind the characteristics of a thetan. He is good and honest and wants to do the right thing. He doesn't like random actions so he won't take a chance but also he does like puzzles. He has no sense of time, being outside the MEST universe, and so can stay at the fork in the road indefinitely considering and worrying about which road to take.

What will get our thetan out of this dilemma? Only his ability to see his situation as a continuing problem and thus move himself out of it by as-ising it!

Why have problems?

So if a thetan can do that, why does he have any problems? In some cases, it is a problem that someone else has given him and he doesn't yet see that it is a Problem. More usually it is because he wants to have that Problem! You will immediately ask why he would want a Problem that will hang him up at a fork in the road for eternity.

The simple answer is summed up in the datum to be found on one of the Saint Hill Special Briefing Course recorded lectures that Hubbard gave on this subject. This datum is that 'A Problem is a solution to another Problem'. The function that is fulfilled by worrying over the fork in the road is that the thetan does not have to look at another problem or confusion. As discussed earlier, a thetan does not forget about a problem. The only way the thetan can relieve himself of the pressure of the first problem is to find another problem to worry about. So we can see that a thetan can be quite pleased to have a small, comfortable problem to worry about rather than the one it wants to keep its attention off.

What would be the nature of the problem that the thetan is trying to avoid? This would be a problem to do with its survival. This would be where an action to further its own survival was opposed or confused by a comparable amount of counter intention. All of this is paralleled in human existence and we can take an example that illustrates the visible steps of the sequence.

Suppose a man has a job that he believes he is doing well and it is providing the means for him

to bring up his family. Suddenly he loses his job and is not given a satisfactory reason for being dismissed. He can be confused and overwhelmed by not understanding what he has to do to keep his job. This is his first problem. He may be able to come up with some postulate to explain it, such as 'all bosses are unfair' or 'you can't keep a job at my age', but he still has a problem to do with himself holding a job and supporting a family. This problem may be too unpleasant for him to contemplate so he gets another. Maybe he contracts a chronic illness and now he, as a thetan, can worry about whether he or his body will win. The body and illness being approximately equal, he has all the ingredients for a long term problem. He will however struggle very hard to keep that problem going because if he loses his body or the illness, he will have to confront the original problem or find another problem!

The sequence of Objective Processes, followed by the Help Processes sets-up the thetan to break through the area of attention holding Problems, on all the flows, to achieve the state of Problems Release. The ability gained is to 'recognise the source of problems and make them disappear'.



REFERENCES

Dianetics and Scientology Technical Dictionary

AS-IS plus see Axioms of Scientology no.11, NOT-ISNESS, SUPPRESS, INVALIDATE, POSTULATE, SUBJECTIVE PROCESSING, OBJECTIVE PROCESSING, HAVE & HAVINGNESS, CCHs, COGNITION, HELP & HELP PROCESSING, PROBLEM, GOALS PROBLEM MASS, PROBLEMS INTENSIVE

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BTB 15.11.79 0-IV "Expanded Grade Processes"

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 to U.K, £2 rest of Europe, £3 rest of world.

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A possible goal

By James Moore, England

Here is a suggestion for a goal, at least for some valiant group within free scientology. Find out and publicise the reason for scientology's failure.

I regard scientology as having, comparatively speaking, failed, because it has such a bad reputation, and groups are furthering the basic (good) principles of scientology under other names, and denying connection with scientology, because of this bad reputation.

It compares very badly with two movements I happened to have studied a bit, Sai Baba and Silva. Both these have a good, or neutral, reputation amongst the public. José Silva had

troubles with both the Roman Catholic Church, which wanted to excommunicate him, and the medical profession, and these sort of difficulties he handled using ARC (the theory of which he didn't know). Compare this with scientology, which in many quarters seems to be regarded as a cult not much better than the perpetrators of Jonestown and Waco.

For my money, I suspect that the result that such a group will come up with is that there is a missing lower level, which has very simply a lot to do with the two H's: humbleness and honesty.

□

Bus Fares (or On The Road Again)

By Jim Burtles, England

Actually, there had not been a lot of fuss.

In reality, I had just stepped off the bus.

I simply knew that I could not afford the fare

And so, of course, I felt unwelcome there.

Without the essential — money with which to pay.

Just by the side of the Road to Somewhere, I lay.

I sat dreaming about some far off lands,

And wearily contemplated my empty hands.

I had heard of a wondrous Bridge, some way ahead,

“Of priceless beauty” the uniformed man had said.

So, without the price, price-less I just stood around

Feeling rather out but not yet completely down.

Now I can see those golden coaches for what they are,

No different from a heavily armoured car!

Today I happily ride on a horse and cart,

Cosier and warmer, it's cheaper for a start.

A shining new Bridge is now clearly in my view,

It may not be priceless but it will surely do.

It goes to exactly where I would wish to be,

What is more, it starts right here, for you and me.

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