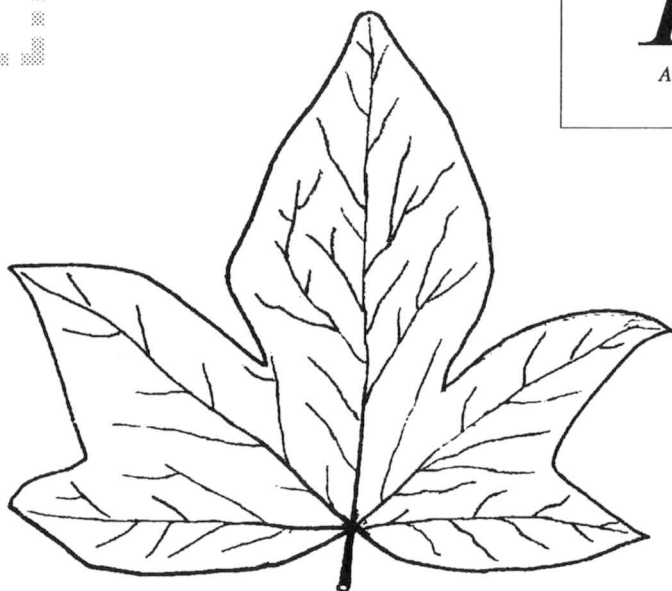


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International Viewpoints (Lyngby)

It takes all sorts ...



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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).

If you want to write to an author, we will forward your letter.



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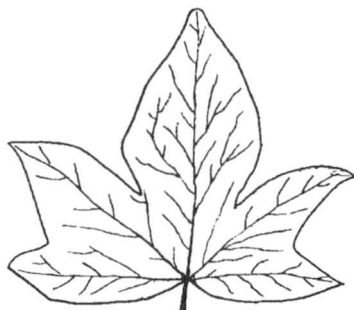
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This Day

By Nicolay Brovcenko, Australia

The thunder claps
Are gone for ever.
Greyness, dullness -
No!? - No more!!
What a surprise!
There is! a brighter,
Warmer future.
The seas can rise,
The fury rage.
It won't diminish
The zest of mine.

Experience --
Sensations --
And Emotions --
All mine! -
To use once more
And to enjoy.

The thunder claps
Are gone for ever.
Greyness, dullness -
No!? - No more!!
What a surprise!
There is! a brighter,
Warmer future.

Fantastic,
Rays of Sunshine --
Fresh breeze --
Pure flow of air--
And extra breath is real!

With frontiers gone,
New breath of vision.
And yet...
So old,
And yet...
So very fresh and clean.

The thunder claps
Are gone for ever.
Greyness, dullness -
No!? - No more!!
What a surprise!
There is! a brighter,
Warmer future.

The sounds -
So crystal clear,
So pure.
Like never heard before.

Music, gentle music
The melody so sweet.
The symphony evolving
New composition
At my feet.

The thunder claps
Are gone for ever.
Greyness, dullness -
No!? - No more!!
What a surprise!
There is! a brighter,
Warmer future.

Like burst of sunshine,
So happy one can be -
For simple things -
For things --
One could "never" dream of.
Without help --
Without knowledge --
Of being cause
Of knowing what to do.

To re-experience and know
The step to take,
With gentle indication.
What's there, what passed.
In knowing - past creations
You can be free to play
Another --
Better Game.

With powers --
All unblocked and ready,
There are no limits--
No frontiers.
And all it takes
A little look,
A little feel.
And lots of courage
To grant yourself your
freedom.

N. Brovcenko 1994



More on Goals

By Antony A Phillips, Denmark

Here is a quotation on goals from a very interesting book¹:

...If a person dies without completing all the lessons they need to learn, their spirit body returns and is reborn in another physical body.

The kahunas² call this invisible aspect the *aumakua*, or "higher self." Like Whitton's³ metaconsciousness, it is the unconscious portion of a person that can see parts of the future that are crystallized, or "set". It is also the part of us that is responsible for creating our destiny, but it is not alone in this process. Like many of the researchers mentioned in this book the kahunas believed that the thoughts are things and are composed of a subtle energetic substance they called *kino mea*, or "shadowy body stuff." Hence, our hopes, fears, plans, worries, guilts, dreams, and imaginings do not vanish after leaving our mind, but are turned into thought forms, and these too, become some of the rough strands from which the high self weaves our future.

Most people are not in charge of their higher self, said the kahunas, and constantly bombard their high self with an uncontrolled and contradictory mixture of plans, wishes, and fears. This confuses the high self and is why most people's lives appear to be equally haphazard and uncontrolled. Powerful kahunas who were in open communication with their higher selves were said to be able to help a person to remake his or her future. Similarly, it was considered extremely important that people take time out at frequent intervals to think about their lives and visualize in concrete terms what they wished to happen to themselves. By doing this the kahunas asserted that people can more consciously control the events that befall them and make their own futures⁴.

Ron had some thing similar to say⁵, referring back to the practice of magicians:

1 *The Holographic Universe*, By Michael Talbot, HarperPerennial, ISBN 0-06-092258-3.

2 Native Hawaiian shaman

3 referred to earlier in the book

4 The data was from a German book, quoted in Holger Kalweit, *Dreamtime and Inner Space; The World of the Shaman* (Boulder, Colo.: Shambala, 1984)

5 Philadelphia Doctorate Course Nr. 40, near beginning, 12 December 1952

IVy

The first thing that should be sorted out in any operation is the intention or the goal. This was a practice of ancient magicians. He would become an effect if he just caused, caused, caused at random without ever analysing what he was trying to do, he was just doing at random and heading towards chaos.

...

To cause something one must be cause and the primary requisite of cause is a statement of intention and goal. The primary requisite is a clear statement of what you're trying to do and only when you clearly state it can you avoid being an eventual effect. "What am I trying to do?" You can't answer that, you'll foul up.

I'd express the same thoughts in this way: "If you do not cause the future, others will". or "If you do not postulate your own future, and that of the groups to which you belong (including the world), the postulates of others, which might well be contrary to your own desires and well being, will take effect — and make you effect".

I therefore sing the song again, which I sang in IVy 14 page 7, enlarged a little:

Take time to consider what future you want. Take time to discuss with other members of the groups to which you belong (including free scientology) what future you all want.

I have observed that here and there people who have worked together in a group, no longer talk (communicate) with each other. And when talking to me about the person they no longer communicate with, they tend to say bad things of the other. I have wondered if this peculiar

phenomena (peculiar because it is amongst people with a strong scientology background) is due to the fact that they have worked together in some group, possibly under some stress (to get high stats, sometimes!), and have never discussed what goals they had. In fact they were each striving for *different* goals than the other, but were not aware of this. Thus stress, criticism, and (I say it as quietly as possible) they went out of ARC.

I say: It takes all sorts to clear a world. Or just improve the planet and society we live in. And it works even better if we are in communication with each other.

Take time out to think about and discuss what you (as individual, and a part of groups) want the future to be. And why not keep a comm line in with your earlier friends and colleagues?

□

A Proposal

By Frank Gordon, USA

Ron mentions several events that could weaken the application of scientology and be its Achilles Heel.

One is the adoption of a valence of "sinlessness" or of an enforced withhold of goofs because of status (Tape lecture 6110c05 SHSBC-63 Sec Check — Types of W/Hs).

Another is that better than 50% of the subject consists of the discipline and know-how of application (6406C18 SHSBC Special 24 Study

Tape #1), a failure to accurately transmit this know-how could nullify it.

He notes that much of this know-how is difficult to put into words, but easy to show by example. Since video recorders were not available during the SHSBC, would it be possible for some of those who actually worked with Ron and have an experienced "feel" for how to apply the tech, to make some TV demos of the TRs and sessions, and include the e-meter reads?

A reply to Britta Burtles, or Was the Discussion Unseemly?¹

by Ray Harman, Australia

I am indebted to Britta Burtles for indicating the outpoints in my article "Seemly Discussion" (IVy 15, P. 39). I indeed failed to be specific. Beyond saying that I was referring to the Dianasis debate, I fear I cannot be more specific, as I was merely echoing the general impression of my 'potential IVy reader'. Perhaps my use of the phrase "printed slanging match" was too strong a wording. Truly, many entertaining propositions appeared in the Dianasis debate articles. Still, we must not overlook the recent reader survey, which applauded scholarly discussion of the tech, but damned dramatic mudslinging between authors, and it is this latter to which I refer. Our editor (IVy 15 p. 15) refers to the early antagonism and name calling, and Britta's own article (IVy 15, pp. 13-15), which I thought excellent, did include what could be construed as sarcasm and insult².

Axiom 0

Let me rephrase my "now this is wrong and I say it has to stop", and say instead, "Now this is less than optimum and I say that the focus of future articles may at times be better aimed". And who am I to lay down the law? Theta is the law, and that is all the law there is!

KSW³

Again I have leaped into print with inaccuracy. LRH's dramatisation was actually the opposite

of what he said in "KSW", if the various stories and biographies of LRH are at all accurate. His unspoken attitude was, "Don't do as I do, do as I say." Consider Otto Roos's tale of how LRH stopped the FESing⁴ of the LRH folders — refusing his own tech — the one thing that might have saved him! The CofS is where it is today due to the manner in which it seeks to follow KSW: "Unquestioningly follow all instructions from 'up the lines', even if conflicting with what LRH said." If the tech of the CofS actually produced all the stated absolute EP's, we may well be there with them still, following KSW and clearing the planet. But that is not the actuality of the situation. By abandoning the CofS and its KSW driven prohibition on Research, some of us are producing other, hopefully better (and cheaper!) bridges. *This is not to say that many of the LRH basics are not perfectly valid.*

The real point

In taking me to task, I wonder if Britta missed the real point of my article, which was, "Let's build a better bridge, not sling mud at each other!"

□

- 1 Unseemly: not looking or behaving according to good taste, improper, indecorous. Also item 10 of the original Code of a Scientologist (*Creation of Human Ability*, page 7): "To engage in no unseemly disputes with the uninformed on the subject of my profession".
- 2 Specifics, if you want them: Para: "anyone can churn out such 'axioms' by the dozen..." while amusing when standing alone, in context it could be construed as a sarcastic comment about Axiom 0. Sentence "...a little pompous and meaningless sentence...is in my view pathetic." could be construed as insulting to the late Irene Mumford and her followers.
- 3 "Keeping Scientology Working", HCOPL 7 Feb. 1965.
- 4 Compilation of a Folder Error Summary — a searching through folders to find out-tech actions done by auditors (etc.) on the pc.

Games

By Flemming Funch, USA¹

Imagine that you are all-knowing and all-powerful. Whatever you wanted to happen would happen instantly the moment you thought it. There is nothing new to do or learn because you already know about it. Now, what would you do for entertainment?

It would rather quickly get boring to know everything and to be all-powerful. There is really no challenge in it, no surprises, no joy of learning new things, no satisfaction in overcoming obstacles. In short, there would be no game.

What makes life fun is generally the pleasant surprises and successes you get by struggling with the issues of life, and winning despite resistance.

If you always got your way and you always knew in advance what would happen, it wouldn't really be fun.

What it comes down to is that life is meant to be a game, with all that it implies.

What is a game?

First of all, games are fun. Life is meant to be fun and exciting too. If it wasn't, then why bother in the first place. If life gets too serious then you have lost track of what you are playing, you are playing something you don't want to play. Restoring the game will bring back the fun and excitement.

What makes a game a game is that it has a purpose, and it has a balance between freedom and barriers.

There has to be something that you want that you don't have, which is the goal or purpose or object of the game. It doesn't really matter if you have it before the game starts. You give it up in order to win it back through the rules of the game. For example, if you are going to run a

race against somebody else, it doesn't really matter if you are standing on the finish line 5 minutes before the race. You are still going to walk away and pretend that now it is important to get back to that finish line very quickly.

A game has to have some restrictions, barriers, obstacles, opposing players, hidden elements, surprises, and so forth. That is, you need to give up some knowledge, control, and responsibility to play a game. You have to go along with the idea that part of the playing field is now not under your control, but possibly under somebody else's. You have to go along with the idea that there are things you don't know, and possibly shouldn't know about. You have to allow mysteries to exist and allow yourself to be surprised when you find out something new. That allows you to learn.

A game also has rules. These are barriers that outline what one is supposed to do or not do to play the game. Again, these are artificial limits to freedom, to create an exciting challenge in playing the game. For example, in soccer you can't touch the ball with your hands, and you are supposed to stay inside the field. Life is really not much different.

There also has to be freedoms in a game. Those are the things you can do by your own determination, the actions you can take to get ahead in the game. If there were no freedoms in a game it would be just as boring as if there were total freedom. So, there has to be enough freedoms to have a chance against the barriers.

Balance = interest

For the game to be interesting there has to be a suitable balance between the freedoms and the barriers. They don't have to be exactly equal, but it shouldn't be too far off. There has to be

1 Page 77 of Flemming Funch's *Technical Essays*, Basics Essay # 2, 21 August 1992. These books can be obtained direct from Flemming, Volume one for \$50, Volume Two for \$40, or \$80 for both volumes. These prices include Airmail postage. The Address is: Creative Transformations, 17216 Saticoy Street #147, Van Nuys, CA 91406 USA,

the real threat of losing the game, but the fun comes out of actually overcoming the obstacles and winning.

Part of the freedom/barrier balance is also the amount of action, randomness, or variety in the game. That is, how many different kinds of things that can happen or that you can do, and also how fast they are happening. A game tends to get more interesting if there are many different elements and there still is a balance between barriers and freedoms.

The catch

Having a game is more interesting than not having a game. However, the catch about it is that it is by definition a lower state of awareness than the state of not having to play a game. You have to forget things to play a game, you have to give up control, pretend that you aren't in charge. That is fine and dandy as long as you know you are doing it. The trouble is when you

forget something in order to play a game, and then you get confused and forget that you forgot it, and you never un-forget it again.

It is necessary to know enough about games to be able to remedy them if they go wrong. The ways they can go wrong are mostly:

Taking them seriously and forgetting that they are fun.

Playing something you don't want to play.

Forgetting what you forgot in order to play the game.

Too many barriers in the game.

Too much freedom, too few barriers.

The rules have been forgotten.

Remedying any of these things in regard to life would tend to make it more rewarding in many ways.

□

A Very Short Story

By Britta Burtles, England

Once upon a time there was a little girl called Bea. One day Bea went for a walk and found a magic Bridge which helped her cross the rough terrain. In her mind the Bridge merged with the landscape. She felt so safe and invulnerable that she disregarded all precautions. She quite forgot that woods had snakes which sometimes bite and wasps which sometimes sting. To her, all creatures were beautiful, loveable and amiable.

She had so much fun on her walk picking flowers and watching birds that she did not see the snake sliding through the grass at her side. To the snake the bouncy happy girl seemed a threat. It slid nearer and nearer. But Bea 'knew' nothing could happen to her, since she was on that strong Bridge. When she lay down in the grass to have a little rest and to admire the clouds and the butterflies, the snake bit her.

At first Bea was so stunned that she did not pay any attention to the bite. She got up and went back home. Only then did the snake's poison start to take effect and Bea became very ill. She would have died, if a clever surgeon hadn't straight away cut out the snake bite. Fortunately she was surrounded by many good friends who helped her in all sorts of ways during her recovery. One friend, Andy, even came from a foreign land to assist her.

So she slowly recovered and became as happy and bouncy as she was before. She also decided that she could not blame the snake for what had happened, since snakes do not know any better. Bea knew that she had been careless and that there was a lesson to learn. She realised that even walking on a magic Bridge, *one always has to be alert.*

□

The Bridge above Advanced Levels.

By Palle P. Pedersen, Denmark

For those of us that do not have unlimited financial and time resources (not to mention patience) here is another viewpoint on a possible bridge to total freedom (no guarantee given):

One may divide auditing into 3 parts:

- 1) The lower bridge where an auditor audits you, until you are able to do it yourself.
- 2) The upper bridge where you solo audit yourself on standard levels such as OT or OS levels, until you can do better and faster without.
- 3) Solo auditing completely as you choose it. Here your intuition and experience is already so well developed that you yourself much better know what to run, and how to run it.

The technique on the 3rd part is pure simplicity. Just being there and confronting your case, plus a suitable communication line, listening, feeling, granting beingness to all case aspects, or whatever necessary, using the ups and downs of the needle as a guide. For the able person it's just putting yourself on your meter, confront your case and meter and the super case-eraser is on his way.

My own experience is that this simple tech works just as well or (far) better than any advanced level. And it's free and it uses almost

100% of the time on the essential thing: *erasing case*. In other auditing 70- 95% of the time is used on studies, getting money etc. Your lifetime is too short for too much of that.

No need for studies, no C/S'ing, no programs and especially no worksheets can speed up things. End of countless folders. I only write date, time and TA and maybe 1 or 2 keywords. One sheet lasts for months. And why waste time on rituals like can squeezing and metabolism check here. F/Ns are for the waste basket.

My own background is Class 4 auditor, OT7, OS7, 1.5 Dianasis parts. This helps of course. And of course you can get some "*very interesting somatics*" if you run the above 3rd part too clumsily. All unwanted case is probably created by underlying good intentions so the secret of erasing "unbreakable case" is to pay attention to the positive aspects also.

How long to full OT? Endless with other tech? With the 3rd part it only takes 2 hours daily for 40 years. Ha ha. Well, let's face it, other tech has so far utterly failed to produce OT. The way out is longer than the PR-sections in the sales departments like. But at least I have now found a way and method that suits me very well. Feel free to use it.

□

David Mayo

David Mayo, after winning a long legal battle with the church, has established an Ability Advancement Centre. David offers a membership (costing \$40) which includes a magazine that comes out four times a year.

Get details by writing to *The AAC Journal*. Readers in Europe can alternatively send 400 DKr to Antony Phillips for membership (address back page).

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

Problems

By Leonard Dann, England

A brief article by Frank Gordon in the current *Ivy* (no. 13) asked for the subject of problems to be dealt with.

What is a problem?

A wrote to me that B was his problem whilst B said that A was his. Actually neither is correct since a person is *not* a problem but only a terminal in regard to a problem. When we had services on Sunday afternoons at the London Org there was one very fine speaker conducting them. On the subject of problems he said that, basically, this was a "how to". To this I add, "Or a how not to". This undercuts the idea of opposing and equal forces which may be difficult to locate. Finding a "how to" may still present great difficulties.

LRH said that there are no unsolvable problems but only unacceptable solutions — something very evident in the states comprising the former Yugoslavia at the time that I write this. His answer was that one has to find the least unacceptable of the various possible solutions and abide by this. In other words, one has to reach some moderately acceptable compromise that is better than the existing state of affairs.

If my friends accept the idea that the other is a terminal and not the problem itself they come up with the idea that the other is the source of the problem. This, too, is totally untrue by my way of thinking.

Responsibility

Although I have now had my present body for 80 years it is only recently that I have come to understand, accept and apply the idea that one is solely and totally responsible for everything that happens to one in one's life. This means that one cannot really be at unwanted effect from anything. There must be some reason why one desires it to happen. Perhaps to punish oneself for past bad deeds. One may not have done anything of the sort but there is an implant that tells you that you have and since this has been

put over as a way to "salvation" one has accepted it as being true. One may draw such things to oneself for the sake of experience or for fun to liven up an otherwise dull life. There are plenty of reasons if one looks for them. One's creation may simply be the acceptance of what one has been told as being true and valuable.

Coming to harm

When I was about 20 I came into contact with R.W. Trine's book, *In Tune with the Infinite*, and this made a lasting impression on me. In it he says that one cannot be harmed unless one lays oneself open to being harmed. This means that despite appearances to the contrary one is willing for such problems to happen. In those days this statement was just words to me. Now it is a great reality and very workable.

The full acceptance of personal responsibility may be much too hard for some people. It is much easier to blame another but that doesn't resolve the problem, but just increases it and reduces the chance of resolving it. The "Problems Level" of the Bridge was supposed to produce the EP (end phenomena) of being able to resolve any problem that one encounters in one's personal life. This worked for some but certainly not for all who have done that level.

The four flows

Some while back I was thinking about the Four Flows which are used in many processes and felt that they can be related to responsibility and provide a gradient scale to the acceptance of responsibility. FLOW 1 — what another has done to you — requires no responsibility as the other person is to blame. (One thinks!) FLOW 2 — what one has done to another — well maybe, just possibly, I might have done something to deserve this. FLOW 3 — what another has done to others — teaches one what is one's responsibility and what isn't. One is not necessarily responsible for what another has done to someone else unless one has in some way been actively involved in the incident.

FLOW 4 — what one has done to oneself — is the most important one of all for it is this that brings about the acceptance of one's responsibility. This can lead one to the difficult realisation that one is *really* responsible for everything in one's life and that is a very major step forward.

Communication

Thinking about this subject, I thought that having any sort of problem that doesn't resolve is also a matter of failure to communicate fully with the area involved. In the A and B situation that started this off, they were writing slightly antagonistic letters to each other — not very good comm. LRH stated that full comm. with any problem would result in its being resolved. So we get the process "What is the problem" used repetitively until the underlying problem is realised and the current problem just blows. This lines up with his statement that the solution to a problem is the problem itself. The trouble is that this may need going back along the time track to an incident of long ago and past incidents are not always easily available to the person seeking them.

I came up with an idea recently and asked yet another friend to try it out since I don't have unresolvable problems. If you try it out and find it works I'd like you to write to me care of the Editor to tell me about it.

Basically there are two ways of destroying something. The first and most used is to As-is it. This means that by postulate one re-creates the original happening in its own space and time and using its own energies. On the other hand, LRH said that which is not continually created ceases to exist. It is this way that I am thinking about since a continuous problem means continuous creation. So realising what one has that one doesn't want, one stops creating it and instead creates that which one does want. You may know by now that I am very much involved with the creative power of thought and this is directly involved with the fact that whatever one thinks, that one creates. As soon as one finds oneself thinking about the subject of the problem, just reverse the thought with an even more powerful one to create what you do want.

Before this can work it is, of course, necessary that you accept full responsibility for the creation of the problem and NOT blame someone else, fate, or what have you. You created the problem so you can also uncreate it and replace it and replace it with something more positive.

I trust that this will give you some food for thought.

How failure occurs

I wrote this article mainly for those who have done Level 1 of the "Bridge" which deals with the handling of problems, but who still have problems that don't resolve. Any readers who haven't done this level I suggest that they should so with a reputable auditor. The same applies to any who have done this, or any other of the grades, as a "quickie" which is to say that the level hasn't been fully completed.

I was told of a pc who had made very good gains but who gradually lost them and finally was in much the same position as at the start. On the Clearing Course theory section LRH said that this level eliminated the R6 bank but warned that one could recreate it. This can apply to any level. One can get rid of one's troubles but unless one changes the thought patterns that created them in the first place then such troubles, or problems, will be created afresh.

Unknown postulates

A person may have worked fully and honestly and has created a new and better attitude to life but can still have an old trouble turn up again. The life has been changed by positive thinking but there can be an old counter postulate that can still act against the positive. I am working with such a case at the moment and am trying out a method of handling this search for a radical negative postulate by working in present time, since going down the track became too enturbulating and was making the situation worse. This is still in the experimental stage but is being done with the full co-operation of my client. It appears to be working but I will give full details of it at a later time if it works as I hope it will.

□

Greetings, Dennis Stephens

By James Moore, England

That which one devotes energy to, he will have.
LRH, PDC Lecture number 58, 1952

Another way this has been put is "what one puts ones attention on, one gets". Really put your attention on money (presence of), you are likely to get money — and if you don't also put some attention (or energy) on happiness and the welfare of others, you could well end up a mean, miserable millionaire.

So if we look at what we have in scientology, both free and church, one will possibly also be able to see where energy has been devoted, where attention has been put.

What have we got?

Well we have got a lot of things in scientology (I suspect more than most scns and ex(panded)-scns realise). We have some things I would regard as negative. Amongst them great complexity (why would there be training up to class XII if things were simple?).

I would suggest that this great complexity is due to having attention and devoting energy to two things.

In the 50s, and possibly later, Ron was frequently talking or writing about 'reaching farthest south', meaning being able to handle the most difficult cases. And this was despite the avowed principle of 'making the able more able'. Thus I would suggest that one factor that drove scientology into great complexity was the aim of being able to handle the most 'gone' cases. And for what it is worth, we can do this.

As I remember it Ron was constantly faced with the problem that things that worked for him did not always work in the hands of other auditors,

and his attention (energy) was on getting processes which worked for *all* auditors. I suspect that a by-product of this was complexity.

Ron, and scn, had attention on and devoted energy to being able to handle the most difficult case and being able to train *anyone* to audit others. By-product: complexity.

New looks

Since "Liberation Year" (1983, I suppose) a number of people have come up with developments on scn tech, some admitting that they were developed from scn, others maintaining their developments were *not* based on scn, but to my eyes containing many of the basics in scn. However, all I have seen seemed to maintain the complexity we know in scn. It also appeared that attention was on making a longer bridge (i.e. making more, or different OT, Operating Thetan, levels). Apart from Hank Levin's article on rudiments¹ I have not seen any work done on simplifying 'lower level' work (I mean the handling of the man in the street, the stranger to scientology, the newcomer).

I recently got hold of *The Resolution of Mind*, known familiarly as TROM², by Dennis Stephens. This again contains another approach to 'higher levels', which did not interest me and which I have not yet read. But it *did* contain a simplified 'lower bridge'. This I read carefully.

Inadequate tech

Scientology had that glorious goal: to clear the world. Marvellous. Has my total agreement. But I could not see how the tech we were offering, at the price and complexity we were offering it, could be used by poorer people, and people with less free time, than I had. Let alone

¹ See "Undercutting Rudiments" by Hank Levin, *The Free Spirit*, Summer 1992, Danish translation in *Uafhængige Synspunkter*, M22, June 93. Ed

² See IVy 17, p. 23-26. Ed.

illiterates, and suppressed nations. Also, in *Fundamentals of Thought*, we have the goal (to quote Ron): "the making of the individual capable of living a better life in his own estimation and with his fellows, and the playing of a better game." Also a very fine goal. But how many have we actually helped towards that goal? The percentage in USA and great Britain is lamentably low, but what about China, Burma, the former Soviet Union, the former Yugoslavia, Ethiopia, many South American countries?

While the reasons for relatively limited progress in clearing the world, and helping individuals play a better game, are many, including the paranoiac tendencies of the church and its founder and unwillingness to change, I feel that the complexity of the tech is perhaps the most significant. The auditor has to learn to use a meter, to learn and apply rote processes for rudiments, to 'do' TRs, study many Bulletins and tapes (admittedly much of the study very interesting).

New hope – greetings, Dennis Stephens

And now, suddenly, as a breath of fresh air in a somewhat stagnant atmosphere, we get this book from Dennis Stephens. Something to be truly thankful for.

Read the first 11 pages of the practical section of TROM. You might want to read it two or three times, but basically you have something the majority (excluding those where the test on level 1 indicates the need for objectives) can start on right away. No training, no paying of fees (or saving up or borrowing for them).

Dennis's style of guiding you through them is very friendly, live and personal. I guess, by the way, those eleven pages could be valuable to those who have had, and possibly got a little stuck in, scn upper levels. They are so easy, and yet so fundamental. I guess also that the TROM route would take longer than the scn route, in so far as one can compare. For example TROM (the levels I have read) lacks any assessing.

Assessing could bring a person quickly to the charge that he with the help of a good auditor, was just capable of confronting. Startling results have always been obtained in scn. But slowness is better than no progress (the lot of the majority on this planet), or going backwards due to an auditor who had not mastered all the complexity of that scn tech he was using, or who had failed to grasp the essential simplicities of scn.

This route is reachable by many. Is this not a new, exciting trend in the use of scientology fundamentals? I am very keen to see if it fulfils the expectations I have for it.

Comments

To me, what I have read of TROM abides by basic principles of scn. That is very important. But with some amazing simplicities. For example havingness has been important in scn since its discovery. On the 1st Saint Hill ACC it got really complex, with the need to test with can squeeze, and select by trial from some 20 or 30 processes. That complexity is gone in TROM, and there is also a slightly different slant on havingness.

I can remember two processes which I have not heard of in years: Before and After Solids, and

Then and Now Solids. I cant remember them in detail, but reading in TROM on Timebreaking reminded me — but time breaking is so simple.

Throughout TROM you have your eyes open — nice for people with a tendency to dope off!

The book lacks an index, but do not let that deter you from getting the book, reading and using

it yourself, and getting those friends and acquaintances you may have who backed off from scientology to look at the first 11 pages of the practical section (General and Levels 1 to 3).

This book seems to point a new way we 'past' or 'expanded' scns can go in our third dynamic work. It will be exciting to hear how TROM goes with 'new' people.

□

The Game of Life and its Laws

By Leonard Dunn, England

The first of the Factors of LRH states that before the Beginning there is Cause. This could be called First Cause, The Creator, Spirit, God, The Deity, Source or whatever name you please. The purpose was the creation of Effect. Perhaps we could call this Effect the Game of Life.

The second factor emphasises that the decision is To Be and then the Factors go on to say that the Being goes into action of Creating. His Axioms reveal that this is accomplished by Thought.

The Ancient Wisdom, or occult sources, put forward the idea that Spirit (or Source) differentiated into individual spirits who descended through three planes of differing existence to reach a fourth and bottom point of "Earth". This we can take to mean the MEST universe as a whole and not just the particular planet on which we live. Having learnt the lessons that are needed to be learnt and gained such experience as is needed, then the return is made for three other differing planes to the ultimate return to Spirit and becoming part of it again, one whole whilst still retaining personal identity. This process is known as Involution preceding Evolution.

The game

In modern scientology, that looks more widely at Life than does the C of S, this could be considered to be the Game of Life. The individualised spirits, or Statics, become the Players in the Game with the ability to create other games to play, which would include creating thetans for them to continue their play in the physical universe and thus becoming fully involved in the game of MEST whilst still remaining outside it.

Thus it seems that the first of the Laws of Life, or rules of the Game, is to create effects, as stated in the Axioms.

The French scientist and philosopher Rene Descartes made famous the saying, "I think, therefore I am", which is true but an even truer

rendering would be, "I am, therefore I think". All creation is accomplished by thought and not by anything else, since any action must be preceded by thought.

The players

In any game we can perceive that there are players who are very good at playing and some who are very poor players and quite incompetent. In between these extremes are what can be called average players. The first may have lost interest in the game because there are no worthwhile opponents for them. The very poor players finally reach the point, by continually losing, that there is no longer any game to play. LRH said that one of the two rights of a being is his right to leave a game; but in the Game of Life, when a player has been continually losing, this becomes virtually impossible.

The original stated purpose of scientology was "To make the able more able and to pick up the less able later on". This evolved from the idea that the original players in the Game came, by bad play, to be pieces in the game, then broken pieces who are removed from the board and who then reach a point where they consider that there is no game.

In the scientology publication *The Free Spirit*, there was a channelled communication from a being known as Bashar who stated that at the differentiation from Spirit to spirits, half decided, for the sake of experience, to take the positive path, or "good", whilst the others took the negative path, or "bad". So here we have the opponents in the Game.

The opponents

It seems impossible from an experience of my own and even more from a case that I ran that those who are in one stream may transfer to the other for a time or, seemingly, permanently. This whole concept could be the answer to the oft asked question as to why it is that if God is good, how could evil come about? It may be that there is no good and no evil but only different ways of reaching full understanding.

Success breeds success and failure breeds failure since both are ways of thinking. Positive thinking is that which achieves the things that one desires whilst negative thinking does the reverse. So one learns from experience which way of thought works in the direction that we desire and what doesn't. Whichever way a person operates, this is still part of the Game of Life since it is all creating. Successful players in the Game come to realise their own responsibility for creating the effects that they do. The losers do not accept that responsibility but blame others or Life itself for their failure. This is the difference between learning the easy way and learning the hard way. The latter keep repeating their mistakes until eventually they learn. As the mystical poet William Blake wrote, "If a fool persists in his folly he will become wise."

It does seem that there is no way of learning the Game of Life except by becoming a competent player who eventually reaches the point where he has learnt all he needs to and no longer needs this particular game. On the other hand, occult sources have stated that in some, probably very rare circumstances, a being can achieve what is called spiritual death. Geoffrey Filbert in *Excalibur Re-visited* places this on his very extended Tone Scale to be minus 400. Just how this operates with a presumably immortal being is something to ponder.

Nevertheless all this occurs by one's own creation and in connection with the first Law of Life — to create. The quality of one's creation depends on one's obedience or disobedience in regard to other Laws of Life or Rules of the Game.

Love

The second of these Laws is love for which the Greeks had a large number of words to cover its different aspects but these really fall into three areas. Agape, Philos and Eros.

LRH had one definition of love as being the acceptance of another as he is without desire to change him but being willing to help him to change in any way that he desires. This is the Agape level of spiritual love that has been so well expressed in 1 Corinthians 13. Do read, or re-read this in a modern translation. It is almost impossible to attain fully but exists as an ideal, a goal which we strive to attain.

This is all-inclusive love.

Another definition of love from LRH is that of setting aside one's own goal for a time in order to help another achieve his. This represents the Philos level — the love of another, friendship, the love of things and aspects. Philosophy, for example, is the love of wisdom.

The third level of Love — Eros — is its physical aspect. In the Philadelphia Course lectures and elsewhere LRH denigrated sex as being as low as a fourth-rate sensation. I have not run across his making any reference to making love which is vastly different although making use of the same physical organs. I think that the distinction can be appreciated only by those who have experienced it. It is, in fact, a strong link between the body and the thetan and is just as important as the other two aspects. Eastern religions, especially those associated with the worship of the Goddess, understood this connection and made full use of it in their religious practices. Judaism and subsequently Christianity perverted this on account of the myth of the Garden of Eden and the Fall of Man — brought about by the evil of woman since she was considered guilty of bringing evil and death into being by her succumbing to temptation. This accounts for the long established attitude of regarding women as being inferior to men, which they definitely are not.

Love in all its aspects is essential to the successful playing of the Game.

Cause and effect

This Law is probably the best known and, often, the least accepted. "That which a man sows, that also shall he reap".

It is an essential part of any game that there are rewards for following the rules and penalties for failing to do so. This is totally the case in regard to living on planet Earth although it may not apply elsewhere. In running cases on whole track I have found that it certainly applies to MEST areas and also to some non-MEST.

The American scientologist, Bob Ross, has said in his extended article on Arbitrariness that LRH said that OTs can commit overts without being penalised. This was a justification for his policy of fair game and other non-survival activities such as the penalties imposed for infractions of the so-called scientology ethics viciously im-

posed at times. Details of this can be found in the book by Bent Corydon *L Ron Hubbard, Messiah or Madman*. This work also shows the penalties that LRH did incur through his disobedience to this law of cause and effect.

Some people regard the penalties as being imposed by God or what have been called Lords of Karma. The latter seem to me to be very much aligned with whole track tribunals and I consider that all such penalties are actually self-imposed. This by virtue of Filbert's 11th Dynamic — decency. If one recognises that one has done wrong to another then decency demands that he should do something to rectify the situation. This occurs when one has taken responsibility for what one has done. The main thing is that this is a Law, agreed upon at some time — or outside time — as being a rule in the game so to disobey must incur a penalty.

The law of responsibility

It is a rule of the Game that one must take full responsibility for the effects that one has created. A difficult aspect of this for many is that we are solely and totally responsible for everything that happens to us even if this is only a matter of agreeing that it can happen. We have created it as a matter of experience. This can also be a reaction to the Law of Cause and Effect.

One way of handling it, and probably not the best, is simply to punish oneself for doing it and often by attracting to oneself a similar situation to the one which one had created as a means of experiencing being at the effect of it. This incidentally is found in a number of cases of implant where a person has been told to punish himself for the dreadful wrong that he has committed. This I have seen in case running. The actual fact is that no wrong has been done but this is used as a trap to keep the subject unable to create.

It is necessary, however, to become aware of what is one's responsibility and what isn't. If A says something to B without any intention of harming him but B is upset about it then this is B's responsibility and not A's. If, however, A intends to be harmful and B responds in a way that upsets A then this is A's responsibility. If at the same time B is upset by A because of this then this is B's responsibility. In actual fact one cannot harm another unless that other has con-

sidered that he can be at this unwanted effect. As already indicated, if one tries to harm another then there may very well be a backlash of some sort.

In sen's *Technical Dictionary* the definition of responsibility is virtually the same as that for control, namely the willingness and ability to start, change and stop in regard to the matter in hand. The more that one plays in accordance with the rules of the Game, the more control one has and, therefore, the greater the measure of acceptance of responsibility.

The law of acceptance

Stated briefly, whatever the situation is in which one finds oneself one must be willing to accept the fact of its being so. If one does so then one can change the situation in course of time if one so desires. If one resents it and kicks against it then one remains stuck with it. This latter is really the well known can't have/must have situation. At a deeper level this is, as already mentioned, because one has created the situation or agreed to be at effect in regard to it so the answer is to accept responsibility for it. As a matter of interest, feeling guilty about anything is a substitute for taking responsibility in regard to it.

Closely aligned to this is to be willing to let go. It is a human failing to want to hold on to things that one has that one desired. This, again, is a must have situation and usually leads to loss.

It is a common outlook in Eastern religions, especially those of India, that whatever is, is best. Acceptance is the easy way of learning by experience whilst rejection is the hard way. This I have repeated because it is a basic fundamental and cannot be repeated too often.

Randomity

The whole Game of Life, like all games, is really a great pretence that we do not know it all, at least this is true at Static level. In order to have a game one must have part known and part not known. The best proportion of one to the other is roughly half known and half unknown. This is known as optimum randomness. If too much is known then the game becomes too easy and uninteresting. This is why a chess master may play the game with a number of players simultaneously. Played singly he would win every game with opponents of that level. As said

earlier, too little known equally leads to a no-game situation. This is the situation with many people on planet Earth. AS LRH said, it is much easier to drop down the dwindling spiral than to make one's way up after having dropped to a low level of play.

Is your life running well for you, with no too severe obstacles and is mainly highly enjoyable? If so you are having a good game. Earth is no

trap for such people. If not then you may need some help to get back into the Game and today there are many practitioners who have different ways of dealing with this instead of an Only Way as the c of s. Modern running tends to avoid endless rundowns but to provide such help as is really needed. Why not get back into the Game? It's fun.



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The next fifty years, or, is scientology popular?

By Ray Harman, Australia

What made Scientology popular in the first place? As far as I know, it was a friendly, no-harassment shop run by professionals, who delivered a Free Course in Personal Efficiency and a free IQ test. The fact that it was free aroused curiosity!

Up to about 1960, any promising research was issued in HCOB form. The staff would read it in the morning and start auditing it in the afternoon. Those were the exciting times! Then the Sea Org was formed. The secrecy began. The free and friendly atmosphere began to disappear. Professional staff, that is, staff who had left other professional callings to join staff, began to leave staff. Effective PE courses using Teaching by Agreement disappeared. An act of desperation called Body Routing off the street began. Any popularity dropped dead and was replaced by the 'them and us' cult mentality. Thee and me may mourn the 'good old days' but we are sure glad to be out of what it has become today.

Popular scientology

So can there ever be a popular scientology in the next 50 years? If so, how? Ulrich in IVy 16 suggests the press will make it fashionable. I seem to remember that about 2000 years ago a charismatic man had an enthusiastic following — and as time went by his teaching was altered until eventually there was the Inquisition when people were tortured horribly, for their own good, you know, to save their immortal souls ... was this popularity? I doubt it, but there were millions of followers — too scared, perhaps, not to toe the line! I do not like to think that the C of S will gain popularity due to its altered teachings!

Cultural lag

LRH said it takes 50 years for a new idea to be accepted. We are 44 years down the track from

the Ninth of May 1950 ... Traumatic Incident Reduction is beginning to be accepted by the medical profession, but it isn't yet a standard tool in psychiatric hospitals. Will it become so? Maybe we will see psychiatrists using lower Grade auditing by about AD 2100!

The vehicle which will clear the planet

Will a reformed C of S clear the planet? This seems unlikely — or as we say in Australia, pigs may fly! Well, how about the enlightenment of medicine and psychiatry? This is probably a very long term option, but not an impossibility. They did take 50 years to accept Harvey's theory of the circulation of the blood. LRH was critical of doctors and hated psychiatrists (Psychlos catrists?) Read 'Battlefield Earth' by LRH. They have almost given up shock treatment now — that's progress! Let's not blindly buy LRH's opinion but instead look at their stats and make up our own minds.

The government department of clearing?

Maybe in a century or two, perhaps? As normal teaching practice in universities, they like to follow the original research line. It's a pity that only the workable routes are written up. Next century or so, a university professor will dream up something like R2-12 or 3D Criss Cross, and mess someone up — several people more likely ... perhaps it could even be you or me a couple of lifetimes down the track! So I think it would be a good idea if the research line was written up as well as the workable processes.

Independents

Meanwhile, there's us Independents. I guess we'd better continue to be here, and communicate. Er, yes ... find out what is needed and wanted, and deliver same? That has a familiar ring to it somehow!

Regular Columns

Classic Comment

by Terry E. Scott, England

Old Cuffs

Back in the early days, Ron used the term "Old Cuffs" occasionally in Professional Auditor's Bulletins (PABs) and the like. I'd like to share with you some data about this that, as far as I know, does not appear in any official Scientology publications.

"Old Cuffs" made its first appearance in PAB number 45, dated 4th February 1955. We received PABs by mail every two weeks in those days, four to six printed pages in about A5 format (in today's paper sizes).

The subject of PAB 45 was Mimicry. After three or four hundred words, it finished with a copyright sign, but then there was an addition in Ron's own hand-writing. Under the heading "Old Cuffs" (and he wrote that within quotation marks) was an eleven word postscript. Such notes in later PABs were usually short, and not all were headed "Old Cuffs".

So what were "Old Cuffs"? Ron was an excellent story-teller, and wrote science-fiction, westerns and much more. One character that he created appeared regularly in *Astounding Science Fiction* in the 1940s: Ole Doc Methusaleh. Ron used the pen-name René Lafeyette for his Ole Doc yarns.

Ole Doc's territory was the galaxy, and his spacecraft was called the *U.M.S. Morgue*. The *U.M.S.* stood for Universal Medical Society, which "ruled the universe of medicine...owed allegiance to no government because it had been born to take the deadly secrets of medicine out of the hands of governments..." — I quote from



the story *Plague* in *ASF* for September 1949. Ole Doc looked 25, was nine hundred and six, and he and his fellows were generally accorded tremendous respect, and were dubbed Soldiers of Light.

Anyway, Ole Doc had gold cuffs to his shirt sleeves. Whenever he wanted to make a note of something, he would write it on a cuff. There were stacks of these Old Cuffs filed around the ship. And legend has it that Ole Doc Methusaleh came out of some of Ron's own track. So now you know what Old Cuffs were and maybe a bit more about Ron's background.

Ole Doc is being welcomed aboard a navy spacecraft, and he's in a bit of a hurry. "Belay the honors," he says to the commander at the airlock, "I want to attend this conference". When Ole Doc has gone into the ship, the commander looks in his book of courtesies to find what honors would have been required. A chief warrant bosun remarks, "It won't be there, commander, that's a Soldier of Light". "It isn't here," said the commander. "Neither is God," said the bosun.

□

Regular Column

Kemp's Column

By Ray Kemp, USA

**Time And Tide**

In 1985 I invented an item as a result of a conversation with my daughter who was a fire-fighter and Emergency Medical Technician. Very simply it was a module that could be connected into the phone line and upon one dialling the local emergency number would cause a flashing strobe light to come on outside the house so that responders could more easily locate the scene.

Wonderful I thought. We can get this produced and sell them and all make some money and at the same time contribute something to society. Today, sitting on my desk is the final production model, along with about \$15,000 in paid bills and another \$300,000 as yet unacquired, but needed for the final stage of marketing.

Over eight years ago I wrote, along with Pamela, a book entitled *You Live as You Think*. It enjoyed good sales but I wanted to get it into paperback at a price where anyone could buy it and, hopefully, benefit from it.

Today, sitting on my desk are the first 100 copies off the press and at \$7.95 a very nice product it is (yes, that's the commercial) now going into book stores all over the country and produced by Northwest Publishing.

Why So Long

But why so long a time between the mock up and the final product entering the physical universe?

Tracing the route has been interesting.

In the first place these items were created in my universe. Yes, some of it was created in my daughter's universe and in the case of the book, in Pamela's universe, and then transferred to mine. In these instances, because we are well trained and in pretty good shape, the duplication from one to another was easy but then I had to get these items into the physical universe. The book required a computer to write it on, the Emergency Alert required an engineer to check components,

then design the actual circuit and, since it operates on a computer chip, the program had to be written for this, and the correct chip that would take that program had to be selected.

We sent the book to the editors for its hard cover edition and the editor had to duplicate my work but at the same time put in her opinions on what I wrote and what she understood by what I wrote.

Finally the book came out in hard cover and the emergency alert models were tested in the countries for which it was destined. But interfaces with telephones are different in each country. Power supplies are different. People are different in their ideas of what the emergency alert should do and what it should look like.

And at every step people wanted money. Even to tell me that the whole thing wouldn't work! Others wanted me to give them the item so that they could make money but we couldn't, so we got involved with lawyers who wanted money so that they could tell lawyers for the other people that they couldn't have money.

At every interface within the physical universe there was an additional complexity added in. Sometimes this complexity was because of an opinion thinly disguised as fact. Other times it was a matter of everybody knows and most often it was simply a case of people's out ethics and inability to honestly look at what exists rather than what they thought it should look like, or be like.

Regular Column — Kemp's Column

Non Confront

Basically, today people are unwilling to confront anything. They take a look at an item, say in the physical universe, and immediately create their version of it in their own universe. Then since a datum can only be understood by a datum of comparable magnitude, they search their bank for such data, pull in on a chain of pictures that may closely match, or may not, and at this point announce their opinion as to the value of their understanding of what it was that they looked at in the first place.

I am reminded of what we used to call the plaint of a Thetan.

I can't do it but I can build a machine that can.

I can't communicate direct but I can build a machine that can ... a telephone.

I can't build a telephone but I can build a machine that can ... an organisation to build telephones.

I can't build an organisation for this, but I can build a ... money to create a company.

I can't create money but ... a job.

I can't create a job but ... work for a pay check.

I can't create a pay check but ... look for a job.

I can't ... but ... Social Security, Unemployment Benefits.

I can't get ... but ... I can complain and protest.

And so it goes. You can take almost any ill in the society and trace a line through all of this and see why the current societal situation exists.

And the trouble is that all this junk eats time, which in itself is an arbitrary anyway.

The Legal Example

To take an entirely different situation. Currently in the US there is a whole "debate" on health care insurance and basically this is a reaction to the rising cost of health care. But much of the rising cost is due to the medical practitioners requiring to take inordinate amounts of insurance to protect themselves from being sued for horrendous amounts of money arising from specious claims of malpractice. But people have the right to compensation if they were "done wrong" and attorneys fight for the clients' rights to be upheld.

The people who feel that they have been ill-treated don't have the money to pay for an attorney so that attorney takes the case on the basis of collecting 35% of what he obtained in a judgement. As a result he can get a lot more for himself if the judgement is a lot, and if he loses, that he has only his time and direct expense to lose.

There is a simple way out of this spiral, but no one will acknowledge it so far.

1. The attorney charges his regular fee if the person can pay it. If the person cannot, he can defer payment but charge double the usual fee.

2. The loser pays the court the cost of the trial anyway.

This would reduce the padding of the amount claimed and would cost out much of the frivolous claims.

The point of all this is that while it is true that the physical universe has an inordinate amount of time attached to it, the closer we get as a society to acting within the purely physical universe bounds (in agreement with those laws,) then we create the parallel to time, called atrophy.

Atrophy can be described as a tendency for an item at rest to stay at rest.

Magic Universe Versus Present

One of the differences between the magic track universe and the current one is that time in the magic universe was whatever you created to put into or onto an item. There was no general agreement to this, so the individual just went ahead and arranged the time he wanted with respect to what he wanted to do or have.

This is, by the way, what makes Quantum so interesting because, in Quantum science or mechanics or, as I prefer, it the Quantum universe, time is under no constraints. (You might like to reread my earlier article on this.) This is similar to the effects of a hologram where the whole picture is contained in any part of that picture.

Now, if we could only bridge from the Quantum universe or even the holographic universe into the physical and the personal universe, we might have it made.

Didn't Ron talk of this? OT universes!

□

Regular Column

New Realities

By Mark Jones, USA

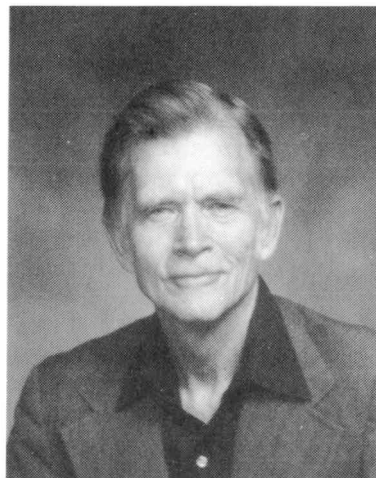
Finding and Eliminating Blockages to Evolvment

I believe that each of us enters this lifetime as well as those preceding it to learn about ourselves, and to grow and evolve. Thus viewed, life is a learning experience.

Each of us is creating and focusing on this "present" life time as a producer does a play. As Shakespeare remarked, "All the world's a stage and all the men and women merely players."

Unknowingly or knowingly we select the players in our script. We create each person as we perceive them to play a role in our drama. The roles we give them are continuous projections of aspects of ourselves which at some level of awareness we conveniently set "out there". These enable us to see and come to terms with the various ways we are limiting our evolvment, and cutting our own experiential line to all of existence. Unfortunately, far too often we find occasion to blame others for what we perceive or experience or for "not making it go right." As we do, our negative ego probably smirks a big, "Guffah," and "I gotcha again, stupid. Go on, judge and blame them some more. Give them your power."

In the evening as I take my sauna I observe in an overlooking balcony a bird in a cage with a mirror in it. Noise sets it off into mad pecking attacks on the mirror. I suspect that the mirror "out there" is reflecting its inner frustrations with not being free. In a similar manner, instead of recognizing that the people in the world as we observe them are each reflecting our inner beliefs about ourselves, we may instead find fault with or object to them. We



may fail to recognize that awarely or unawarely we selected them to play certain roles in our lives, and to give us the feedback we need to evolve.

Interpreting the feedback we get

In recent years metaphysics and the physics of science have come to an agreement in their observations that we live in a universe made up of vibratory energies of which we are one source. Through our vibrations we create the resonance which determines our unique experiences. From them, the feedback we get from the "players" in our scripts, from our emotions and from our bodily health or lack of it, we can deduce what our beliefs must be that are causing us to cut our ITSA maker line¹ within ourselves and with other aspects of existence. The simple belief handling procedures outlined in my book *Realizing Our Dreams* provide a means to do this systematically and easily. If you are interested in getting a copy, send \$10.00 to Mark Jones, 3400 Ben Lomond Pl. #123, Los Angeles, CA. 90027. Add \$1.00 for air mail.

Some often used methods to keep it all out there, and not perceiving how one is creating barriers and limitations is to form beliefs that "I'm not really complete, Godlike or OT or

1 ITSA maker line — the pc's line to his bank.

Regular Column — New Realities

powerful, and that some feelings if fully experienced would overwhelm me.” These and others are woven together to form an almost impenetrable suite of armor. Their key functions are to avoid having to feel, and to be responsible. They can be opened up by identifying and changing limiting beliefs and releasing the feelings connected with them.

Other forms of blockages

Limiting beliefs form one critical type of blockage. Another, as mentioned earlier, is the unwillingness or inability to feel, which stems from limiting beliefs. To the degree that we are afraid of and suppressing negative emotions, we are also avoiding causative emotions. Emotions are in spirals. If you take your index finger and curl it around to touch your thumb, then you may say the finger on one side represents intense hate and the one on the other side love. They are very close. As we open ourselves up to the intensity of hate, which is so often suppressed, we open ourselves up to the intensity of love. To the extent that we’re afraid of negative emotions, we’ll be afraid of positive and causative emotions.

Metaphysically speaking, our emotions are the most real aspect of us. They are the source of our unique vibrations. They are said to be the aspect of us that continues through all of the higher levels of existence.

There are various reasons we limit our abilities to feel. One is that we’ve been taught that it’s not nice to feel certain emotions, and particularly not to feel them intensely, i.e., “Showing emotions is a sign of weakness.” Tied in with this are beliefs that we’ve formed that it’s dangerous to show them, i.e., “anger is bad, it can hurt people.”

Another thing about feeling emotions is the unknown. If you are swimming in the ocean and the life guard tells you that it’s only 10 ft. deep, you can feel comfortable. But if he tells you that it is 1,000 feet deep, it becomes scary. Similarly with emotions, if they are too deep, you might get lost. But that’s what evolverment is all about, getting lost in ourselves and discovering greater aspects of our own beingnesses and awareness. That’s done primarily through emotions.

There are other blockages such as guilt; victimhood such as “I’m being manipulated by dark forces,” etc.; lack of self worth and self esteem, being so out of touch with your inner child and parent energies that you allow them to take over without even being aware that you have, etc. It’s often easier to see this occurring in others than in ourselves. We see them acting as adults one minute and as a spoiled child or critical parent moments later. Finding and eliminating these and other blockages is an essential part of evolverment.

□

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Regular Column

Philosophical Viewpoints

By Todde Salén, Sweden

Money

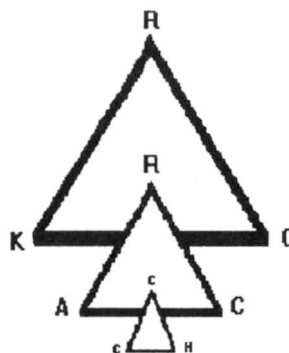
Many look at money with awe and wish they had more money.

The reason people have problems with money is of the same nature as the reason why human beings have problems reaching the state of OT.

In both cases people study effect and try to become cause by doing so. Alas that is the wrong way to go about it. You can never reach true cause by only studying effects. You have to work at reaching the cause-point and leave the effect-point. You have to strive to reach the cause levels (OT levels).

In the case of money this means that you should not care so much if you have or will get money. Instead you should make sure that you produce products that others want. If those products are good enough (compared to other such products in the market) the rewards will come to you as surely as "saying amen in the church." Sometimes the reward will be money. The greedy at once will then ask: "What products do I need to produce to get money to roll in?" But that is the same mistake. Focusing on effect.

There is no definite product, or range of products, you should produce. If everybody produces the same product, that product



will become worthless. Instead everybody has to find out for her/himself what she/he can give (help) others with, that they want. If you do so and then do it so much that you become a professional (i.e. better than others) in performing, you only need to wait and see how life will reward you. The more professional you are, the more you can make (and making something by serving others is "giving" and "receiving"). The art of making money in an ethical way (OT) is the art of giving without reservation. When you have given enough to start receiving you have come to the point of truly deserving and the rewards will come. Then you need not praise the Lord or Luck. Instead you can Thank yourself for having reached cause by industriously causing.

There is no better way to grow as a being (become OT and among other things make money) and reach the state of OT than by serving other beings. Or as LRH said, "A being is only as valuable as he can serve others."

□

Reminiscences of Ron —1¹

Ron comes to England

By Dennis H. Stephens, Australia

Like many staff members, I used to call Ron “the old man” — affectionately. It was only in later years that I started to call him Ron Hubbard.

My personal contact with Ron Hubbard, the most intimate period, was from September 1952 to either 1955 or early 1956. Then I went to Australia, and there was no personal contact with Ron until 1962, when I was on the Saint Hill Briefing course. Yet a comm line had continued on and off over the years when I was in Sydney, and I could always write to him and get a reply. But there was no personal or written comm with Ron after 1965.

My first contact with Dianetics had been through *Astounding Science Fiction*. In 1950, I had a subscription to the magazine, and as soon as the article *Evolution of a Science* appeared, in the May issue, I wrote off for the book *Dianetics: the Modern Science of Mental Health*. It was air-freighted over, and I started using it, co-auditing from September 1950. My co-auditor and I were the second co-auditing team to start up in Britain.

Later, I joined George Wichelow’s North-West London Dianetics group, and was its secretary and a group auditor until September 1952.

Until then, the only trained Dianeticist or Scientologist that we had seen from America

was Jack Horner, who was an HDA (Hubbard Dianetics Auditor) and a B.Sc. (Bachelor of Scientology). In 1951, he gave a congress in England, which I attended. A few other individuals came from the States and spoke to us, but their use of the subject had been no more than ours: they were book auditors and so on.

I had been getting very excellent results from Dianetics as a preclear, was mightily impressed by the subject, but did not know that I was a very easy-running pc. Any auditor would have given his back teeth for a pc like me. Only after years of auditing tough cases did I realise that the vast majority of humanity was much more difficult than I to audit.

Big news

In August 1952, George Wichelow received big news from America: Ron Hubbard was coming to London. In September or late August, Ron actually appeared at the Wichelow Dianetics group.

On Sundays, we normally had a group meeting, and about 15 to 20 people would turn up, regulars and visitors. Well, that night we had about 60 people packed in at George Wichelow’s place. The word that Ron was in London and that he was going to devote the whole evening to being with the Wichelow Dianetics group was enough! George had been burning the telephone lines,

¹ New Series of articles by old timers who worked closely with Ron in the exciting early days of Scientology. Not a regular series but articles will appear as we get people to write them.

 Reminiscences of Ron — 1

and he got all and sundry there, everyone who could conceivably make it was there.

Suddenly there was a knock at the door, and in strode this very, very large person.

He filled the room immediately, that was the impression. It was his presence. Everything stopped, he was immediately the center of attention. So that was my first impression of the man, his startling physical impression. One definitely knew there was somebody there.

He was the sort of person that, if he was in the room behind you, you would know it, and turn around and not be surprised to find him there. That happened on many occasions with Ron in those early days. I would be talking to someone in the room — the door would be open — and suddenly I would be aware that Ron was in the room. I would turn around and there he would be, standing patiently, waiting for me to finish my conversation. I knew he was behind me: I could sense his presence.

Mock-up

But it was only when I got to know him that I realised this was a part of the mock-up that he put up — his size. Actually, he was not nearly as big physically as you thought he was, but was a shade under 6 feet, weighing about 180 pounds. He got a lot heavier in his later years.

That group meeting at George Wichelow's was a milestone in my life, which was never the same again. Ron spoke about Scientology for about three-quarters of an hour. He answered some questions, and said he was going to give a demonstration and wanted a volunteer.

If somebody wanted to give a demonstration, I was always the group's guinea pig, because I had a virtually indestructible case, and everybody knew it. Some of them could be damaged in a group demonstration, but they could leave me in an engram and I would find my way out of it and no harm would come from it.

This time, I thought I would give some of the others a go at the demonstration, but, as I looked around, no hands were going up. Ron had announced that he would give an auditing demonstration of exteriorization, and maybe

that had put everybody off, they were a bit scared of it. Not even George Wichelow put up his hand, and George was not shy of coming forward when he was interested in something.

Life changed

I thought it might never happen again, so my hand shot up and Ron Hubbard smiled at me and called me over to the stand, and my life changed. He ran a technique of giving commands to my foot and receiving commands back and turning a few energy masses white and so on. Next thing, I told him that I was exteriorized, and he said "Very good" and moved me around the room. I was struck with the tremendous perception and the weird sensation of sitting above 60 people. I could see them all clearly below me: I was up near the ceiling, where Ron had moved me, and I could see Ron there and my body, and see the whole thing much, much clearer than I would through my eyes.

Everybody was watching the demonstration and I was up on the ceiling. It was an incredible experience. And he moved me around and moved me out on the road and I found I could move through the wall. I could see through the wall; all sorts of things I could do. Ron moved me around and got me comfortable, and said "Do you want to come back into your body or stay outside?" And I said "No, thank you very much, I am quite happy out here". So he said "Right," and got me to open my eyes again, and that ended the demonstration.

By that time, it was 10 o'clock, and people had buses to catch. I caught my bus, then walked a mile and a half to my house along deserted roads, with the extraordinary feeling of walking along, being exterior from my body, the body in front of me, and a weird sensation of the body shadowing street lights. It startled me for a moment, then I realised what was going on, and moved further back behind my body.

The exteriorization was almost complete. It was almost the sort of exteriorization you would get between lives, as I later discovered. And I just walked one and a half miles down that road sitting ten or fifteen feet behind my body, just moving down the road with my body, looking at

Reminiscences of Ron — 1

the houses as my body was walking along the road. A most incredible experience.

Then I got into my house and went to bed, went up into the loft, nosed around on the roof, and ended up about midnight sitting out on the lamp post in the road, watching the moths flying around the lamp post.

I went to sleep. When I woke up in the morning, I had moved into my body again. But I then knew that Scientology was absolutely right, and I knew that when Ron spoke of exteriorization, talked about a thetan, that he was right. I had so much tremendous personal certainty on it, there was not a shred of doubt in my mind.

Theta Clear

I was a Theta Clear. This enormous exteriorization ability lessened slowly, but stayed with me for months. It had an interesting validation. At the time, I was courting my future wife, Anne Walker, and she was down in Battersea but I had a flat in London. We were very much in love, and I used to go and visit her as a thetan late at night, and she always knew I was there. I would go in, look around the room, and she would be laying on the bed, reading. I would go and touch her forehead; she would look up. The following day I would see her or talk to her on the phone, and she would say "You were over last night," and I would say, "Yes, I came over to visit you".

She could not do it, had not got the ability, but she always knew when I was there, and could sense my presence very strongly. So there was another person who could validate the exteriorization, my presence could actually be felt by another person in the present time universe, so it was not all in my mind.

Ron Hubbard audited me more than once, always in demonstration sessions, but I can say without a shadow of a doubt that he was the best auditor that ever audited me. He was the smoothest, he was the greatest, and I have been audited by some very fine auditors including the late Jack Horner, who I rate only slightly below Ron Hubbard.

Ron was the only auditor I ever met or knew of that never really needed an E-Meter. When you were in session with Ron something would happen, some mental scene would occur, and he would come in and say: "What is happening?" Ron would know it, would spot it straight away. He would use a meter, but did not really need one. Ron knew the slightest change in the session, he was on to it. That is the mark of the truly great auditor, and he had that ability, could determine the slightest change in the pc by direct perception.

That gave an enormous feeling of confidence. He was right there with you. You felt there was somebody holding your hand. I got that feeling whenever Ron audited me; never with any other auditor. Slightly with Jack Horner, but only very faintly, whereas with Ron it was very strong. I have never experienced it with other auditors at all. So Ron stood head and shoulders over other auditors.

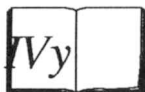
With a man like that, who discovered and formulated the subject — and when he tries it on you, it works exactly as he said and you get validation that it is not imagination but actually real — you are inclined to grant certain god-like qualities, especially when you realise his personality, this enormous presence that I have already mentioned.

Beingness

On easy running pcs, Ron could make the subject work exactly the way he said that it worked. The effect on me was to grant him enormous beingness. It was inevitable that it would happen and it did happen, I was awe-struck by the old man. I wondered what sort of a person he was, whether he was a god, a demi-god or what?

Ron had said at the group meeting that he was going to run a professional course — well, that was where I wanted to be. I knew that what he talked about was the goods, and the one thing I wanted to be was a professional Scientologist. For this was the future, this was the way it was.

□



Book News



Epilogue from *The Pied Pipers of Heaven*¹

by L.Kin, currently Earth

One of the dangers connected with writing books is that people may start believing what one says.

Anything written may lead to quoting the author, and that to agreeing with him — and agreeing with him to underestimating one's own experiences.

Out of this, superstition is born, after the tune: "Not what I say is true, but what *he* says". Because he is bigger, better, holier or cleverer than me. So he must be right.

Why? Because he wrote a book. But that's all he did, after all, didn't he? And perhaps that's the only difference between you and him, really. He splattered his viewpoint all over the place, you didn't. So what?

Truth in this book

Nothing in this book is true "for everybody". It's the truth some people found for themselves at a specific time. As there are common denominators between what they found, one is inclined to take this as "*the* truth". Fair enough — but perhaps one ought to call it, more cautiously, a "passing agreement on what was and what is". A possibility.

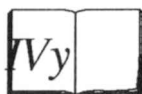
Example: Was there a World War II? "Yes", you might say. Well, how do you know? Did you actually experience it? And if you did, how do you know others had comparable experiences elsewhere? "But they told me!", is the answer. "And it's documented in films, photographs and many books." So? All you are saying is that you are in agreement with a certain source of information. What is true about World War II is what you agree is true. It's a truth you have arrived at by selecting information according to logic, plausibility and within a mental framework you feel comfortable with.

Perhaps everything in this book is an invention, an example of how the combined madness of a number of people as inspired by their chief madman, L.Ron Hubbard, can result in a few hundred printed pages. Perhaps you were introduced to an artificially created universe that's continued to be created by Hubbard's followers.

But why would they do such a thing?

Wallowing in the mysteries of the whole track, elevating Xenu to a mythological being is no solution to anything, except perhaps that it

¹ This extract from volume 3 of L.Kin's *Scientology* ... series is included by special permission of ScienTerra Publishers. We asked for a small snippet for our readers and at first their editor said "The book is well built in terms of gradients: therefore early chapters may appear boring to some (and misrepresent the book) while later chapters may be out of context or too rough on some (and so misrepresent the book as well)". Ed.



Book News

serves to balance out one's inferiority complex (because now one knows a "secret").

Yardstick for auditing

There is only one yardstick to judge auditing by: does it make a person more able to enhance the survival of himself and his fellow men and women? If not, it's pure theta cosmetics to smooth out the wrinkles in one's halo; it's a mind trip, something to get high on, a substitute for living life and exposing oneself to the judgement society brings down on one.

Whatever is said here about Xenu, Yatus and the developmental stages of the universe might be conveniently used by someone to "explain" why he cannot cope in life, as a good reason to be inefficient, a victim, a pain in the neck.

So let it be said loud and clear: nothing in this book is "important".

What *is* important is assisting one's own survival and at the same time that of one's fellows, it's creating effects that can be had by others with oneself being able to tolerate any effect, it's finding solutions that do not backfire and therefore won't ever nail one down to one's past.

Some solo-auditor may have a swollen chest because he just knocked a handful of Marcabians off their ship; his next door neighbour, in the same time span, may have been tending the cabbages in his garden.

Who is "righter"? Who is more ethical? Perhaps this gardener didn't need to do any solo-auditing, because he never made the sort of mistakes this auditor made and so doesn't have to clean anything up. Perhaps he is a gardening missionary with particular attention to cabbages, straight from the M-ship, and has no Earth case yet that would need straightening out. Perhaps he is an enlightened being from outside the physical universe who only arrived two weeks ago with the intention of setting an example of simplicity and serenity and "borrowed" that gardener's body. Who is to know?

The hardest discipline is distinguishing between one's own thoughts and creations and another's, if this entire universe is anything to go by. So don't take anything on trust.

Everything in this book is true with relation to the frame of mind of the people who found these data. And it's true for anyone who can relate to that frame of mind. So it's relatively true.

For anyone else, it's nonsense.

If this book contained any absolute truth and the reader were able to see it as it is, the world (including this book) would crumble away around him and dissolve into nothingness.



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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Australia: Ray Harman, 49/49 Leader Street. Goodwood, S.A. 5034, Australia.

Letters to the Editor

Book News¹

Dear Ant,

Thanks for the article re John Kehoe.

As it is, last year I attended a Kehoe lecture and also met the man and spoke with him in person.

He is quite a forceful speaker, sways his public and sounds very convinced of the correctness of his data. I also bought and read his books. Although he states that he is not just talking about "positive thinking", i.e. Coeism, I myself have not been able to discover where his method differed.

The old Coe method of positive thinking was telling oneself that "I feel better and better every day", or words to that effect. It could also be able to be adapted to specific situations. For example, a sick person was said to be able to suggest himself back into health, an individual failing in life could similarly sort of "re-program" himself into success.

Regardless the success or lack of it in his positive think method, basically the above is exactly what Kehoe told his public. During a personal discussion with him, he most definitely refused the concept of past lives and their possible influence on today's existence.

Ray Harman's drawn representation of the Gradient Scale, outlining where attention is placed in the different methods, is very clear indeed! It shows exactly the difference between the varying modes of approach.

At the same time, on page 31, in the next to last paragraph, he states the weakness of Kehoe (and also movements like AVATAR) when he writes, "An Isness cannot be entirely vanquished by Not-Isness. But almost!" And it is exactly that "almost" which makes a difference between true effectiveness and a degree of failure. Although the failure will at times not be noticed immediately, a not fully handled item will come back sooner or later to further plague the individual, regardless the number of positive thoughts he may have implanted himself with. The old negative, no matter how deeply buried, not-ised and suppressed, just won't stay down.

I have always found that once an item has been truly handled (as-ised), there is no need to assert its opposing concept day after day. The fellow suffering from fear of ... may suggest to himself that he doesn't, in order to free himself from that affliction. He may, for a time, well appear to have been successful. Once it has been as-ised, however, he'll discover that he no longer has to run auto suggestions that he is free from it (nor does he have to do anything else about it for that matter!).

Nothing in this letter suggests that a positive approach and attitude, provided they are true and not asserted, are not positive attributes in life!

All the best, O. J. Roos. Holland.

1 IVy 17, page 30,

Letters (continued)

CCHs¹

Dear Ant,

The original CCH's as given by LRH were **communication, control and havingness**. The IVy article reverses Communication and Control. The article states, "these processes start by getting the person to Control items in his environment, then into communication with them and finally ... etc." (Printing omission between "then" and "into" just above is not what my letter is about.)

The article then continues saying, "... the progression through Control, then Communication, to Havingness takes place nonetheless".

I realize that in these days of independent thought one has the right to one's own considerations. However, it should equally be possible for me to indicate technical errors and outpoints.

The major **outpoint** in the above IVy 17 statements is **out sequence**. It not only implies, but very clearly states that "the processes start by getting the person to Control, and only then does he get into Comm with the item(s) in the environment", etc.

The original concept of ARC is that R is obtained and increased by getting into C with the Time, the Place, the Form, the Event, the

Subject, the Terminal, the Goal, the Purpose, the Identity, etc., whatever the case may be. To the degree there was/is/will be **no comm**, there was/is/will be **no R**. Similarly **control** is established, maintained, and increased by **comm**.

One does not, as the article states, start off by controlling before one goes into comm with the item which is being controlled.

There are other items in the article concerned where I don't necessarily agree with the author. There have also been other articles in other IVy's, or The Free Spirit's, or other magazines about which I can say the same. When disagreements concerned personal interpretations of the technology, I have usually not made any originations about them. Such discussions serve very little purpose. Who am I to say that I'm right and "they" are not? However, with cases of immediately demonstrable technical outness, things lie somewhat differently. I have in the past indicated specific goofs (among others, also in earlier IVy's); this is no reason for me to apologize, I'll blame my past technical training and hats for this (joke).

As the example in question deals with some of the most **basic data**, it won't hurt any feelings (I hope) to bring it to the readers' attention.

All the best, O.J. Roos, Holland.

Who else do you think would like to read *International Viewpoints*?

Friends, people you have met on courses or in the waiting room?

May be you know people who would be just as interested, or more so, in the magazine. Let them know about it — or send their name to the editor or a distributor. Or even lend them one of your precious copies!

We want as many interested people as possible subscribing to the mag.

1 IVy 17, page 35, column 1, para 3, line 10 on (A View from the Bridge reprint).

Scientology — a Workable System?

By Hari Seldon, Trantor

(Ref: HCO P/L 7 Feb 1965 — Keeping SCN Working)

Hubbard pointed out that Scientology was a workable system and that "Man has never before evolved workable mental technology ...".

Looking at the free zone or the the Cof\$ today I would say that few Auditors and even fewer Scientologists really understood and *assumed responsibility* (part of the KRC triangle) for what Hubbard said in HCO P/L 7 Feb 1965, "Keeping Scientology Working" (See OEC Vol 0 — page 35-39 and if you look it up, please do also read HCO P/L 14 Feb 1965 "Safeguarding Technology" on page 40 and 41 in the same Volume). If you then speak about how many of these that assumed responsibility for what Hubbard said about the WHY behind the tech in this famous HCO P/L the whole matter starts to become ridiculous.

Why is it that so very few human beings have been able to assume responsibility for the Technology that Hubbard gave to us???

In this article I will only point out what Hubbard really tried to get across (and obviously failed to get across in many cases.)

Standard tech

First let's look at what a "Workable System" is. It has a lot to do with Hubbard's definition of "Standard Technology" or Standard Tech.

"A System that is proper and adequate to achieve a specific purpose."

This does not mean that the Scientology Auditing Technology is necessarily the best system that can ever be evolved. It also does not mean that "the Technology" is perfect. It only means that if you know *how* to apply it you will get the results it was designed to achieve.

It does not mean that the technology will inform you before you have achieved those results, what the results are. It does not mean that the student or pc will not have "Hidden Standards" (see *Tech Dictionary*). It only means that if and when the technology is correctly applied you will get the results it was designed to create.

The workability of the technology was established early on. Once Hubbard learned that the technology did work, his only problem (See *Problems of Work*) was to get the stable data of the technology across to Auditors, so they could apply it and get the desired results.

Problems Theory

Now we are getting to the point that so very few people have ever grasped in Scientology. To grasp this point you need to understand a few "Stable Data" that Hubbard presented in his Academy Course Level 1 (Problems):

1. When you have a problem there is always a "Prior Confusion".
2. To fully handle the problem you need to "solve the Prior Confusion."

If I was Hubbard I would now say: "I tried to get this idea across to you. I wrote a book about it (Problems of Work!) I wrote HCOB's about it! I tried to train you into understanding it! *But you have still not understood!* How can I get this Idea across to you?"

Well, ... I am not Hubbard, but I hope to be able to put attention back onto the subject and maybe revitalise some hopes and purposes around 1. Having the correct Technology. 2. Knowing the Technology. 3. Knowing it is correct. 4. Teaching correctly the correct Technology. 5. Applying the Technology. 6. Seeing that the Technology is correctly applied, etc.

To achieve this I want to point out a few facts (stable data) that may be necessary to better Understand the situation:

1. Man on planet earth is in a confused state.
2. Any Technology that can handle this state in Man needs to contain stable data, that will "bring order into the confusion".
3. Hubbard's Auditing Technology does contain stable data that will bring order into man's confusion if correctly applied.
4. The only reason Hubbard's auditing Technology does not seem to work is that it has not been correctly applied to beings it will work on (that is not every human being on this planet.)
5. It is not necessary to Understand *why* Hubbard's Auditing Technology works to benefit from it. But it is necessary to Understand (=ARC) the Technology to get lasting gains from it. And it is necessary to be able to apply Hubbard's Auditing Technology to Life to keep on benefiting from it.

It is also necessary to assist in creating the Technology to maintain and expand the gains available. And it is necessary to expand your wins from the technology to keep on winning and growing with the technology.

The WHY

However, you do not need to know *why* this is so. Just as you do not need to know "How come Hubbard came to rise above the bank" (page 37 OEC Vol 0).

All you need to do is to learn How to apply the Auditing Technology and trust it. If you do that it can assist you in bringing order into the confusions of your mind. Once that confusion is handled you can then understand WHY.

To sort out the confusion of your mind (the problems of your mind has a "Prior Confusion" before it), you need the stable data of the technology of Auditing (or some other workable system, which I do not know exists on this planet).

Always the same lesson. You need stable data to sort out your confusion. Hubbard's auditing Technology with its levels (training) and grades (auditing) is a *workable system* that will get the confusion of your mind handled if correctly applied.

There are, however, some demands put on you to make it possible for you to benefit from it. You have to learn to Understand the Technology. You have to learn to apply the technology, not only in a formal session, but also in life

Life and growing KRC.

It is not enough to become a "Grade 0 release" to be grade 0 for the rest of your life in this Universe. If you do not also gain the KRC necessary to create your state of release and expand it into your life (move your Grade 0 release anchor points out into the higher dynamics = grow your KRC) you will key-in again and become a weak Valence (= Victim) instead.

The hardest thing there is to do when you deal with Human Beings is to teach them to grow in Responsibility. Most human beings prefer to be Victims and "blame others" (i.e., responsibility as blame). It is so easy to find faults in what others do and it is so hard to perform better than those others that the human (confused) solution is to become a Victim and stay Victim.

I am telling you now: Do not blame the Cof\$ because you did not *go OT*. Accept responsibility for not being OT today by 1. Having the correct Technology. 2. Knowing the Technology. 3. Knowing it is correct. 4. Teaching correctly the correct Technology. 5. Applying the Technology. 6. Seeing that the Technology is correctly applied, etc.

We do not need new Technology. But we do need new (better) Understanding and new (better) application of the Technology.

The secret behind all these failures is contained in: "Failing to grow from the ARC-triangle to the KRC-triangle."

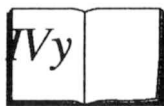
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...realise that an ethics action need not be very heavy to produce the most startling results ...

Therefore use ethics lightly. It is chain lightning.

...Scientology ethics are so powerful in effect as determined by observation of it in use, that a little of it goes a very long ways.

LRH. HCOPL 29 Apr 65 III "Ethics Review"



A View from the Bridge

By Eric Townsend, England

Chapter Six(a)¹ Grade Two — Overts, Withholds and all that.

The state which the thetan achieves on Grade Two is known as Relief Release. The ability to be gained on this grade is 'Relief from the Hostilities and Sufferings of Life'. This all sounds very promising but what area of existence needs to be handled to achieve these desirable sounding benefits? The area to be examined and handled is that of Overts and Withholds.

This quite complicated subject is another that is usually contacted quite early in one's involvement with Scientology, usually under the title of ETHICS. Unless one obtained a thorough grounding in the subject of Ethics early on, it is almost certain to be imperfectly understood at an intellectual level, although the thetan probably recognises what it is all about. Before we can look at what is dealt with in auditing on this Grade, we need to go over the main terms to do with individual ethics and look at how they relate to each other. In this chapter it is only possible to give an introductory explanation and you are advised to follow up any questions you have in the source materials as it is a hazardous area to disturb and leave



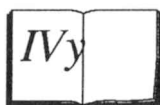
unhandled. It is, however, a very interesting and rewarding area to study.

Overt acts – the thetan knows

The first term to consider is an OVERT ACT, often shortened to the single word Overt. The shortest way of defining an Overt is to say it is a wrong or harmful act. In other contexts this might be called a Crime or a Sin. We can't, however, provide a clear cut list of what are wrong or harmful acts. Both moral philosophers and most thinking people are constantly wrestling with the apparent conflicts in this area. Is it ethical to shoot a homicidal gunman, a military deserter or an enemy soldier? Should one refuse money, weapons or drugs to someone who may use them to harm themselves? How far is it alright to go in restraining, punishing or deterring criminals, children or mentally deranged people.

The Scientology answer to these awkward questions is based on the application of the test of the 'least damage to the least number of Dynamics'. The subject of the DYNAMICS is dealt with more fully later on in this book, but for the

1 Earlier chapters of this book appear in the following IVys: 12, 13, 14, 15, 16 and 17. This chapter continued in IVy 19.



moment the Dynamics can be described as the various zones in which the thetan moves towards SURVIVAL. These start with individual identity and move through family, community groups and humanity to beyond the MEST universe. So the test of good or bad is greatest or least good to the greatest number of dynamics. This is not a new idea and can also be found in the work of the English philosopher Jeremy Bentham (1748-1832). Its application here at least provides a basis for resolving the potential dilemmas in the area of right and wrong actions. More difficult perhaps is obtaining agreement on the accurate measurement of good or harm to each of the dynamics in any set of circumstances.

There is a deeper issue to consider, however. We may have a workable formula for good behaviour but that does not mean to say that everybody has to follow it just because Ron Hubbard or Jeremy Bentham thinks it is a good idea.

Ethics contra moral

This discussion of good and bad actions is part of the subject generally known as Ethics and Morals. Before we go on to look at the terms that are usually associated with the idea of Overts in Scientology (Withhold, Missed Withhold and Motivator) we must look at exactly what the term Ethics covers in Scientology.

A good starting point is to distinguish Ethics from Morals. In normal language these two terms are often interchanged and supposedly mean the same thing. In Scientology however a distinction has emerged which is helpful. It should be said however that Hubbard himself was not always clear in his distinction between them, as can be seen by looking at the six definitions of Ethics in the *Technical Dictionary*. Number six, however, gives a clear definition of Ethics as 'that which is enforced by oneself, his belief in his own honor, and good reason, an optimum solution along the eight dynamics'. - Although there is reference to 'good reason' and 'rationality' in several of the definitions, the meaning of ethics, as it relates to a single individual, means it is still a matter of individual choice what actions he takes. This means no other person can enforce Ethics on an individual.

Morals or a moral code are something which are agreed by the members of a group to further

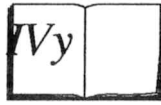
their survival. As time passes new members of the group inherit the rules agreed by the original founding members of the group. These are often referred to

as the 'mores' of the group. Thus a group of stamp collectors may decide to set up a society to advance their shared common interest in stamps. New members joining the society are expected to follow the rules for conducting the society, set up by the original founders. This will include rules to govern the conduct of individuals while they are being members of the society.

Members of any group are expected to know and follow the code of conduct of that group. What happens when a member fails to follow the rules of the group? The rest of the group will feel the need to protect itself from the potential weakening of the group caused by the member who chooses not to follow the rules. The group can introduce sanctions or penalties to discipline the errant group member and bring him back into line.

A Stamp Collectors Society does not have much power to enforce sanctions but it has the ultimate one of expelling the member who is not willing to follow the rules. This is true of all societies and applies equally in the operation of a nation state. In medieval states it was popular with rulers to deal with a troublesome group member of noble birth by banishing him from the state, that meant sending him into exile. Less exalted citizens also got expelled from the state but more permanently by means of execution. Even imprisonment can be seen as a means of temporarily excluding a non-conforming group member from the group, in the hope that on release the offending group member will conform more readily to the rules of the group.

The rules of a nation state are presented in the form of Laws. These are enforced by the police and the courts. The laws of any country are based on the moral code (mores) of that society, which it is assumed have provided a formula for survival over a period of time. In some cases there is further enforcement of the mores of that society by a religious belief system, in which case the moral law is further supported by having some supernatural approval. Usually at this point it gets Capital Letters added to it and becomes Moral Law.



This short excursion into moral philosophy has been necessary to show how all groups, from the smallest to the largest, are based on agreements. The founding stamp collectors agreed the rules and constitution of their society for its prosperous survival. In a similar way so did the Founding Fathers of the United States of America. In both cases the rules can be adapted and modified as time passes and circumstances change. It is, however, assumed in both cases that when new members join they will accept the rules as they stand at that point in time. The individual always has the right to decide whether to join or not and whether to stay or not.

A being who thinks he is a human body may well protest that he did not know the rules of the society he was born into before he arrived. His viewpoint will have to be dealt with on that level, using moral law to appeal to his reason or, if that fails, with criminal laws which enforces sanctions which we hope are designed to do no more than enable him to 'see reason'.

From our viewpoint as spiritual beings, able to operate outside MEST, we have the ability to know the mores of a society when we choose to enter it. We also have the responsibility to ourselves and our integrity not to stay in a society with which we cannot agree. Sophocles and Tchaikovsky were two individuals who actually committed suicide to leave a society with which they could not agree. Many other courageous people, some famous and some not, embarked knowingly on a course that would lead inevitably to the execution of their body, rather than say they agreed with something that they did not.

So where has all this got us to? We can now distinguish between Ethics as an individual matter and Morals which are the rules or practices of a group. An individual crosses from ethics into morals when he agrees to accept the rules and practices of a group.

Scientology morals and ethics

Many people have been confused over the subject of individual ethics in relation to Scientology because the word Ethics was also used in conjunction with the word Scientology to describe the moral code of the organisation of Scientology. Thus the main book on the subject is called 'An Introduction to Scientology Ethics'.



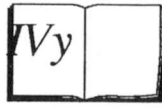
The distinction is, however, to be found in the first definition of Ethics in the *Technical Dictionary*. This says 'the term used to denote ethics as a subject, or the use of ethics, or (my underline) that section of a Scientology Church which handles ethics matters' (BTB 12.4.72R).

It could be said, therefore, that it would be more accurate to refer to the rules and constitution of the organisation set-up to spread Scientology as its moral code and that this area should be referred to as Scientology Morals. The old Scientology organisation was, and is, no different from any other group, in that individual thetans can assess it and decide if it is something with which they can agree and which they want to support. If they decide that they do wish to actively support it in some way, then at that point they move from individual ethics to group mores or morals.

The distinction between the two concepts can be most clearly seen by comparing the Code of Honour and the Code of a Scientologist, both of which can be found in the book 'Scientology 0-8 The Book of Basics'. The subject of Scientology Ethics and how it is intended to work is dealt with in a later chapter since it is not relevant to individual ethics which is the subject dealt with on Grade Two.

Moral codes in groups

We have seen that a moral code can be developed by any group. This will happen even if it is not written down. There are thousands and thousands of types of group. Any group comes into existence to further the survival and advancement of a purpose and thereby of itself. The survival of the group will depend on the behaviour of its individual members and this is governed by its moral code. In some groups this code of behaviour is written down, in the form of a code of conduct or actual rules. Thus a golf club or tennis club will have rules which say when members can play and what behaviour is expected. A street gang will have its own behaviour code for individual members, in relation to the other gangs, other members of the same gang and the police. In this case the moral code is unlikely to be written down but it is just as well known. Hubbard talks about bank robbers having their own moral code and presumably even groups of terrorists also have their own



moral codes. In all cases the code is intended to further the survival of the purpose and the group. The individual joining a group is expected to know and observe the moral code of that group.



Individual moral codes

Each individual will also have his own personal code of behaviour that he will have arrived at from his observations and conclusions about what most reliably furthers his own survival.

This is where the Code of Honor, which was referred to earlier, fits in. It is a list of suggestions that the individual can consider and adopt if he chooses. It is, however, a matter of personal ethics. If the individual falls short in living by these rules, he is only responsible to himself and can alter the rules if he wants to. If the individual decides that he should adopt certain behaviour patterns because he chooses to be a member of the human race or a group of elite spirits, then that has become a moral code matter.

It is in relation to moral codes that most of the issues that come up on Grade Two originate. We can now look at the question of what constitutes an Overt Act again in relation to moral codes. Something is an overt, and therefore is wrong, because a moral code says it is wrong. What is more, all the other beings who support that moral code will agree that it is wrong!

If an individual joins some group, or pledges loyalty to a group that he finds himself passively part of, then he personally feels some obligation to uphold the mores of the group. If he then does something against the interests of the group or fails to do something he could have or should have to promote or protect the group, then that constitutes an overt act in his own eyes. He will feel shame and guilt at his own failure, quite apart from any fear that he may have for possible retribution from other members of the group.

Withholds

Now we can look at a definition for the next term which is a WITHHOLD. There are nine definitions of Withhold in the *Technical Dictionary* but it is still a term which causes some difficulty. The first definition in the *Technical Dictionary* says it is 'an unspoken, unannounced transgression against a moral code by which the person was bound.' The crucial thing about a

withhold is that it is passive. It says in the definition that it is 'unspoken, unannounced'. That is not the same as saying it was denied or falsified. Definition six

says it is 'something the PC did which he isn't talking about'. All the person is doing is not talking about it and hoping nobody else does either.

A common misunderstanding is that the transgression only becomes a withhold when it is actively covered up. To clarify this it may be helpful to look at the incident in which St Peter is said to have denied that he was with Christ when he (Christ) was arrested. This denial would not have been a withhold but an overt, in Peter's eyes, because the emerging moral code was that one should be honest without regard to the consequences. Peter's denial of Christ was an active thing but a withhold is a passive thing. You cannot do a withhold, you can only have a withhold!

A withhold may be passive but it is uncomfortable. The more common descriptions of the feelings would be such terms as 'guilt' and 'shame'. But why are they so uncomfortable? Definition 3 says that 'A withhold is something that a person believes that, if it is revealed, it will endanger their self-preservation.' Thus the major ingredients are fear that the original action will be revealed and fear of the consequences. The consequences may include punishment for the transgression but equally as fearsome is shame of revelation to his fellows in the group that he considers he has damaged or failed in some way!

Overts of omission may lead to leaving

It should be said here that it is as big a burden for a thetan to have an OVERT OF OMISSION as one of commission. An Overt of commission means to have done something against the interests of the group, say, to betray a member or steal from it. An Overt of Omission is to fail in carrying out an order or doing his job adequately. In either of these situations, the being's action sooner or later will be to leave the group. This is both to avoid discovery and perhaps more important to him, to avoid repeating the Overt Act. (*Rest of chapter 6 in IVy 19. Ed.*)



Giving versus receiving

Auditing (Gains from training vs auditing)

By Todde Salén, Sweden

Hubbard often said that "more than 50% of the gains from the SCN (Auditing) technology you get from training" and stressed the importance of training. (Training is giving auditing, flow 2) Teaching others to audit is making others give auditing to others (F3)

Few Scientologist (and ex-SCNists) have enough Reality on this stable datum to get for themselves the training necessary to achieve the major part of the gains available from the technology for themselves and others. I would say that one major reason so few realized the importance of this datum, was because of fundamental misunderstands on the subject of Auditing/Training and going OT.

The first and most important misunderstood stems from not understanding the relationship between the thetan and the dynamics. This misunderstood mainly was reflected in the misconception of the "I" and from this came a confusion on the subject of going OT.

Neither in processing nor in training were the pcs and/or Auditors of the Church of Scientology clearly taught the difference between the Human "I" (the "human-nature" or 1st Dynamic with symbiotes) and the "true self" (The bodhi-nature or thetan.)¹

This does not mean that Hubbard omitted this knowledge from the materials he left behind. But it does mean that thousands of human beings that reached for knowledge and wisdom through Scientology were denied some basic

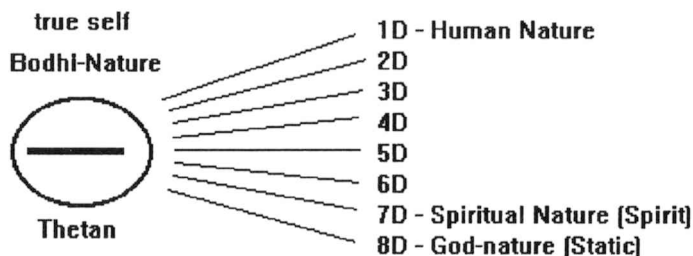
insights into life and livingness that could have helped them to better understand and use the knowledge LRH gave us.

Going OT

On a tape recorded lecture Hubbard even more clearly defined the subject of "Going OT" in relationship to the human I and the dynamics. He expanded the concept of Universes (In *Scientology 8-8008* — under "Universes" page 28 — he talked about the universe of the Individual vs the MEST-Universe²) by introducing the concept of 3 Universes:

1U = The Universe of your own (Home-Universe)

2U = The (home) universe(s) of another or others



3U = The agreed-upon universe(s) (where all the dynamics belong), one example of which would be the 6D, which we often call the MEST universe, or the physical universe.

He mentioned that to attain OT it was necessary to reach the state of OT in all these three Universes. It was not enough to attain OT in your own home-Universe (which you really always have been, but regain when you become

1 Ref: *Scientology 8-8008* p. 25 "Identity vs Individuality" - "The most common confusion on the part of a pc is between himself as an identified object and his beingness."

2 Also see *Creation of Human Ability* p. 187-188, and *The Factors*.

IVy

clear enough to be able to separate your own Universe out of the other universes.)

In *Scientology* 0-8 p.28 he states: "The Goal of processing is to bring an individual into such thorough communication with the physical universe, that he can regain the power and ability of his own considerations (postulates)."

If you increase your understanding of these facts it should become obvious to you that more than 50% of the gains of the technology are available only through training and actual delivery of the gains of the technology to others (2nd universes).

It should also dawn on you that your own true beingness (thetan) is not mainly invested into the 1st dynamic, but that your "true self" is to a greater extent hiding in other dynamics than the 1st dynamic.

If you do realize this you may get enough goals and purposes oriented in the direction of getting trained and thus contributing to creating a real future for the technology on this planet and thus a real future for mankind on this planet (= the 3rd empire).

□

Be a Tease or Be at Ease

By Jim Burtles, England

If you would speak up amongst the crowd,
To reveal your thinking out aloud.
Don't forget to Reach and then Withdraw
Leaving them wanting just a little more.

We should use the tech we know so well,
More potent than any magic spell,
Whenever and wherever we can.
It could help us and our fellow man.

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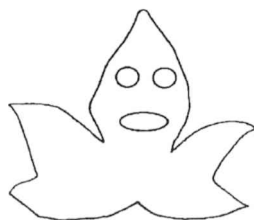
*Force yourself to smile and you'll soon stop frowning.
Force yourself to laugh and you will find something to laugh about.
Wax enthusiastic and you will soon feel so.
A being causes his own feelings.
The greatest joy there is in life is creating.
Splurge on it!*

L. Ron Hubbard, HCO B 25 Aug 82, "The Joy of creating"

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