



# INTERNATIONAL *Viewpoints*



**CyberIVy: a new reading experience**

*"May the Tech be with You!"*

# Frontpage Contest!

***Find a funny picture text to the squirrel shown  
and you may win a prize  
and make the front page of IVy 101!***

We start off the launch of CyberIVy with a contest. The winner will get a gift certificate, covering a free subscription to IVy (or extension of existing one). It can be transferred and is also redeemable for other publications that may be offered by Ivy (Including back issues). So, do it for the money – or better yet – do it for the fun of it!

You have to find a funny headline and picture text to the picture below. No more than 300 characters total – and preferably shorter. We will, however, consider longer pieces for publication outside the contest. You can enter more than one suggestion in the contest. Send your suggestions to [IVyMag@ivymag.org](mailto:IVyMag@ivymag.org) and write "Squirrel1" in subject line.



'Squirrel' originally meant "someone who alters Scientology tech" and doing something different with it. HCOB 23 May, 1969 defines it as: "those who engage in actions altering Scinetology."

Since 1982, after Ron left the scene, it became a derogatory name-calling term used for anyone who did auditing outside the CoS' control. Any non-licenced field auditor that simply wanted "to help the preclear in front of him," rather than follow impossible rules and regulations, was by the official CoS called "squirrel". We believe, most 'squirrels' in the Freezone proudly wear the label. The auditors CoS trains these days, using the system of Golden Age of Tech, could in contrast be called GOATs.

***To enter our Frontpage Contest, send your suggestions no later than December 15, 2008. The Contest closes at midnight that day. Send it to [IVyMag@ivymag.org](mailto:IVyMag@ivymag.org) and let us know the name you are entering the contest under. Pseudonyms are acceptable. The winner will be informed by email within a week and the result will be published in IVy 101, February 2009.***

**Extra:** If you have an explanation of the origin of the term 'squirrel', please send it in as well. We hope to get some interesting explanations that we then will publish in Ivy 101. We have not been able to find one authoritative derivation of the term but have, over the years, heard a variety of explanations that are conflicting with each other.

# About IVy and the People behind it

**Editor-in-chief:** Antony A. Phillips  
**Managing editor:** Rolf Krause  
**Webmasters:** Angel Piercy,  
Flemming Funch  
**Assistant editors:** Judith Anderson,  
Agnes Aarajo,  
Tom Feltz,  
Claus B. Hansen,  
Conal Clynych,  
Regina Wright,  
Tony Geir.  
**Guest editors.**

## Aims of IVy Magazine:

Updated September, 2008

"To provide an independent publication and forum to the meta-scientology community."

The meta-scientology community, sometimes called 'the Freezone' or 'the independent field', comprises people interested in the technology and philosophy of L. Ron Hubbard and the application thereof. A part of the community is working on new developments in this field of self-improvement and IVy covers that as well. We embrace Hubbard's original work, including the axioms, the basic teachings and the technology, but see the subject as a developing field of applied philosophy and spiritual technology.

IVy has no affiliation to the current CoS, nor has it any economical affiliations to any independent tech delivery group. IVy stands for freedom of speech and accurate, reflective reporting. Community members are free and most welcome to present their diverging views; that is part of the IVy mission. As long as a contribution is based on fact or personal experience, and likely to be of interest to the community, it will be considered for publication.

Our three main activities are:

- 1) The publication of the subscription magazine 'International Viewpoints' (IVy).  
This magazine will be in electronic form and appear at least 4 times a year.
- 2) maintaining the website IVyMag.org
- 3) Conducting online discussion forums – open to subscribers of IVy.



Contact Address: [IVyMag@Yahoo.com](mailto:IVyMag@Yahoo.com)  
Website: [IVyMag.org](http://IVyMag.org)

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## Welcome to CyberIVy

Hello!

Come February 2009, our magazine, International Viewpoints, will reincarnate. We will go from print edition to electronic format (PDF) and the distribution will be done by email.

As a result, we can lower the price drastically and we hope to expand our subscription base across the Globe. What we are presenting here, is a free promotional edition in the new format. It can widely and freely be distributed.

There has also been a change in the editorial staff. Rolf Krause, who has been an IVy staff writer for 6 years, is promoted to managing editor. I have more or less held all the more important daily functions up till now and welcome this help. I will continue as editor-in-chief and moderator of our discussion groups.

The managing editor, Rolf Krause, is a Class 8 auditor. He was in CoS from 1968-92 and was on staff (Class 4 and SO) for about 8 years. He also has a professional background in writing as a journalist and commercial copy writer. We welcome him on post.

You can already now subscribe to the 2009 edition. See details on the back cover.

We hope the lower price and the easier world wide distribution will mean a serious boost in subscribers and members. We think we have a unique group and message in preserving the best of L. Ron Hubbard's legacy. Ron's legacy should be studied, preserved and used as originally intended: to produce case gains and bring about a better understanding of life. The basic principles should also be used by knowledgeable individuals to bring about further developments.

Antony A. Phillips,  
Editor-in-Chief



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# The Bright Think Rundown

Back in the days, there were a number of processes and rundowns developed by LRH that became forgotten or lost. Some of these pearls became incorporated in other actions and rundowns. As far as the public is concerned, they ceased to shine. Recently, we were reminded of one such process that has dropped out of sight. It is called 'The Bright Think Rundown'. It has just one single command. We have been in contact with a reliable tech source who was crew on the Flagship Apollo when the process was first released and piloted in 1971. According to this source, this is how the process is run. It is a single command, repetitive process:

*"Where would you be safe?"*

It is run to a shift into present time. We have been told, the process is now part of Super Power. But LRHs Super Power has never been released.

*We also obtained this interesting account from someone who ran it and had a lot of wins and fun from it:*

"I first ran across the Bright Think Rundown on the net a while back, maybe five or six years ago, and thought *"Thank God someone thought of something for the not quite intelligent"*.

"Then I forgot about it. Ha, ha – right?"

"As I searched over time for various things to read I repeatedly ran across it. I hadn't heard of anyone ever doing it. But finally my curiosity and boredom got the better of me in a fit of spring fever, so I went hunting for it again and dug it up and decided to run it solo.

"I spent about five minutes a day running it over a few weeks because it made me feel very very tranquil. Actually like being very high on a "don't worry, be happy" kind of pill.

"I didn't think I would run into some cognition, I just used it as a calm down meditative type of way to start my day. I still couldn't understand why it was called "The bright think rundown."

"Then the bomb hit, and a bomb of a cognition for me that seemed as if I was looking at a corner of my mind that was curtained off. Really it was as if I was on one of those television game shows, where there are three curtains and for whatever reason I was facing curtain number one, and it opened and there was a huge surprise. This is kind of different because usually my cognitions come as things I remember, I forgot and then I rediscovered it!

"This cognition came a surprise. As if I were revealing a huge secret to MYSELF. The curtain fell and there was a big sign in neon lights that screamed:

***I LOVE DANGER!***

"It was so odd I had to ask myself as if disputing my own cognition, *"I love danger?"*

Then I had to admit it. Oh yeah, I love danger! I am addicted to it. That's why I always gravitate to "dangerous" people and keep my little finger stirring in some "dangerous" pot on at least one of my dynamics.

And yes, then it came to me, that's why I create my own danger conditions. I love the danger. Who the hell doesn't want to be in danger?

So I ended off there with that big whammy and went on about my day wondering if I could ever break my addiction to flirting with danger. Wouldn't my life get awfully boring without it? What a problem!



"Now I have to admit my thinking really is getting a little bit brighter. But halfway through the day the rest of the cognition hits me. The danger is only relative to my own fears. If you fear nothing, there is never any danger. Nothing is dangerous without the fear behind it.

"So, the fear is there before the danger. It's not the danger I am really addicted to, it's the fear behind it that makes things seem dangerous. I like to feel that fear that kicks in when things get dangerous.

"Now my space is rolling out a few extra miles. Like my reach that was cut by fear, just got let go from the bow and shoots out across the universe like 100 arrows. Now I know I can only love danger as long as I harbor fears.

"But my fear has fizzled as the bridle that kept me in the "survivors lane". That's not the guiding light anymore. It's my "know" taking over now. Now, I know I have passed through the gates into that harmonic above ethics. My "animal instincts" turned loose on some highway unpaved and uncharted to go assist someone else in doubt, about being the captain of their own ship.

"The fear was never meant to help me. It was meant to keep me in check. The fear was the dan-

ger. There was never any other danger.

"As a being, I am on a level above rules and policy, inhibitors and mirrors. And the world is actually a safer place because it. I am no longer restricted to the house called "civilization."

Best of all, this is the first time I don't feel, "it's lonely at the top. It's really nice out here."

Signed: T.O.I



# The FZ Convention in Reno

## Held October 10-12, 2008

***We have received this account of the 7th American Freezone Convention in Reno, Nevada. It was three full days of action in October, 2008.***

***Photo and text: Diana, Class VIII***

My husband and I attended the Freezone convention in Reno and we loved it. During the convention and its various workshops there were many, many wins and cognitions shared.

Rey Robles, the sponsor and organizer of the event, gave a very interesting workshop about what makes a cult a cult and how to get a person out of it.

There were numerous guest speakers who spoke about their wins from receiving auditing in the Freezone. Mary Freeman, a well known Class VIII, delighted us with stories about her teenage years in Scientology and fun anecdotes about LRH back then. She also gave a workshop on the subject of Ethics.

Rey Robles gave an award to Rey Krenik for his dedication as a course supervisor and Valerie Hansen received one for her results as the Monterey Mission Holder. She was also awarded for her Clear status and shared some wins with the audience, being the newest clear in the Freezone.

I gave a speech about the true meaning of who or what is the Freezone, which was well received.

Marina, Dexter, my husband David Thomas and others shared their wins in the Freezone as well and told us some stories from the early 70's in Scientology.

The highlight of the Convention was the speech by Rey Robles about the different Gradation Charts. He brought original framed Grade Charts from the very first inception to the latest – for all of us to see and compare the changes over the years.



*Section of attendees. It was a very active convention with seminar work and group processing over 3 days.*

There were plenty of opportunities for social interaction; we made new friends and together we settled new postulates for the future. One postulate was to establish Research Libraries – not only in Los Angeles, but all over the United States and hopefully across the world. These libraries will become safe places to study

## Seventh American Freezone Convention

the original and complete works of LRH.

Special acknowledgments were given to Ed Berwick by Ray Krenik and myself for his valuable contribution to the expansion of the Freezone. I also gave theta awards to those who could not attend but were with us in spirit.

This included Terril Park ('BasicBasic'), Ed Berwick, the group behind International Viewpoints Magazine, Theta Magazine and of course to Rey Robles for putting up the Freezone Conventions over the years.

I also gave a general acknowledgment to all those who have contributed from the beginning with their theta and support and who paved the road for future scientologists to have a safe haven to go to.

It was great to see that scientologists from different parts of USA and different viewpoints regarding the Tech, shared mutual accomplishments and ARC.

We all left with a resurgence in tone level and a bright outlook on the future.

***Diana, Class VIII***



***Right:*** Leslie and Rey Robles. They have for 7 years sponsored and organized the USA Convention. They run a delivery center in Reno.

***Below:*** A special bench was reserved hecklers from OSA. It remained empty this year.





# Who or What is the Freezone?

*A speech given by Aida Thomas at the Reno Freezone Convention*

First of all, I want to thank Rey and Leslie Robles for putting this event together so we can all come and meet each other and exchange theta.

My name is Aida Thomas and I am known in the Freezone as DianaClass8. I am from Mexico and I got into Scientology in 1976, my husband, David, is OT 8 and a Class 6 auditor and he first got into Scientology in 1970.

The topic of my speech is *Who or What is the Freezone?* That is something many people out there ask themselves while searching the internet.

The Freezone is composed of individuals who have had enough integrity to leave and start all over again despite personal danger. It is people who really believe in ethics and who want to continue helping others to achieve spiritual freedom.

Who is the Freezone? There are those who left more than 30 years ago, those who left in the late 1980's – and people like me, who left in the 1990's with the advent of "The Golden Age of Tech" and all its alterations of the original Tech.

That is who the Freezone is composed of: individuals who wanted and want to do something about it, who have been willing to go through harassment, legal troubles, slander and more – and yet continue steadfast despite it all. People who had courage and were willing to experience anything. Because of that, they have paved the road for those who came later and for those who will come in the future and these people will find that we are not quitters and that we are here to help them and to show them that they have a place to go.



*Aida Thomas  
aka 'DianaClass8'*

Ron says that control is the ability and willingness to start change and stop something at will – or determine its space and future. And that is what the Freezone is: a group that can determine and therefore control.

There are many different groups in the Freezone, we all know who they are, and we might not agree with each other on the approaches on the Tech. But at the end of the day, we are all scientologists who wish to help others to go free.

***An important purpose in the Freezone,  
should be to respect each other's  
opinions and to respect each group.  
Because spiritual freedom  
is a very personal thing – nobody can  
tell us what to do or where to go,  
we have to do that task ourselves.***

An important purpose of the Freezone, should be to respect each other's opinions and to respect each group. Because spiritual freedom is a very personal thing – nobody can tell us what to do or where to go, we have to do that task ourselves.

Who am I to tell others that this auditor or that other group is wrong? That is not up to me.

## Seventh American Freezone Convention

Each individual has to find the truth for themselves, as Ron said it, 'the road to truth is all the way to the end' And what is the end? It is when you have found what is true for you and you are satisfied with that.

What is the Freezone? Well, it is a safe haven where thetans can go in their search for that spiritual freedom and continue their journey up the Bridge. But wait, there can be individuals who are not honest and who do not follow the principles of the original intentions of the Freezone; but how can we protect ourselves from such unethical characters? One way is by applying Price of Freedom: Constant alertness constant willingness to fight back, there is no other price.

Ron also says that a confusion can be called uncontrollable randomness; those who can exert some control over that randomness can handle confusion, those who cannot exert control, breed confusion. Therefore, by applying that datum we can avoid pitfalls. Is there control in the area or is the auditor in control? You will ask yourselves if not, then you will know what to do.

What is the Freezone? It is a place for individuals to practice freedom of religion and to network with others who think alike and where one can feel free to communicate no matter what. A place where there's no harsh ethics handlings, disconnection or destruction of families.

I want to thank some of the people who contributed with the expansion of the Freezone and helped others find Scientology outside the Church.

First, the people behind Ivy website and Ivy magazine.

Also the people behind Theta magazine

Rey Robles with his now famous conventions in the USA.

Ed Berwick who have very quietly helped many find their path to the Freezone.

Clearbird who worked selfless very hard to make it possible to have the Tech available for everyone in the internet.

And my favorite Freezoner Terril Park, also known as BasicBasic, who has created connections between preclears and auditors all over the world.

Ron says that 'The real work of an auditor is to put a man in a mental condition so that he can solve his own problems', and I add that when that is achieved, our work has been done and has been done properly.

Then we can pat ourselves in the back and know that we all contributed to a better world. That is who and what the FZ is. I think You are one of them!

*Diana, Class VIII*



*Books and meters were sold at the convention*



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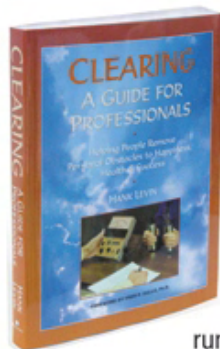
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# LRH at Saint Hill: Reminiscences

*By Kenneth G. Urquhart, USA*

From IVy, Issue 2 - August 1991

I was first introduced to Scientology and the world of L. Ron Hubbard by a family friend back in 1956 (the Director of PE then was Antony A. Phillips). Completely new to the subject, I took part in a 14-hour group processing intensive over one weekend that was, of course, to change my life. Some of the procedures were especially powerful. I released several times, overran a great deal, acquired a dull headache, but 'blew all the cobwebs out of my mind', as I recall saying at the time. What impressed me most, though, was each group auditor's presence and TRs. I was painfully shy, very introverted and convinced of inferiority and worthlessness. If there was a way for me to achieve such self-possession I certainly wanted to do it. Because of my dreadful OCA (personality test) I was not accepted for professional training but was directed to further auditing. I took all the courses open to me. It was 1959 before I at last agreed to more auditing: I had 50 hours of CCHs, O/Ws and Responsibility. This brought good solid gains, but a few months later, in an emergency assist, I became spectacularly free of the crushing headaches I had suffered almost continuously since 1955.

With these experiences and others, I was fully convinced that Scientology was something wholly good, providing answers to problems, that everybody should enjoy its benefits, and that it was the product of a man undisputably wise and beneficent: he had earned the unstinted support of all he had helped, including me.

Thus it was in 1964 when I was asked to work at Saint Hill, to help in an emergency. At the time I was being audited privately by a SH staff member, with excellent results. I understood



*Ron outside Saint Hill Manor. The photo was taken around the time when the author was in charge of the household*



that Ron himself had been consulted about my folder. My auditor was in charge of personnel at SH, and when he asked me to serve Ron there was no doubt or reservation in my mind. In fact, when I went to SH to be interviewed, I went, in my own consideration, not as a prospective candidate, but to claim possession as entirely mine of the opportunity to return to Ron something of my own. This was how I presented myself to Ron when introduced to him, but without verbalizing it. He seemed a little taken aback but smiled as he took my hand and was obviously friendly, if not convinced. As there was no objection to my claim I was accepted or tolerated and in due course began my duties.

My position was one for which I had had no training and no slightest inclination. My ambition had been to become a good and acclaimed musician. And here I was happy to have the chance to be a domestic servant... to answer the need of this one person. An adventure began.

### **My work at Saint Hill**

Over the next year and a half, I was responsible for the domestic services provided Ron and his family. Within Saint Hill Manor, life revolved around him and whatever he wanted was taken care of first.

There was a household routine to accommodate the children and domestic staff; this routine had to be maintained around his requirements, which could be random. He was generally considerate of that routine and its demands. The randomness had mainly to do with his hours of sleeping and working.

In running a large house there is always plenty to do. I took my duties very seriously and tried very hard to do my best. I was busy from morning to night – particularly when we were without a cook (all too often). It fell on me then to prepare and cook three meals for the children and two for LRH and Mary Sue, along with all other duties. The children had one schedule for meals, their parents another. LRH worked at night, and Mary Sue with him. He would wake up and call for his breakfast some time in the afternoon. I'd have to drop

preparing a children's meal or cleaning up after one, and have to get everything done in good order, and well. Generally it came out all right, although I don't think the children were always happy about their food. The parents had an English cooked breakfast; he had hot chocolate before hand and a drink of orange juice and raw egg that could only be freshmade.

Life was hectic, a constant challenge. Such was my admiration and respect for LRH (and in due course for Mary Sue) and such was his goodness to me personally that I worked with great determination to make it all come out right, and such was this determination that as I flew up stairs and down stairs, bustled about corridors and bedrooms and basement and pathways, terraces, kitchen, dining and drawing rooms, library, ballroom and office, off to London, Tunbridge Wells, or Brighton in search of cooks, furniture, wallpaper, or what-have-you, I was more often than not unaware of my feet touching the floor. Many times I'd come to earth with a bump, but mostly the bumps sorted themselves out and I kept floating.

### **Ron as my boss**

What was the nature of his goodness to me? It was many-fold. I think that at first he was uncomfortable with my presence as I struggled hard with my diffidence. Whatever his objections he overcame them and encouraged me with kindness as he directed me with firmness as to what he wanted. We got to know each other; he was more at ease and I seeing this, started to relax and to expand. In fact, I grew tremendously as a person just in my association with him.

It was his natural inclination to be friendly, and to respond to genuine ARC - just as it is with any not low-toned human being. In the usual way of that time and place, I being a servant addressed him as 'Sir'. It was not long before he said to me, with a friendly grin, 'By the way, my friends all call me Ron'. I heard from others that he regarded me as a friend.

He was openly and generously appreciative of many of my efforts to assist him. At the outset I

was little more than an untrained valet, footman and occasional cook but after a couple of weeks I was put in charge of the household altogether, and when I had completed a month's worth of projects he had set me to do, his acknowledgment was grateful and sincere. He looked after me very well as a subordinate, and was in fact wonderful to work for.

I was surprised at the regularity with which I would decide to take a certain action in the house only to have him ask me to do it before I had had time to start it or mention the idea. I wished he would not do that.

### **I get worked on**

It was his custom to have a cup of hot chocolate when he awoke. It was my duty to take it up to him. I'd find him seated at a small table in front of the fireplace and at the bottom of his four poster bed.

He took his chocolate and few Kools [cigarettes], and chatted. There were chats daily for several months. The subjects ranged through such things as: economics, politics and culture (mostly current, and English), education, his family life and history, his naval career, experiences with the organization past and present, books he might be reading, things he needed and wanted from my post, anecdotes from his whole track, and regular briefings on the research he was doing every night into the R6 bank. Therein lies a story. He knew of my interest in music (and encouraged me to practice on the piano in the Monkey Room) and told me one day that the field of music was covered by certain things in the bank. Bold, I asked what they were. He gave me five, which I pondered later. The next day, knowing that they came in pairs (as he had told me) I asked what was the sixth. Without a word, he got up from his chocolate and went to his meter by the window to find it. He checked out this and that, I standing by, fascinated (and Contributing a few ideas of my own, to myself, as he went along). He found what he wanted (I agreeing, to myself) and turned around. As he caught sight of me he was startled. 'You could make yourself sick, standing there, listening, like that', he said, looking serious. I agreed,

feeling no danger. He relaxed and grinned. 'I guess they have been in restimulation a good long time', he remarked, and dropped the subject.

That day, and for many days afterwards, I was very keyed-out indeed.

He certainly talked to me as though to a friend. Although we know now that a great many things that he caused to be understood about his background were not so at all, I can't say, in looking back, that he said anything knowingly to bamboozle me as to facts of his past, except regarding his naval career, or about the social position of his family, and in generally establishing in me an image of himself.

He did not say too much about these things, which had been highly embellished in official biographies at his instigation, but he worked to make a certain impression. I was aware that he wanted to be regarded by me in a certain light, as regards his position, his background and personal powers, and as I raised no objections to that, he opened up in other directions.

I heard a lot about his track, real or otherwise, usually in space opera situations, and about his current lifetime. This all emphasized his prowess as a free and active individual in charge of his affairs, resourceful and imaginative, irreverent of Establishment and Authority, and so on, much in the manner of a typical hero in a schoolboy's yarn about the past; much in the manner of great, skilled and admired leader in the present heroically taking on Establishment, yet cool, self possessed and in command of a great sense of humor.

Since I could not provide facts to the contrary, and since I was very aware of the personal benefits gained through his technology, I took all this in, partly prepared to accept it at face value, but also aware that skillful manipulation was occurring. I chose not to fight it, but kept a little distance from it.

While he would be telling me such things, he would finish his chocolate and move to the bathroom just off his bedroom. I had invariably forgotten to run his bath. He would remedy this

without a word, continuing his conversation. In order not to break the comm line I would move so as to keep him in line of sight, feeling a little awkward. Regardless, he would take off his nightshirt, bath and dry himself and start dressing without stopping the flow of talk. Now, one can be out in the world with a certain impression of a public figure, but when you see that public figure in his nightshirt and then in his bath washing himself all over and drying himself, day after day, that earlier image of the heroic undergoes a certain adjustment. Awe reduces. Familiarity may not breed contempt but it increases objectivity.

### **Clay around the feet**

I was not impressed by his tendency to run down to me members of his own organization behind their backs, something that I and others close to him tolerated rather than require him to behave with more openness and justice towards the individual concerned. We tended to agree that he was being over-worked by people not doing their jobs and by those who could not duplicate his needs and wants; we accepted that as the originator of our technology he had a right to complain. We failed to use his own technology to improve his condition; we just did not get from him his own similar wrongdoings. Nonetheless, it was obvious to me that he would get into this mood and it made me wonder why he saddled himself with incompetents and why he had to complain instead of acting, if he was such a great leader. And I wondered what he would be saying about me behind my back. In this way my idealized loyalty was diminished, but the man as a human being became more real.

There was one incident which puzzled me greatly at the time. It showed that he could be covert in an ugly way, or capable of twisting facts to suit his vanity. He had made me responsible for locking all doors at night. I found that very often the back door of the Manor would be left open late at night after I had locked it. I had no thoughts of the children

coming to harm, but as they slept in rooms just above the back entrance to which a staircase by the door gave access I did not think that the door should be left open. I told LRH so. He seemed surprised but agreed without further discussion. The next day I went to tell him that his dinner was ready, and found him in one of the offices, holding forth as he was want to do and as they loved him to do. As I entered that room I heard him say '...such horrible postulates', in anger. The others looked at me in some disgust as I entered. I understood at once that he was referring to me and the back door. I had no reason to care how people looked at me, but noted his put-down. A few days later he took me by surprise. He wanted the current cook replaced. Now this man had a very rough look about him, as though he had been about the world getting out of trouble. I said I would give him notice, but LRH wanted him out of the house at once. There was a reason, he told me that was 'rather hard to confront'. I, of course, looked blank, taking my cue from his words and from the expression of superior wisdom that he had assumed. 'We wouldn't want anything to happen to the children', he said. I don't recall if he went on to explain, but the idea clearly was that the man would be upset about the notice and would do something in revenge to the children and we wouldn't know about it as the children were remote from the main parts of the house. I could not determine if he was being covert in getting back at me, and didn't really mean any of it, or if he had decided to prove to me that the possibility of something happening to the children was something I could not confront on my own, while he had no difficulty in confronting it at all. Either way, I felt used, in a not nice way. Come to think of it, he must have experienced the same thing a lot more than I ever did.

Another time he adopted a pose with me that was intended to impress and had the reverse effect. It happened one dinner time when I was serving. Mary Sue was then responsible for disbursing cash, including payroll. Often I worked through a public holiday instead of taking the day off. Mary Sue was always careful to see that I was given extra pay for doing so.

On one of these holidays, either through my error or hers (I forget which) she paid me for two days instead of one. I made a mental note to tell her so it could be corrected. It slipped my mind. Along came the next holiday that I worked through, and I remembered to tell Mary Sue not to pay me extra. Before I could do so, she mentioned it, at the table. I immediately told her of the error. She acknowledged it gracefully and left it at that. Not he. Solemn and stern, he said 'Thank you for getting off the withhold'. This signified that I had tried to defraud Mary Sue of a day's pay but did not have the guts to carry it off when confronted with the opportunity. I was very angry, and wondered if I should put his potatoes in his lap. I did not, due less to respect than to simple cowardice.



*Ron Hubbard and Mary Sue with three of their four children. Arthur (with Mary Sue); Diana (with Ron); Suzette (in middle). The photo is probably a few years earlier than Ken Urquhart's tenure at Saint Hill Manor*

## The Confront of Evil

Unhappily, as time went on he became more and more susceptible to thoughts that people around him were acting out of overts and withholds, 'PTSness', or bad intention. One of the earliest and silliest manifestations of this that I was involved in had to do with dear old Mrs Foster. She was a local lady who had cleaned house for

the Hubbards since they moved to East Grinstead. She was utterly loyal to both and devoted particularly to Mary Sue. She had nothing to do with Scientology and kept clear of it. One day LRH decided to have his bed made a different way. Mrs Foster couldn't quite satisfy him and became beside herself to get it right for him. He got more and more exasperated. He decided she must have a withhold from him and ordered me to pull it. I had had some training at SH (which he had organized) and

owned a meter. There was no question but that I had to pull Mrs Foster's Awful Withhold. Now, for Mrs Foster, that I, a Scientologist, had gained a position of domestic trust with her employers in a position senior to hers was gall to her old heart. Not only that, but here was I now bearing down on her with one of

them meters in my hand demanding that she hold them can things. She was not a willing pc and it was not her determinism that she should go into session. I chased her all over the house. She sought futile refuge in a bathroom. The old lady did not know a withhold from a turnip top. Regardless, I pulled and pulled. She wriggled and wriggled. I tried the Murder Routine. She all but wet her pants. My bludgeoning of her wits eventually gave her a clue as to what was needed to get her out of my



clutches, and she blurted out the Awful Truth. 'I don't know nothing about this Sineology' she gasped, as much as to say that that was all she would ever know if she had her own way. It blew down, she calmed down, and went off to soothe her tortured soul with a nice hot cup of tea. Ron was very pleased when I reported the 'session' to him. 'You're an Auditor!' he exclaimed happily. I was horrified, knowing how clumsy I had been with the old lady, and hoping that any auditor would have done a much better job. What all this did for his bed-making I forgot. Mrs Foster survived it in fine style.

### **Bronchitis**

In the winter of 1964 he was ill with bronchitis. No doctor was called. I don't know how serious it was but he was bed-ridden for a week and was extremely sorry for himself, though not particularly bad-tempered. He told me it was all due to something he was researching, and that his lungs had always been hard hit by restimulation when it occurred.

### **Anger**

He got very angry with me on only one occasion. I had forgotten to call to the house the local barber so LRH could have a haircut before he made one of his Clearing Course films. I needed the chauffeur to go get him but I could not find the chauffeur. Later, in explaining to LRH that we had no barber for him, I was flustered and made it sound as though it was the chauffeur's fault. LRH blasted me for that. It was unpleasant but certainly bearable. He later apologized and restored ARC.

### **His beingness**

He could have impeccable manners. He was capable of immense charm. He radiated energy, determination and decisiveness, and worked himself extremely hard. He had an unmistakable aura of power. He was unquestionably a giant amongst men. He could have infinite patience and could grant

beingness, space and time to another to a degree characteristic only of a being of a high and distinct order. One entered his space conscious of having done so as clearly as though one had entered a special room. This quality suffused the entire property. Within his space there could be tenderness, urgency, directed force, fury, agonized frustration, exhilaration, deep meditation, brilliance of imagination, immediacy of perception and knowingness, sense of humour, openness, canniness, silence, the tension and concentration of the panther poised to spring, command of self and attention, fearlessness, clarity, confidence, fun. There could also be some vanity, some posing, a strong desire for recognition, a leaning toward love of power with position and privilege, and an aptitude for squawking like a spoiled child. To merely observe him was to perceive that he was vastly different from most men; to experience his outflow directly or to another was to know that an extraordinary spirit was at work.

### **A more balanced view**

The reverence with which I regarded Ron from afar was tempered by direct experience into a more accurate appreciation of his good and mighty qualities, and of his more human side too. Although I saw things that showed that his judgement was less than flawless, his character to be not perfect, his leadership less than selfless, I saw nothing that reduced my respect, admiration and awe - for the spiritual powers which produced the technology that had helped me so much; for the motives that led that being to undertake that work; for the persistence with which he had brought it forth for us to benefit from. I continued to support him in this capacity, and I still do. I learnt that support for his judgement in leadership had to be tempered by one's own. This was a lesson I did not always remember, in future years.

I bring forward these reminiscences to show only that one human being (amongst many) had contact with L. Ron Hubbard and to show something of how that human being was affected by that, and what he remembers of what was observed and experienced. These

memories may help another to gain some impression of the man as he was independently of the figure that is sometimes glorified and sometimes reviled, both with some truth and a great deal of untruth.

### Later years

I continued my direct association with Ron until 1976. In 1978 I was cast off from my position of trust close to him. In 1982 I removed myself from his physical sphere of influence. He changed greatly over the years; his weaknesses gained greater hold on him. I disappointed him; he may have felt I betrayed him. Certainly I could not follow him. These changes form part of the noble tragedy with pathetic interludes which has yet to be told in its entirety.

It is not at all difficult for me to accept and understand that there are people, some who knew him personally and some who didn't, who

cannot find it in their hearts to support him - for some, to forgive him. There is no doubt that he is responsible for circumstances that can briefly be described as a mess. For this he is accountable. We should not fall into the trap of thinking that because he took responsibility for so much, and because there was an element of failure in his doings, he then should be held responsible for everything. All the same it is my profoundest hope that he will recognize what he is responsible for and will do all that is required of him to put it right.

When he does, and only when he does, and only if he does, will he ever again have my fullest trust and respect: When he earns it I will give it... with an eye eternally vigilant(1).

*(1)Ken Urquhart, who is Scottish, now lives and works near New York. He hopes to return to Scotland some day. Ed.*



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Strook photo. Not actual members.

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*See back cover for details!*

# THE STRANGE THING ABOUT GENIUS

By Jim Burtles, UK.



Jim Burtles

Oscar Wilde told US Customs that he had nothing to declare except his genius. Perhaps he was implying there might be something undesirable about genius or suggesting that it is undetectable. He may have been revealing that it is a kind of invisible burden which one cannot leave behind even if one wanted to.

We use the word genius to mean the talent, capability or mind set which produces spectacular results, and we also use the same word to describe someone who possesses or uses that talent, capability or mind set.

### genius and Genius

Thus a Genius *has* a genius for something or other. For the moment I would like to distinguish between these two aspects by using Genius with a capital 'G' to describe the person and genius to refer to, or describe, the capability. Thus my Genius will have a genius for something or other and may come up with a genius idea.

It has often been suggested that there is a very thin line between genius and madness as though one could easily stray over the border. Of course most of us are incapable of getting close to that border, so it remains unexplored, virtually uninhabited territory.

I believe genius operates on the fringe of common agreement. It works at the limits of previous knowledge and tries to establish new horizons. The Genius poses and attempts to resolve questions which are beyond where we originally set the limits in our mutual agreements.

### Outside the Mold

For most of us the area of common agreements stretches well beyond where we expect to go so we can go about our lives and business in complete safety. However, the fearless Genius is not content with sitting comfortably in the crowded center. Sometimes described as 'the one who breaks the mold'; our pensive Genius wants to go (or is driven) to where there is more space, and that means pioneering – but out on the fringes of the mental universe.

The obscure fringe effect operates out there beyond our normal horizons. It is a characteristic of edges, borders and boundaries. 'Outside' there are no rules or different rules whereas 'inside' we have definite known rules and patterns. At or near the border itself there are influences from both sides and thus we get a mixture of both, the regular patterns begin to break down and dissolve under the influence of the strange world occupying the other side of the fence. The forest edge is characterized by a gradient of smaller trees descending into bushes and then fading away into grasslands. In the twilight fringes a nervous community of residents anticipates two sets of dangers in return for a wider choice of terrain and sustenance.

## Eagles and Turkeys

Living on the edge is not for everyone. Most of us would prefer to know exactly where we stand and what to expect of our neighbors and fellow residents.

We are much like a bunch of turkeys or chickens busily scratching around in familiar surroundings with a nest-box a few yards away if ever danger should arise.

The Genius is more like the Eagle who has the capability to rise and soar above the rest of us for a view of the world which we may never see. Of course, occasionally an Eagle is inclined to turn into a vulture and thus becomes the Evil Genius with the same mind but a rather different way of seeing and doing things.

A Genius is often lonely because there is no peer group to share ideas with, just like OTs who find the wog world difficult to deal with and talk to. When our Eagle is strutting about on the ground he finds it difficult to engage in conversation with earthbound turkeys. He wouldn't be interested in discussing cloud formations and wind directions and a Genius would soon get bored talking about prowling foxes and shooting parties. To add to his frustration, they all see him as a fellow turkey - he is the only one who even suspects that he is an Eagle. They just think he is a very odd turkey.

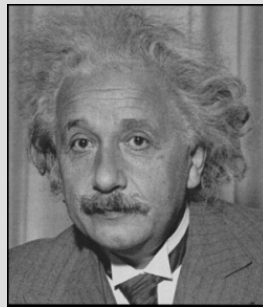
That's all for now I need to stretch my wings.

*Jim Burtles, May 2008*



*Jim Burtles'*

## Scale of Brilliance



Over  
the Top



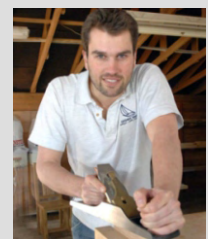
Genius



Brilliant



Intelligent



Competent



Surviving



Dumb



# Learning from History and Going OT

By Todde Salén, Sweden

**T**he Indo-European root word for history is *Weid-* meaning "to see". Other words that stem from the same root word is *wise* and *wisdom*. Interesting!

What does this have to do with going OT?

What does this have to do with wisdom?

Hubbard mentioned that one old definition of religion is: "study of wisdom". The word philosopher means "one who loves (Greek: *filos*) wisdom (Greek: *sofia*).

In this tradition you reach the highest levels through gaining wisdom.

Well, going OT is not achieved by sitting in a chair with an auditor and answering questions only. It takes a lot more to become OT.

## Auditing and Training

As a pc you learn to confront your own time track. In getting trained as an auditor and delivering auditing, you learn to confront the time track of others and that is another HUGE STEP towards becoming OT. And it is a very necessary and vital step in the process of becoming OT.

I am taking the risk of becoming unpopular by pointing out that the road to OT is so much longer and requires so much more involvement than any professional pc wants to hear.

***"I am taking the risk of becoming unpopular by pointing out that the road to OT is so much longer and requires so much more involvement than any professional pc wants to hear."***

Nevertheless, I am saying that. But I will not stop there. I am saying that as a pc you learn to confront your own time track and thus move towards OT along the first Universe (= 1U). As an auditor you are moving yourself towards OT along the second Universe (2U) and even if that route requires a lot more work on your part than just receiving auditing, it does not require as much time and effort as learning to confront the time tracks in the third universe (= 3U).

## The Long Haul

OT is actually a higher state of existence than Hubbard spelled out. I believe that he on purpose did not inform us how big OT really is, as to not make us give up before really trying. Going OT is not achieved in one human lifetime. If somebody did make it all the way to OT in one human lifetime, it is only because that individual "cheated" and started earlier than this lifetime to move in that direction. Maybe Hubbard did so? I am quite sure he started a long time ago. Just listen to his "Hymn to Asia" or read his foreword to the Factors: "Summation of the considerations and examinations of the human spirit and the material universe completed between 1923 and 1953."

But I am not sure he is done yet? Or is he?

He also says: (factor #23): The universes, then, are three in number: the universe created by one view-

point (= 1U), the universe created by every other viewpoint (= 2U), the universe created by the mutual actions of viewpoints which is agreed to be upheld - the physical universe (= 3U).

Later on when Hubbard talked about going OT he mentioned that you go OT by going OT in ALL three universes. It is not enough to go OT by addressing the first universe (= 1U) of your own time track and your own located viewpoints.

As an auditor you will learn to confront the time tracks of others (= 2U) and by doing so you can take 2U steps towards OT.

### History: the 4D Time Track

But how do you take steps towards OT on the 3U? This is where I want to enter the importance of history. Voltaire said that history is a river of lies and that the only thing you learn from history is that mankind fails to learn from history.

However when you confront your own time track in auditing and AS-IS parts of it you do so not by viewing it exactly AS-IS but very often by just viewing it "close enough to how it is". The thetan is very much capable of AS-Is-ing as long as his attention is directed closely enough. If his attention is close enough

he can adjust the viewing to real AS-IS-ness quite easily.

I am asserting that the same principle applies to AS-Is-ing the 4th dynamic time track. You do not at all need to view the 4D time track exactly AS-IS, to blow charge on that time track. So, if you have your anchor points already out on the outer limits of the 3D universe and read history, that is somewhat truthful, you will very often be able to blow charge on the 4D track by just having your attention directed close enough to what has been going on on the time track of your very own 4D.

I am not trying to say that if you still cannot confront the time track of other people, you should go out and study history to start blowing off charge on your 4D time track. But I am trying to get across an idea that if you are successful in confronting and handling the AS-Is-ing of time tracks that belong to other individuals, then you can step forward and start to blow charge by confronting our 4D time track.

Studying history is a good help in learning to know where you should put your attention to accomplish this.

Study (= to see) history and you may gain wisdom. But do realize that words about what has been going on is not actual truth. Such words can only point in the right direction for you, you have to see for yourself.

ARC/KRC  
**Todde**



*History is all too often reduced to heroic accounts of wars, their kings, generals and admirals. A proper study of history, however, will give you an entry to your fourth dynamic case.*

(Statue of Admiral Neslon, Trafalgar Square, London)



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# A Look at GPMs

By Phil Spickler, USA

**F**or anyone who is not familiar with what goals auditing is all about, we are referring to Goals Problems Mass technology. I shall endeavor in a few sentences to give the general idea.

Let us start with Prime Source, the Static, the undifferentiated point of nothingness that is nowhere and everywhere, from which all emanates. And let's just say this includes goals which exist in the form of just free-floating ideas, like the goal "to catch catfish". This goal is just an idea in the beginning. It has no mass and no motion at this point.



*From eager fisherman to environmentalist and member of 'Protect the Catfish Society' would be an example of becoming the opposite.*

## A goal is selected

Now, let's suppose one of us, as a viewpoint extended from the Creator, grabs that idea and says, "That's my goal! And by golly, I intend to pursue it to its final accomplishment!"

And, of course, that intention puts a lot of fire and energy and horsepower into that goal now. In fact, it puts enough in there to make it timeless. It could go on forever.



### **The arising of an opponent**

But in order for a goal to be worth its weight in auditing time spent on it, and so that it won't be accomplished in one instant, it absolutely has to have somebody else on the scene who has snatched out of thin air a goal or a purpose that truly opposes the first one. The opposing goal has just as much intensity and just as much sense of accomplishment in it as you could ever imagine.

And bang! These two goals come together – talk about magnetism!. This sort of thing, as you may have already guessed, would make a holy hell on the second dynamic, including the thing called marriage, if it goes unnoticed by the folks who are intending to live happily ever after. Talk about disharmony!

### **The arising of time and existence**

These opposites, of course, do give us time and existence, and what happens in the course of time in a full-fledged goal-oppose conflict, is that the two folks, each with a different goal, keep hacking away at one another, each attempting to overcome the opposition in an effort to achieve their goal.

### **The tendency to become what you oppose**

But since there is an unpleasant tendency to become what one resists or opposes, each side of this goal-oppose conflict starts to take on the characteristics of the other, until finally – over perhaps a very long time, the two original characters in this drama go through something called the crossover.

The crossover is a sort of a midpoint where each side is an about 50/50 mix of the two sides. They will have 50% of the intention of the original goal and 50% the intention of its opposition.

### **Switching sides**

After the crossover, and over another long period of time, the opposing forces keep fighting each other until eventually the guy that started out with the goal 'to catch catfish' is now fully *opposed to* anything or anyone that has anything to do with catching catfish. And the guy who in the beginning was on the side that was so opposed to catching catfish is now on the other side and is fully embracing the notion that the catching of catfish is now a pretty noble activity. This switching of sides forms a big 'X' – sort of in the shape of an hourglass.

In summary

Well, there you see it! At the beginning and at the bottom (nearest present time) of this GPM, we had the own terminal and the opposing terminal, and some long time later, and completely forgotten, we have the original guy now in full opposition to what had been his original goal, and the guy who originally opposed that goal is now the terminal that is fully embracing it. Now that is quite a story, and it can encompass a period, theo-

retically speaking, of many lifetimes – a lot of living and a lot of places.

### A sad example

Ron and the Church of Scientology, managed to do and complete a GPM in under 50 years. Ron and the Church started out possibly with a goal to help free mankind (this is not intended to be the actual goal; it's just one possibility).

And, of course, that goal was opposed by all the organizations here on Earth that wish to keep mankind ignorant, entrapped, and blind to the possibilities of self-understanding and freedom – or of those who had vested interests in the status quo.



*CoS of 2008 seems in stark contrast to CoS of 1954*

Well, in less than 50 years, Ron and the Church went through the crossover and ended up in full opposition to the goal to help free mankind, whilst many of their former opponents are actually and occasionally exhibiting stronger and stronger tendencies in the direction of a better world.

That's a hell of a Wow, ain't it? And if I'd had any idea at the time that much of what I was doing was extending this short-term GPM by fighting so hard and ruthlessly and relentlessly against opponents, real and imagined, I would probably have done it anyway for the excitement and the thrill of the game, but I might have less regret concerning it than I have now.

In my future writing, I intend to cover what one can do with this wonderful tech if you don't falsely claim source or ownership of any of the things you might run into in doing it. Let's face it, we came here to free theta, not to claim it as our own and re-entrap it by calling it 'I,' 'me,' or anything similar, as calling it so in error is prone to entrap oneself in the mass of it all.



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# Introducing IFA

*International Freezone Association's founder and chairman, Michael Moore of Australia, has promised to write a regular column for the online edition of Ivy. In this short interview, he introduces IFA, its mission and services.*

**I**ndependent scientologists in the field got an unexpected bonus when the International Freezone Association (IFA) was launched 5 years ago. The IFA, a registered not for profit association, is now a flourishing and expanding group of individuals, auditors and membership groups who believe they have the right to freely practice the original philosophy and standard technology of Lafayette Ron Hubbard.

Michael Moore, the founder of the IFA stated, "We believe, since the departure of LRH, the Church of Scientology™ has strayed from the original philosophy and purpose. Our group stands for a renaissance of the original workable philosophy."

As the members of the IFA do not wish to participate in the practice of an altered philosophy they have elected to practice their chosen philosophy independently of the 'official' organization or church."

Michael Moore continued, "Ron Hubbard once said, "I know no man who has any monopoly upon the wisdom of this universe. It belongs to those who can use it to help themselves and others."

"We believe, since the departure of LRH, CoS has strayed from the original philosophy and purpose. Our group stands for a renaissance of the original workable philosophy."

And the IFA is truly demonstrating this. They are enlisting new members at a rapid pace world wide, including long time highly trained and experienced practitioners, disenchanted with the church, to ensure that the original technology is preserved in the face of what they claim is radical changes in the philosophy and its application since the founders death. The IFA believes that the Church is now only interested in money and has lost the original purpose for which Hubbard set up the church.

The IFA is determined that the original philosophy is not lost but preserved and made available not just for the rich and wealthy but also for ordinary people without exorbitant prices putting it out of reach. Their highly qualified certified auditors and groups provide a service endorsed by the IFA and all members have access to a comprehensive and diverse library as well as free issues of the FREE THETA Quarterly Journal.

The IFA operates a number of websites designed to offer comprehensive information about the church, the freezone and the philosophy as well as a bookstore, auction site and much more.

The IFA can be found at <http://internationalfreezone.net> and offer, among other services and facilities, a free downloadable booklet that gives a solid understanding of the scientology freezone, the independent arena outside the 'official' church.





# Letters from Readers

Much of the content of IVy are contributions from our community.  
To quote 'Aims of IVy' (page 2):

*"IVy stands for freedom of speech and accurate, reflective reporting. Community members are free and most welcome to present their diverging views; that is part of the IVy mission. As long as a contribution is based on fact or personal experience, and likely to be of interest to the community, it will be considered for publication."*

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# C of S Wistleblower

By Pierre Ethier, Class XII

*Definition of a Whistle-blower: "One who reveals wrongdoing within an organization to the public or to those in positions of authority in the hope of reforming it." (American Heritage Dictionary)*

I have worked for and with the Church of Scientology for over two decades, assuming various posts and eventually reaching the highest training level (Class XII), achieved by only a handful few. During that time, I was able to experience first-hand the numerous paradoxes and conflicts within. The same organization has been professing the highest possible humanitarian goals and has provingly helped, at least for a time, many to achieve better lives. Yet, in far too many documented cases, it has sought to enslave others through mental and emotional manipulations or has been guilty of human rights violations.



## The Scientology Paradox

To explain the Scientology paradox, it is vital to distinguish its three components:

### 1- Scientology,

According to the very first recorded mention of it on November 28th, 1951 (lecture titled: "The Chart of Attitudes"), "is a route: *it is the study of science or the study of truth or the study of knowledge.*" The reason I undertook that study was to help myself and others achieve greater abilities, develop more fully our potential, and to reach higher levels of spirituality. Many years ago, I established the firm postulate that no individual or organization will ever, ever be able to stray me away from those goals. Nearly 15 years after my

departure from the Church of Scientology, those goals are more present than ever in both my life and my daily activities.

### 2- L. Ron Hubbard, the individual (1911-1986).

An important distinction is required here between it and "L. Ron Hubbard, the Trademark."

*L. Ron Hubbard, the individual*, is, of course, a man, (not deity, hence by definition prone, at least in some form, to some of the imperfections of humankind), born in 1911 and deceased in 1986.

### "L. Ron Hubbard, the trademark"

is that trademark owned by the "Church of Spiritual Technology (CST), a FOR PROFIT organization (and acknowledged as such by the IRS), who is led by three non-scientologists Special Directors, its main figurehead being Meade Emory, a non-scientologist who was the IRS High Commissioner for many years. The Church of Scientology DOES NOT CONTROL CST, but rather the opposite. The Trade-marks, L. Ron Hubbard, Scientology and Dianetics are controlled by them, and the Church of Scientology has agreed not to appoint or to remove any of its Senior Management structure without their approval. Note that the President of CST, (a scientologist), has no true power and that only its non-scientologist Board of Directors has. Some have even argued that due to the direct links between CST's Directors and the American Government, that the Church of Scientology had actually fallen under the control of Big Brother.



Meade Emory. Tax professor at University of Washington. Is he the Grey Eminence of Scientology?

### **L. Ron Hubbard Library**

L. Ron Hubbard Library is a fictitious name officially registered by CST, in other words, an alias. L. Ron Hubbard Library is found as the final signatory and authority in all current Church of Scientology documents, revisions of LRH originals and their publication, and new directives. Therefore, anything revised after 1986, no matter how contradictory to the original philosophy of Scientology and to LRH, (the individual), writings and recordings can be freely stamped "L. Ron Hubbard" as its author, since it is legally defensible (as absurd it may be in the mind of most people).

So this leaves us with two new paradoxes.

- (A). L. Ron Hubbard and Scientology may not necessarily 100% of the time be in full harmony.
- (B). L. Ron Hubbard Library has legal license to authorize the complete re-writing or editing of the works of L. Ron Hubbard, (the individual), even if those were to satisfy somebody else's pernicious agenda. It can therefore, at its whim, grant the right to appose the name L. Ron Hubbard to any perversion of the original technology or of its original intent.

### **No Checks And Balances**

**3- The Organization:** currently known as the Church of Scientology and including the Sea Organization and its numerous affiliates. Legally the Church of Scientology is accountable to no one but its leadership. Its Supreme Leader is accountable to no one but himself. By its very design the Church of Scientology has no provisions of any kind for any "Checks and Balances" since by Policy it is assumed that it is exempt from ever doing any wrong and that its leader is by definition infallible. (This is amply covered in the Organizational Executive Course Volumes). There has not been a single instance in human history of an organization without checks and balances, not eventually sinking into complete corruption. Corruption is like cancer: if left untreated, it will lead to the death of the organism. The Church of Scientology's actions are based upon the dictates of a self-appointed clique. This is not opinion but fact. The only legal defense to justify the takeover of the current Management of the Church in 1986 is a Will signed by L. Ron Hubbard the hours before his death, when it is doubtful from the amount of medication found in his body at death that he would have been conscious or have been able to sign the document in a full conscious state on his last day. After 20 years the same clique is intact, in spite of wholesale lower statistics and no evidence of stable expansion. (Its lists of completions as published in Advance and Source Magazines, show it is still falling seriously short of earlier levels). That clique, per its own public admission, is able to rewrite policy and does not tolerate any attempt to correct it or to challenge it. It has ruthlessly declared anyone a Suppressive Person who challenges their orders or anyone attempting to correct them, no matter how they have contravened LRH's own policies or how destructive their actions may be. It is almost trivial, under those circumstances, to demonstrate that the philosophy of Scientology and the Church of Scientology as it is being operated today, are virtually in complete contradiction one from the other.

### **In summary,**

one cannot truly judge Scientology, or the philosophy of what it stands for through the actions of the Church, or even to a lesser degree, its author.

Whatever reprehensible actions the Church may be currently doing, is generally the product of aberrant

behavior by its leaders, and is not necessarily due to a fault in the design of the philosophy.

Something remains workable because it is so or can be demonstrated to be valid. The actual biographical details or shortcomings of its designer do not necessarily invalidate the workability of something, especially when supported by experience and logic.

From the 3 March 1952 lecture, "Introduction to Scientology:" "Out of Scientology you could formulate, a very fine type of thought warfare which you could use enslave people utterly."

My statement is, therefore, that Scientology correctly applied by someone with a clean heart will help people. Perverted or used by people with ulterior motives, and it will trap or enslave them.



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# A Shinto Perspective on Scientology

*By Fumio Swada, Japan*

## INTRODUCTION

This writer is Japanese, and this paper is about the similarities and differences of the Scientology religion with other religions of the world. This paper will also take a special interest in the similarities and differences from a Japanese perspective and thus will be comparing Scientology to Japanese religions. The term religion in Japan means to teach the origin, teach the source of the origin. That is the Japanese definition, but may not correspond to the Western definition. For this study we shall use the Japanese definition. For the purpose of Japanese law one can add that to be a religion the religious organization must also disseminate the teachings, perform religious ceremonies and train parishioners. Scientology does all these as outlined in the following pages. It is said in a 31-syllable Japanese poem called a "Waka" that there are many paths at the foot of the mountain, but the view of the moon is the same at the peak. This is an old poem and predates Christianity's arrival in Japan. Mostly it refers to the two main religions of Japan, Shinto and Buddhism, where it was said that you end up the same no matter which sect you belonged to. The point being made was, why quarrel? But more importantly, when there are so many similarities among religions, why concentrate on differences?

The Scientology religion is relatively unknown in Japan, although many libraries contain Scientology books written not only by the founder, L. Ron Hubbard, but also by the Church of Scientology itself. Having read 30

## About the Author

Fumio Sawada is a Shinto Priest. He is "the eighth holder of the secrets" of the Yu-itsu Shinto religion. This denomination is the oldest in Japan.

Yu-itsu Shinto means The Way of One God, Creator of Heaven and Earth. The first holder of the Yu-itsu Shinto secret, or Tamanoya secrets, as they can also be called, was Shoto-ku Taishi, Crown Prince of Shotoku. He lived 1440 years ago. The second holder of the secrets was Emperor Tenmu of 712, who also wrote Kojiki, the first written historical record of Japan. The third holder of the secrets was the founder of the Shugendo religion. Mr. Sawada was once director of Sophia University, one of Japan's most distinguished universities.

He is Chairman of the Christian Democratic Party of Japan. He has been accorded the venerated Islamic title of Haji, having completed a pilgrimage to Mecca.

He is president of the Ahlut-Bait (A.S.) Center in Japan. His eldest son is currently studying Islam in Iran, while his second son is studying in the Vatican.

books on the subject, this writer feels that any person wishing to know more on the subject is well-advised to read these books.

## WHAT IS SCIENTOLOGY?

The origins of Scientology date back to the 1930s when L. Ron Hubbard, the American who was to become the founder of Scientology, travelled the East and asked himself why man was living such a miserable life. No one had been able to answer his questions, when, as a young man, he had asked where man came from and where man was going. In 1950, Mr. Hubbard wrote a book on a subject he called Dianetics ("through mind"), which was his early research into the mind. The book, *Dianetics: The Modern Science of Mental Health* was very popular and soon became a bestseller, and has sold more than 17 million copies. As the

Dianetics movement grew and the research expanded from the mind into the spirit, another subject was born Scientology and the first Church was founded in 1954 in the United States. Dianetics first entered Japan shortly after that, but the first formal Scientology missionary expansion into Japan occurred in 1962, making this the actual starting point of Scientology's history in Japan. On 10 September 1962 the first official lecture on Scientology was given to a packed auditorium. The word "Scientology" comes from the Latin *scio*, meaning "Knowing in the fullest sense of the word," and the Greek *logos*, which means "to study." In the book *Scientology The Fundamentals of Thought*, Mr. Hubbard explains that the subject is actually descended from the roots of psychology, but that we must understand that it is not descended from current psychology, but rather the older psychology as was taught in the religions of the world before the spiritual essence of the study was removed in the last century. Psychology means literally "the study of the spirit." Psychology of today has lost this meaning and no longer studies or recognizes the spirit as a bona fide field of study. In this sense Scientology is very different, as it does study the spirit, as most great religions of the world do. Religions generally accept that the human spirit is related to the great "life-force" of this universe. However, the word "spirit" is difficult to define.

Some would argue that the spirit is in fact the human mind. But in Scientology the term "spirit" would mean "oneself" and it means much more than just the mind. In one Japanese Shinto religion, *Seichi-no-Ie*, it is expressed as what would be translated into "the child of God." It would correspond to the Japanese words "hime" or "hiko." In Scientology, Mr. Hubbard coined the word *thetan*, from the Greek for spirit, as no other existing word could fully describe it. The concept of coining new words to explain new concepts that have no existing words is not new to religion. In Japan, Master Kobodaishi, the founder of Shingon (a very old and traditional, large esoteric Buddhist sect) coined many words that needed to be developed so that the religion could be practiced. Yet at the same time there is no new word for God coined in Scientology. Though the framework of God may not be part of the Scientology study, and members may have their own ideas of what this term is or is not, the words used for it are "the Supreme Being," the "infinite," "the allness of all," "the author of the universe," and of course "God." Unlike some other religions, Scientology has no particular dogma about the concept of God, but rather allows the person to develop his own understanding of how he fits into the universe and the nature of things. From there faith may follow. Thus Scientology students not only appear to come from all walks of life and nationalities, but from very diverse religious backgrounds. Being a member of more than one religion is very common in Japan and the East. In this tradition, some Japanese students of

Scientology also do not give up their other religions, but from what this writer can understand, have used their study of Scientology to strengthen their previous religious commitment and faith in God. This is slightly similar in concept to what is practiced in the relatively new Shinto religion, Seicho-no-Ie, which also has followers coming from Buddhist, Christian and other faiths.

## SCIENTOLOGY'S RELATION TO OTHER RELIGIONS

Scientology has an obvious similarity with Buddhism. So much so that Mr. Hubbard once asked the question of Buddhist leaders in Asia if it were possible that he was the Metteya who had been prophesied by Buddha. Buddha, Guatama Siddhartha, had told his followers when he was about to die that in the future a Buddha would come to complete the job he had begun, and that he was to be known as Metteya. If Mr. Hubbard is to complete the humane intentions of the great Siddhartha, only time will tell. It is not the purpose of this paper to answer the question that Mr. Hubbard raised. However, the fulfilling of prophesies is another similarity to other religions, great and small.

The first book that this writer read was *Scientology The Fundamentals of Thought*. In reading this book, this writer immediately thought of how similar the contents were to Shinto religions.

Specifically there is the understanding that life is but an apparency, and that the physical world is actually the apparent world, there to be seen by the senses.

This is very similar to the teachings of the founder of Seicho-no-Ie, Master Mashaharu Taniguchi. (Master Taniguchi was one of the four people to write down the story of The Universe for Holy Master Onisaburo Degushi of Oomoto, another Shinto religion of Japan.) Both Oomoto and Seicho-mo-le are relatively recent in Japanese history with Oomoto beginning at the last century and Seicho-no-le beginning in the 1920s.



*Shinto Priest*

In Buddhism, this same idea of "apparency of life" is expressed as "Shiki soku, Ku soku ze shiki" which means simply that anything that can be perceived with the five senses is simply nothingness or empty. The Buddhist also maintain that the universes of man are only manifestations of the mind. Of course Buddhism also has a much deeper meaning, as does Scientology.

Other explanations about life and the mind are also comparable to some Shinto beliefs, such as that the memories of experience are recorded in a filmlike memory, each frame duplicating the events for the person. This again has similarities to Seicho-no-Ie. But one term in Scientology that was of great interest is the term theta. In Yui Itsu Shinto, what could be a corresponding term means "The Great Life Force of the Universe." It is also in common with Hakke Shinto, which had been in charge of religious services for the Imperial Household until the time of the Meiji Restoration. This same concept then became the basis of newer Shinto religions such as Mahikari, which boomed after the war.

The concept of a person having lived before is old and fully accepted by Eastern religions. Scientology theory and practice is based around this concept, that one is a spiritual being which Mr. Hubbard has called a thetan, and that one can recall past lives, and that as a spiritual being his actions of the past determine his situation in the present. There are more than 180,000 religious bodies in Japan, and I would expect that this concept is shared by most of them in one way or another. Of course this concept dates back not only to the time of Buddha, but also to the Veda, the source of the great Indian religions.

## **SCIENTOLOGY PRACTICE: AUDITING**

The central practice of Scientology is called auditing, from Latin *audire*, which means to listen. The person answering questions put to him by the auditor ("one who listens") brings about for himself a senior state of mind and spirit, and a curing of bodily psychosomatic ills. This is very much in common with some of the newer Shinto religions that come from the Yui-Itsu Shinto line which dates back 1,400 years in Japan.

Scientology thought began with Mr. Hubbard's early research in the 1930s, which is the same time the newer Shinto religions were searching for a means of applicable religious practice to heal the spirit. Auditing began in the USA in 1950, when *Dianetics: The Modern Science of Mental Health* was published. In this book Mr. Hubbard outlines how one can attain the state known as Clear free from what is referred to as the reactive mind. It could be compared to the state of "Satori" or even "Naikan" in Buddhism. In some Shinto religions, where a person meditates on his experiences of childhood or his past lives, under a teacher's direction, to self-reflect on the way he is now. Auditing, which also can be described as a reflection on one's past, be it childhood or past lives, can also bring about the same reflection and understanding of one's current state in life. How to conduct auditing is learned by a person who studies in Scientology study rooms called academies and course rooms. There, under the guidance of a supervisor, the student reads and practices the techniques of auditing. Auditing is the practice whereby this trained auditor has a person who is not Clear answer questions about his past. The person receiving this auditing is called the "preclear," as he is not yet



**Clear:** As the preclear answers the questions put to him by the auditor, he experiences relief of stress, a betterment and peace of mind, and general spiritual well-being. The training time to become a proficient auditor will vary but it can take from months to years depending on the level of proficiency and exactitude the auditor is striving to achieve. In the Oomoto religion, the practice of "Naikan" is still practiced and rehabilitates juvenile delinquents, resulting in regional governmental commendation for the practice. Again comparable, Scientology has juvenile rehabilitation programs operating in many parts of the world. Of course Naikan and auditing have similarities, but are also fundamentally different. This is an example, however, showing two religions approaching the same problem from two different cultures and arriving at answers that have obvious similarities. With auditing, one would tell the auditor in minute detail of what he had found troubling him in life from his past, where with "Naikan" one would reflect for himself under a teacher's tutelage. The end result for both is betterment in spiritual behaviour and a resurgence of ethical conduct. In the practice of Seicho-no-Ie, called "Sin-So-Kan," a person is trained to confront himself through his past. This also has a similarity with auditing. In both practices one has to confront his own past.



Scientology has a graded path to enlightenment which is called the Bridge to Total Freedom. The result of traveling this Bridge, by being audited and learning how to audit, is not only great enlightenment but also a spiritual beingness comparable to "Chin-Kon-Ki-Shin," the great secret of Shinto, which means "to appease the spirit of man so that he can return to a God-like state." This is very similar in concept. This has been practiced by various Shinto religions, including Hakke Shinto, which was founded in 1025 A.D.

Making people better with the natural spiritual healing arts is not lost practice in Hapanese religions, as it is for some other religions. Religions such as Seicho-no-Ie, Sekai-Kyusei-kyo, Shinto-tenkokyo, Ananai-kyo and other are all interested in practices in Jap[an] that bring out the state of Chin-kon-Kishin. The number of followers number 20 million. Though their techniques may be different. their purposes and goals have a direct similarity to the Scientology practice of auditing and having its members move up the Bridge to Total Freedom, grade by grade.

In other major world religions, too, such a state is not without description. In Islam, there is the term "Imam Zamam" which means a person so enlightened that he can fully perceive the seven meanings of the Holy Koran.

In the Christian confessional one also has to confront one's past. Again this is similar to

Scientology, which also offers confessional procedure. A person has to look back into his past, confront another person with it, the auditor, and confess. The result is the same for both faiths: a betterment of the spirit and a resurgence in life.

This brings us full circle again to the prophecy of Buddha, who predicted that one day Metteya would liberate man from what is holding him back. In Japan, the Metteya prophecy is different from those of the Pali. Here the prophecy is not so much that a person will necessarily return, but rather that man could have a way of returning to the spiritual state as prophesized. Many religions in Japan have been waiting for such events to evolve, both Buddhist and Shinto. Scientology does have a means of raising man's spiritual ability. Japan is a country where religions place and accent on the raising of one's spiritual ability. From a Japanese point of view, Scientology is indeed a similar religion to others already here.

## CEREMONIES

Religion would not be complete without ceremonies, and Scientology has a book called *Background and Ceremonies*, used by ministers of Scientology Churches for funeral services, wedding services and for welcoming newborns into the world, to mention but a few of the Scientology services. In the West, Sunday services are also performed.

## CONCLUSION

In conclusion, one cannot reach any other decision than that Scientology is a religion. It has more similarities to Japanese religions than Western religions, and for this reason it may be misunderstood in the West for not being similar to other mainstream religions. But, nevertheless, it is an international religion, very similar to religions in Japan that have adherents numbering 20 million.

I would also like to introduce the esteemed academic religious scholar and Emeritus Fellow of Oxford University of England, Bryan Ronald Wilson. He has written a very detailed study of Scientology, from a Western scholastic point of view, I highly recommend this study for further reading.

*Fumio Sawada*



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# Pioneering the Power Processes

*By John McMaster, Scientology Clear No 1*

*This is a transcript of a lecture given by John McMaster to students of Dianology in Los Angeles, California, on November 14, 1970. It is excerpts from a longer lecture, being the first part of it.*

THE BRIEFING COURSE, CLASS 6, and so on. Let me give you a little background data...

After graduation ceremony, and in those days when people were graduating Class 6, Jack Horner was the first one [note: IVy has brought many articles about Eductivism by Jack Horner]. Also Linda Nussbaum was there, and they graduated. At the time one graduated with a lot of

confidential data, and that's, you know, the line plot, the items, the GPM structure. And now this guy had been running GPMs and running a tremendous number of endwords, and Ron came up, he didn't usually appear at the end of the graduation, but he came up, and this guy's name was Wilbur Hubbard. And Wilbur Hubbard wanted to talk to Ron. And Ron was talking very gently to a group of us. And I had just finished auditing Dimitri Kronos on endwords in Greek and English.

You remember old Dimitri. And I had just finished a 25 hour intensive running him on Greek endwords and translating into English and then getting him up to solo auditing. And I came out and Dimitri ran up to Ron so excited. He'd found himself a very special endword, "creakness". It had something to do with being stuck in a creak, you see. So, anyway, and he was telling Ron this and Wilbur Hubbard came up, and Wilbur Hubbard cut the communication. And Ron was furious. So Ron turned round and just gave Wilbur quite a look. And then Wilbur argued back. And of course for Ron that is the ultimate crime.

So Ron went away on the Saturday and the Sunday, and on the Monday he called me, with a little note, to say, and I had just started the HGC, the first HGC at Saint Hill, and he said that Wilbur Hubbard had to be run on a process. And the process was, "Tell me an existing condition." "Tell me how you have handled it." "Tell me how another has tried to handle it". It had 3 commands.

Anyway I was busy auditing a few other people, so I passed this audit-ing on to one of the other auditors, David Ziff. And David Ziff was the first person to ever run the Power Processes, or to ever take the com-mands and run them on somebody. And he ran them on Wilbur Hubbard, and Wilbur Hubbard said it was useless and David Ziff said it was useless.

And when it came to the Wednesday, this was a Monday, when it came to the Wednesday I had finished the people I was auditing, and I said to David, there was another of us, Reg Sharpe had to be run on something, he had to have his missed withholds pulled. So I said to David, "What would you rather do, handle Reg Sharpe, or handle Wilbur Hubbard?" So David had really given up on this process, and he said, "Oh, I'll take Reg Sharpe. You can handle that process." So I took the process.

### First Successful Power Session

And I'll never forget the first command I gave. I didn't put in any rudiments or anything. I looked at that process and I thought, "By God, this process will handle rudiments, it'll handle everything!" "Tell me an existing condition..." What are rudiments but existing conditions? I said, "I don't want rudiments, I don't want ARC break, whatever the damn thing, I was going to use this process", and I went straight in and said to Wilbur Hubbard, "Tell me an existing condition." He just went into session, the room virtually blew up and he came straight up with "embattledness". He'd been running a lot of endwords, you know, but he came up with "embattledness", you see. "Tell me how you have handled it." "Yak, yak, yak, yak, yak." And then "Tell me how another has tried to handle it", which didn't bite. It just didn't bite although I ran him the whole of that process, those three commands. That third command didn't bite at all.

### End phenomena

So the long and the short of the story is that somewhere around about 12 hours after I'd started, Wilbur Hubbard went into a screaming fury and he was way down the track, and then in present time screaming at me, "Why don't I do an L-1 [note: correction of auditing mistakes procedure.] on him, can't I see he's got an ARC break?"

And I was just sitting there absolutely quietly, you see, and he was going down the track into the incident, and into present time screaming at me, "Why the hell don't you do an L-1 on me, and handle my ARC break, can't you see I've got an ARC break?" Then he'd recede back into the incident and then he'd come forward. And finally it was all over, and he said, "Oh, you're a most fantastic auditor! What a way of handling an ARC break! Just sitting absolutely quietly!"

### Revivification

Meanwhile, that was a revivification. Now "revivify" means to bring to life again. People tend to get stuck in one heavy incident along the track, which they will dramatize more than anything else, and that's their stuck point, and it's got many other little things attached to it.



The power processes, and that process in particular, and we only had that process at that time, which subsequently was called Power Process #6. At that stage it was just called the Conditions Process, and I became famous as the auditor of the Conditions Process. Ron was calling all his friends to come and get the Conditions Process run by John McMaster at that time. Cause that was the only one we had. But it was fantastically powerful.



*Revification:*

*The incident from the distant past becomes, for a moment, more real than present time.*

*If one were run over by an elephant, it seems to happen "again", right there in the Power session. It flares up briefly and is then gone.*

As you hurled the command at the guy you could just see the mass! Every time, a coconut, you know. And you could see, like, you hit one of the crystal in encombic [? word not really audible] crystals, or copper sulfate or something, and suddenly it's like if you drop it into a beaker of water, you know the way it sort of expands in the glass. You could feel the mass coming off the person's body. But then we had no gradient, you see. And Ron said, "Boy, I'd hate to run", after I'd run 3 people, and I had explained to him what it was like, that my eyes actually stung from the mass coming off the guy with the power of the

process, with no lead into it, you see?  
Just taking a guy raw and running this powerful process.

### Theory

Anyway you see it's designed to do this, you see the first command is in present time, "Tell me an existing condition." So that obviously he dragged that with him and it is still an existing condition even though he doesn't recognize it as something out of the past in fact. It's the way I see you today, I'm seeing you today, so I think.

So naturally in actual fact I'm seeing you through that incident. And there are people wandering around in the incident and seeing other people constantly through that incident. And that's why people do some of the crazy things they do.

So, the first command is in present time. The second command says "Tell me how you have handled it." It's past tense. And the guy starts cycling until eventually.... And you see the anaten phenomena

[anaten: the person doping off, feeling very tired].

Again it's what you expect on the process, because he's approaching nearer and nearer to that moment of unconsciousness that he was hit by with the incident, you see. Until finally, in the revivification which can be a split second, or it can be days, the guy hits it, and he's there, and the incident runs out. And then he comes back in present time and the incident has been run out and he's now revived that incident and he's free from it.

I'll give you an example of that. Another person, the third person I audited on that. He was an old-timer in Dianetics and Scientology and he'd had an engram where he was killed by an elephant, with an elephant's tusk going right through his body.

So he'd run that engram over and over and over again. Well when I was running him on this process, by this time we had dropped the third

command because it didn't bite. We just ran the two commands, "Tell me an existing condition." "Tell me how you have handled it." And I was running this on him.

### Muzzled

You see these things must be run muzzled [= auditor saying the absolute minimum.]. You don't ask the pc "How are you doing?", you don't say anything. You just run those commands, about as fast as you can put them in. Commands per unit of time count here. You go into time with the preclear first, and then you bring him into your time by speeding up the whole velocity of what you're doing. You just go, "Tell me an existing condition. Thank you. Tell me how you have handled it. Thank you. Tell me an existing condition. Thank you. Tell me how you have handled it. Thank you. Tell me an existing condition. Thank you". Till you key out the bank.

What you are doing is cleaving the being away from their reactivity. Until he can get

that amount of distance that he can actually confront this thing which he could never confront before. And the faster you can do it, the more you're going to help the guy. And he might think he's going through hell at various stages but you just keep on going and you don't buy it. You don't stop. Because that process is doing this one thing of elasticizing the being down the time track until he actually hits that thing, you see, and is stretching, stretching, stretching, stretching, like that, and you give up, and you wrap it on your preclear. No matter what he's going through, once you start it you carry it through. Because this is what you've done.

Now, it's okay, if you've run for two hours and the preclear looks bright, and you're going to end the session and carry on tomorrow. That's all right. It's nice if you can do it all in one session, but sometimes you can't, and that's quite all right. And when you end the session, you end the session, you make no comment, simply let the guy go home, and sometimes the process continues to run out of session, even though you ended the session. And he can have the revivification in his sleep, or he can have it as he's walking home, or he can have it when he wakes up in the morning, or he can have it anytime out of session. So before you start the next session, always make sure that you check everything that happened from the end of the last session. You don't want to overrun this process.

It's an awful process to overrun. It was the one and only time that I have ever been overrun was on this process and I can tell you this much: it was like going into concrete and then having it set solid around me. And I carried that around with me for a day. It was terrible, that feeling.

[Audience question about revivification] You watch that preclear one more time, and you watch that he's suddenly not there at all. Their eyes are glassy, they stare, there's nothing there. Sometimes you can watch him behind. You watch the guy and he does it up here somewhere, you know, he's found it there, the incident. And it's just like the body has died. But it isn't always like that. Sometimes the guy goes into a screaming dramatization.

### Elephant incident

The one I was telling you about earlier, the third guy that was killed by an elephant. Well, he had run that incident so many times, he was quite famous as an old-timer for his elephant incident. Well when he came to me to run him on this process and I ran it, I just ran that thing like a machine gun at him. And suddenly he just let out a violent scream, and it was all over. It was the one thing he'd never done, every time they'd run the engram. The scream as the tusk went through his body. That was the last of the engram so he was now free from that engram which he had been stuck in for a long time.

But again it can manifest with another person I was auditing, that suddenly. He was a very, you know, sort of high-toned guy. Suddenly there was a dead body sitting in front of me, and back here, was a little, like a, how could I describe it, it was like a, you know as you light a fuse, as it begins to fizzle out, well he was up here, doing that behind him. And there was nothing here at all. And it was only about a second and a half, and then suddenly he was back in his eyes, brilliant, and he said, "Where have I been? Where have I been? Oh, my ear!" He had a violent somatic in his ear and his incident was just when he was running it up there, and suddenly there he was, now he appeared in present time, fully in present for the first time in his life. And yet, he had been a very high-toned guy prior to that.

Suddenly he was clean and free from all of that. Now that was one way of seeing it. Another time, depending on how you are running it, people do. The more efficiently you can run these processes, the safer the space you create, the faster the incident will lift dramatizations, etc. The smoother, the slicker, and so on. But these are things you will learn with experience in running them.

Anyway, because of the very steep gradient of that process, the Conditions Process, Ron decided we had to have a thing leading into it.

[Audience question about looking up words in process prior to running it.] Get them to really get the meaning of those words, 'condition', 'existing'.

### Power Process Five

Power Process # 5, was the next one we ran, was to get the guy cycling on the track. "What is? What isn't? What is? What isn't?" It's just those two commands. The idea there was to get the guy cycling on the track and to run out as much junk as you could, so that when you came to the past, to the condition, the process which produces the revivification, you had taken off a lot of the junk on an easier gradient by "What is? What isn't?"

### Power Process Four

Then out came the next process, another process, to help a guy out. It was obvious that if a guy is stuck in an incident he's off source. He's sourcing everything out of an incident way back in the past, you see. So how do you get a guy back on source, cause then he's going to be able to what is and what isn't much faster and he's also going to be able to run his incident that he's stuck in much faster. So in came the source process. The source process was the third power process to be evolved, but you run it first. The normal run of power is Pr. Pr. 4, which is source, "Tell me a source. Tell me about it. Tell me a no source" – not 'non-source', "no source!" "Tell me a no source.



Tell me about it.”

And you run those two until, and I'll tell you the first time that process was run, I ran it, and it did exactly as Ron predicted. Exactly. He said that the preclear will very likely say, “The room is much brighter. Things seem a lot more solid.” And he explained it to me like this, I was halfway through that session. And because I had about 55 other hats too, I put a little break in and I charged through to the communication center to get whatever papers were in my basket at the time.

And whilst I was there Ron came to me and he said, “How's that process going?” And I said, “It's going very well.” So he said, “Come here, John.” I came over. And there was a bookcase there with a glass front. And he said, “You see this glass here?” This library had bookshelves up the walls with glass fronts. He said, “Now a person who is very much off source, they won't see the wall where the wall is. They will see it where the glass is. And so they're the types of people that kick their feet, that kick buckets over, the worse off source they are, you see?” So he said, “They will always be like that. That's how life will be for them. There is a visual depth error in the way they see things.” So I said, “Got it.” So I charged back to the preclear. She was an American woman, and I called

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*Viewing reality through the reflections and mirror effects of past incidents can be very deceptive. Power Process Four can straighten this out.*

her in, and she said, "When I walked out after the session a funny thing happened. The whole world was much brighter! Everything looked more solid, and it was as if I'd had an actual visual depth change in my eyes." Could she have had it more perfect? So the first time the process was run it did exactly that. That is exactly what happened.

Nevertheless you will see as you're running it suddenly, the guy might not say it, but you will see something happen. He's suddenly looking around, and he's looking different, and if you are really there, that is the one time when it is permissible to say, "What happened?" Only when you see that suddenly he's brighter. He's looking all around. He's had that visual depth change. It's the only time it's permissible to alter the giving of the commands and say, "What happened?"



### **A Quote from Ron:**

"I consider all auditors my friends. I consider them that even when they squirrel. I believe they have a right to express themselves and their own opinions. I would not for a moment hamper their right to think. I think of auditors and Scientologists as the Free People." ...

"I don't expect auditors or Scientologists to instantly agree with or seize upon whatever I say. I would be offended if they did and would feel they weren't a Free People. Since they are intelligent I expect them to think over what's said, try it, and if it's good for them, use it. That old auditors sooner or later come back to and use what I have discovered isn't any testimony to our relationship at all, it's only a testimony to my being right because I meant to be right in the first place." ...

"I sorrow when I see somebody accomplishing less than he should because he thinks I wouldn't approve of it. In organizations and out I count upon initiative and good judgment.

*L. Ron Hubbard, PAB 79, 10 April 1956, THE OPEN CHANNEL*

# Will Freewinds Weather The Storm?

**According to reliable reports the OT-8 Ship, Freewinds, has a serious asbestos problem. It was built in a period, before 1970, where asbestos was considered an excellent choice in insulation. Today, even traces of asbestos are considered a health risk and sounds the alarm in regulating agencies. Freewinds is insulated with blue asbestos throughout the ship – and blue asbestos has long been banned as it possibly can cause cancer.**

Controversy has arisen over the reported presence of blue asbestos on the MV Freewinds, a cruise ship owned by the Church of Scientology. According to the Saint Martin newspaper The Daily Herald and the shipping news journal Lloyd's List, the Freewinds was sealed in April 2008 and local public health officials on the Caribbean island of Curaçao, where the ship is docked, began an investigation into the presence of asbestos dust on the ship. Former Scientologist Lawrence Woodcraft supervised work on the ship in 1987, and attested to the presence of blue asbestos on the Freewinds in an affidavit posted to the Internet in 2001. Woodcraft, a licensed architect by profession, gave a statement to Wikinews and commented on the recent events.

## The Wistle Blower

According to The Daily Herald, the Freewinds was in the process of being renovated by the Curaçao Drydock Company. The article states that samples taken from paneling in the ship were sent to the Netherlands, where an analysis revealed that they "contained significant levels of blue asbestos". An employee of the Curaçao Drydock Company told Radar Online in an April 30 article that the Freewinds has been docked and sealed.



*Freewinds, the luxurious home of OT 8 and many advanced courses, has been grounded for months by government inspectors due to a problem with blue asbestos.*

Lloyd's List reported that work on the interior of the Freewinds was suspended on April 27 after health inspectors found traces of blue asbestos on the ship. According to Lloyd's List, Frank Esser, Curaçao Drydock Company's interim director, inspected the ship April 25, together with Curaçao's head of the department of labor affairs Christiëne van der Biezen and with the head of the local health department Tico Ras. "We are sending someone so that they can tell us what happened, where it came from, and since when it has been there," said Panama Maritime Authority's director of merchant marine Alfonso Castillero in a statement to Lloyd's List.

The Church of Scientology purchased the ship, then known as the *Bohème*, in 1987, through an organization called Flag Ship Trust. After being renovated and refitted, it was put into service in June 1988. The ship is used by the Church of Scientology for advanced Scientology training in

"Operating Thetan" levels, as well as a spiritual retreat. Curaçao has been the ship's homeport since 1987.

### **Woodcraft Speaks Out**

According to his 2001 statement, Lawrence Woodcraft had been an architect in London, England since 1975. He joined the "Sea Organization" in 1986. He was asked by the Sea Org to work on the Freewinds in 1987. During his work on the ship "noticed a powdery blue fibrous substance approximately 1 ½" thick between the paint and the steel wall," which he believed to be asbestos. He also discovered what he thought was blue asbestos in other parts of the ship, and reported his findings to Church of Scientology executives.

Church of Scientology spokeswoman Karin Pouw responded to Radar Online in an article May 1. "The Freewinds regularly inspects the air quality on board and always meets or exceeds US standards," said Pouw. She stated that two inspections performed in April "confirmed that the air quality is safe," and asserted that the inspections revealed the Freewinds satisfies standards set by the United States Occupational Safety and Health Administration and the U.S. Clean Air Act.



"I stand by everything I wrote in my 2001 affidavit," said Lawrence Woodcraft in an exclusive statement given to Wikinews. Woodcraft went on to state: "I would also comment that if the Church of Scientology claims to have removed the blue asbestos, I just don't see how, it's everywhere. You would first have to remove all the pipes, plumbing, a/c ducts, electrical wiring etc. etc. just a maze of stuff. Paneling as well – basically strip the ship back to a steel hull. Also, blue asbestos is sprayed onto the outer walls and then covered in paint. It's in every nook and cranny."

Many Scientologist celebrities have spent time aboard the Freewinds, including Tom Cruise, Katie Holmes and John Travolta.

### **Blue Asbestos, a Health Risk**

Raw blue asbestos is the most hazardous form of asbestos, and has been banned in the United Kingdom since 1970. Blue asbestos fibers are very narrow and thus easily inhaled, and are a major cause of mesothelioma. Mesothelioma is a form of cancer which can develop in the lining of the lungs and chest cavity, the lining of the abdominal cavity, or the pericardium sac surrounding the heart. The cancer is incurable, and can manifest over 40 years after the initial exposure to asbestos.

"This is the most dangerous type of asbestos because the fibers are smaller than the white asbestos and can penetrate the lung more easily," said Toxicologist Dr. Chris Coggins in a statement published in OK! Magazine. Dr. Coggins went on to note that "Once diagnosed with mesothelioma, the victim has six months to a year to live. It gradually reduces lung function until the victim is no longer able to breathe and dies."





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