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*Free Issue*

# International **Viewpoints** (Lyngby)



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*International Viewpoints* is independent of  
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#### Magazines aim:

To provide a communications media to all  
who are interested in the use and further-  
ance of the philosophy and technology  
described in the books and lectures of L.  
Ron Hubbard (sometimes called scientolo-  
gy). As a completely independent magazi-  
ne you could well come to see articles cri-  
tical of some 'sect', practice, or belief. At  
the same time we would stress that we are  
extremely positive for most of the things  
L. Ron Hubbard has written or spoken  
about, and have as a goal that there is mo-  
re use of these things, and as a result grea-  
ter improvement of the conditions of indi-  
viduals and groups.

#### Distributors,

See page 23/24

#### Price

This one free — contact distributors for  
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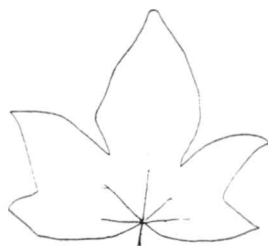
*International Viewpoints* (Lyngby)

Number 1,

May 1991,

free issue

International  
Viewpoints = I.V.  
= (nearly) Ivy  
(plant and girls  
name)



*Ivy*

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## Welcome

By Antony A Phillips, Denmark

Welcome to the first issue of a new international magazine. This issue goes out free, to as many people as we can find, who we suppose would be interested. Perhaps the first thing to say is that if we have made a mistake, and you are not interested, please let the editor, or (preferably) the distributor that sent you the copy, know. We would like people to retain the freedom to accept or not accept a communication, including this one.

### What it is about

The magazine is very much concerned with the use of the philosophy and technology written and talked about by L. Ron Hubbard, and perhaps the first thing to note is that all concerned have a long time ago parted company with the C of \$ (the joke gets weak with repeating, but that \$ sign is for scientology, sometimes also called the Church of \$(s)igh - sci.).

Since the departure of many from obedience (or should I say subservience) to the church, one of the things that has somewhat slowed the positive use of the subject is lack of communication. Admittedly there have been congresses at different times and places (the most recent in Berlin), and much good communication takes place at those. But we can not all go to them (especially those that occur at the other side of the world), and then there is the question of the time in between conferences.

### Increase communication

About three years ago, after the second conference in Switzerland, an International Communications Network was set up, but it has not survived.

This is another attempt to increase the communication amongst 'free scientologists' (free from the suppression of the C of \$), and it is based on five years experience with a somewhat similar magazine in scandinavia.

### No more free samples!

No more free issues will be coming out until December, and the aim of this one is to get you to subscribe. This is a free sample. We hope you like it, will order more, and we hope that many who read this will be inspired to write in to us with their views and their news.

### Changes since the split

However we hope that the magazine will not continue as it is now. This is because we want to reflect and relay the views existing within the movement, and as in any living body, these will change as time goes on. In the seven years since I was thrown out of the C of \$ enormous changes have happened, three of which are worth mentioning. The first is that auditing technology is being used a lot more outside of the churches eagle and avaricious eye, the second is that the rampant fear of what the church might do to us is largely gone, and the third is that in daily life there is very little attention or interest in the church. However that reflects my limited observation — things might be different in your area, and we would like to hear about it.

Would you like to know how *International Viewpoints* (IV, which I call Ivy, so as not to confuse with the roman numerals for four) will develop in the future, before you pay out money for it? Yes? Well I would also like to know. It is unpredictable because it is dependent on what our readers send in. However I can predict that it will be a little different than our elder sister, *The Free Spirit*, and my prediction is based on my knowledge of the editor, for I suspect that it is on him the general tenor of the magazine will depend.

### Your editor exposed

So I will let you into some secrets of the background of the editor.

From 2 hours before 1930 started up until 1969 he was British, of the English variety. Since then he has turned into a sort of a mongrel, with an atrocious accent when he speaks Danish.

He came into scientology in 1954 in a very miserable state — how miserable you can tell from the fact that he first smiled in about 1960, and this long delay was not due to the poorness of auditing technology but the toughness of his case. At that time his communication registered -100% on the OCA (equivalent to APA test — both ably created by the illustrious Ray Kemp). He claims that his communication improved markedly under processing, but that the OCA did not register deep enough — it should have registered him as -800%

Since coming into Scientology he has worked in scientology organisations in Dublin (Eire), London, East Grinstead, Edinburgh and Copenhagen, both in technical and admin posts. At East Grinstead in 1965 he got involved in mimeo (photocopying of Bulletins and Policy Letters) and printing, and since that time has been quite obsessive in relaying communications, and this magazine is just the latest example of that dramatization.

He was thrown out of the C of \$ in 1983, mainly because he was not imaginative enough to invent overt acts (bad things he had done) when on something called the Deck Project Force, which apart from demanding that he ran instead of walked around Copenhagen, required him to fill a large number of pages with descriptions of his sins. That is the 'supervisor' set him a target of number of pages to write he could not reach.

Scientology and its organisations was quite mild when he started, and he had been subject to a very mild gradient as the organizations became suppressive (destructive). In fact he was gullible, and accepted hook, line and sinker all the church told him, like the fact that Mary Sue Hubbard was being unjustly tried and imprisoned for stealing copy machine paper. Probably he would have continued with them to this day if they had not thrown him out, but now he is a sadder and a wiser man.

### A scientology fanatic

But perhaps the most important point about him, as regards this mags future, is that apart from a short period in 1962, he has been a very loyal scientologist, feeling that he has got an enormous amount of negative gain out of processing over those years (and is still getting it), and he also feels that scientology has given him very great and usable stable data on life, which he totally lacked before. So, funnily enough, he would like others to have the gains he has had, and this might show itself in the magazine. He also believes scientology should be cheap and thus is not likely to encourage advertisements of costly systems.

### Uafhængige Synspunkter

Your editor was one of the first 'free scientologists' in Denmark, and for a couple of years a small group met weekly at his flat, the rest of the group still being formally in the church. This group was involved in the passing on of the many badly duplicated papers that went around at that time. Papers which revealed things (and freedoms) which the church had kept hidden. The group formed Det Europæiske Informationscenter — The European Information Centre — with the object of sending information packets to all who might be interested in the truth about Cof\$.

All these papers (and tapes) were in English, and there was a demand for something in Danish. So a number of people got together and in 1985 started a magazine called *Uafhængige Synspunkter* (Independent Viewpoints — the mother of this mag). First it was run by committees, but in the last two years your editor became the effective editor of that mag.

### One failing

Your editor has one failing. Once he starts writing he can't stop. To stop this failing spoiling the magazine please send in contributions. We need subscriptions (sent to local distributors), local distributors in many areas (an autonomous thing), and, most, your news and views.

Help make it a good mag.

But see "Postscript", page 23.

□

## Clear

By David Mayo, USA

In late 1978, the state of "dianetic clear" was announced. Within a few months two other "states of clear" were introduced: the state of "natural clear" and the state of "past life clear".

This change had two immediate consequences:

1. The number of people attesting (correctly or falsely) to having attained the "state of clear" increased enormously.
2. During and after that period, there was a considerable amount of upset and confusion about the "state of clear".

There were those who considered that a dianetic clear was not a "real clear" and that the only "real clear" was one who (like them) had done the Clearing Course. Some felt that they had gone clear in their last lifetime. Some felt that dianetic clear explained why they had never been able to run dianetic auditing successfully. A large number of auditors, C/Ses, and others felt that there were a lot of people falsely attesting to the state of clear and either

a. Felt unethical about letting the person attest, or

b. Tried to handle it and ended up involuntarily invalidating the pc. No matter how this was "handled", it has persisted as a problem. So we can at least assume that there are aspects of it that haven't been taken into account and handled.

Let us examine more closely what happened in late 1978 and early 1979. LRH was being audited and concluded that one of the things wrong with his case was that he had been audited on dianetic auditing after he had attained the "state of clear" (which he at first thought had occurred in objecti-



David Mayo; Picture taken from *The Journal of the AAC*

ve processing). He then issued a bulletin forbidding the running of dianetic auditing on clears and made various other technical and administrative changes.

He cancelled the state of "keyed out clear" by stating that it was the same state as "clear". He changed the definition of "clear" (and subsequently changed it several more times). He ordered that the folders of pcs (and the pcs themselves) who might have gone clear in orgs and missions be routed to Advanced Orgs. This action resulted in an emptying out of the orgs and missions and a flood of people arriving at the AOs.

At first, people were being declared clear regardless of what they thought they had gone clear on or when this had occurred. More importantly, they were being declared clear regardless of the state of case or condition they were in. In fact, one bulletin went so far as to advise that case and ethics trouble could be caused by a person having attained clear without having the state acknowledged. As a result, many persons who were declared clear were actually in very poor condition. This practice reflected badly on the "state of clear" and the workability of the tech. It caused a great deal of upset and confusion on the subject of clear.

At that time there was a shortage of instructions on how to handle dianetic clear technically and a general lack of data on the new subject of "dianetic clear". However persons accused of mis-handling dianetic clear were handled with heavy ethics. The "invalidation of clear" was named a Suppressive Act, while permitting someone to attest falsely was also a serious ethics offense.

A step in the procedure for handling these new clears was to establish the date when the person went clear. Sometimes the date so found would be before scientology or even prior to the pc's lifetime. When LRH heard that some persons considered that they had attained the "state of clear" in an earlier practice such as Buddhism, he became very upset. He stated that the idea that a person could go clear through any other means than scientology was "suppressive". At a certain point, he also got upset at the fact that people were concluding that they had gone clear in scientology auditing. So he specified that a person can validly go clear only in dianetic auditing. He handled the "earlier than this lifetime" clears by deciding that they either went clear in their last lifetime in dianetic auditing (presumably if they were young enough for this to be possible) or had attained a new state he dubbed "natural clear". His new theory was that some peop-

le had never been anything but clear. However, he refused, thereafter, to issue any further clarification of what he meant by this assertion.

Throughout this period, the definition of clear and/or dianetic clear kept changing — in the direction of dilution. Thus people came to expect less and less from the "state of clear", while the number of new clears (and thus new arrivals at AOs and Gross Income) steadily increased. None of the new definitions of "clear", and none of the new techniques for handling clears or programming them for further actions, really solved any of the problems caused by the advent of dianetic clear.

It is of interest that the definition of "clear" had already been changed several times between its first definition in DMSMH<sup>1</sup> and the time the idea of "clear" was put forth. In DMSMH, a clear was said to be 4.0 on the tone scale, with no aberrations (held down sevens), no psychoses, neuroses, nor psychosomatic illnesses. The clear was said to have eidetic recall and highly enhanced perceptions and creativity. Although this chappie didn't have any OT powers, he was definitely quite a phenomenon!

It is also significant that the attributes of a clear, as described in DMSMH, were never actually attained, although in reading DMSMH, one might be led to believe that they were. When people started attesting to clear, the definition was watered down to the vague generality "at cause over mental MEST as regards the first dynamic". This definition can mean many different things to many different people. Anyone is at least somewhat causative over his own mind. So anyone can find an interpretation of this definition of "clear" that he can attest to. The states of "MEST Clear", "Theta Clear", "Cleared Theta Clear", "Clearing Course Clear", "Clear-OT", and, finally, "Dianetic Clear", and "Word Clear" were equally absolutistic when first stated, but when people started attesting to them, the definition of each, or the criterion for allowing a pc to attest to

1 The book, *Dianetics: Modern Science of Mental Health*, 1950, by L. Ron Hubbard

each, was similarly watered down. This sequence has been repeated over and over throughout the history of Scientology.

LRH correctly stated that absolutes are unattainable. And the notion of "clear" is an absolute. It's like the notion of "clean" or "pure". When is water pure? When it has only one part per million of arsenic and rat poop? Nowhere in the universe is there water which is 100% pure. To obtain complete Clarity would require a complete as-is-ness of any universe the thetan was in and a return to complete native state. Everyone does have a reactive mind — his own reactive mind. That's why one flies ruds and goes E/S and gets off BPC on anyone regardless of their point on the grade chart. The mechanics of the reactive mind continue to exist all the way up.

"Clears" have always had trouble explaining why they still act reactively at times, or a lot of the time, and why they still have problems in life and in getting along with people. The amount of mileage you can get from the notion of a "cleared Cannibal" is very limited. Even a cleared cannibal, if he were really clear, would get along wonderfully in life, never manifest misemotion, and love all his fellow beings, even as he was having their bodies for dinner!

The idea of "harmonics of clear" is quite accurate. The main reason why LRH blew up at the idea of "harmonics of clear", as expressed in the HCOB I wrote, was, as he told me, that this idea tended to leave him open to the charge that the claims he had made in DMSMH and elsewhere concerning the "state of clear" were fraudulent.

The truth appears to be that there are various stages of release, at each one of which you are clear-er than you were. A person experiencing the glee of insanity is clear-er than someone who is just completely unconscious. It was PR and marketing considerations that led Hubbard to decide that certain people were "clear" at a certain point, and that they therefore had no reactive mind. However this assertion is a lie, and a very destructive one, one that denies case gain to a great many people and provides a too-convenient rabbit button for pc's, auditors and C/S's who are having trouble with the pc's case. The claim that case and ethics problems can be

caused by being clear was:

1. Absurd on the face of it.
2. A declaration of open rabbiting season.

Trying to define "clear" is difficult because it is being done over a lie. We either have to restore the meaning of clear to its original absolute meaning (which means that there aren't any clears in existence), or we have to say that what people have attested to as clear is actually only a state of release or reduction.

We can say that the purpose of auditing is to clear aberrations and that if all aberrations were cleared, a "state of clear" would be attained. The concept of "clear" is useful as an ultimate goal, like the goal of perfect happiness or of perfect anything. It is a direction in which to continue to progress. It is not an attainable state (at least given our present level of technology).

Another part of the problem is that the states of release and clear are only subjective. Asking an aberrated person to decide when he feels or thinks that he is no longer aberrated, is asking for a delusory "cognition" from the start. At one time [ca. 1959. Ed.], LRH postulated that the state of clear could be objectively proven by the presence of a "free or floating needle" and a TA position of 2.0 (Female) or 3.0 (Male). But this was an unverified guess that did not stand the test of time.

Perhaps what we have been calling "clear" is "no longer chronically affected by engrams" or "engrams no longer in chronic restimulation." As such, the state would be more accurately described as a state of release or as a state of reduction. In other words, it would mean that the majority of a person's aberrations had gone into abeyance.

Regardless of what the state is named, the recognition that a person can continue to become clear-er, restores hope and makes progress possible again.

□

*This was originally issued by: The International Society of Independents,  
431 Burgess Drive, Menlo Park, CA 94025, USA  
as: UPDATE SERIES 4 on January 1st, 1987*

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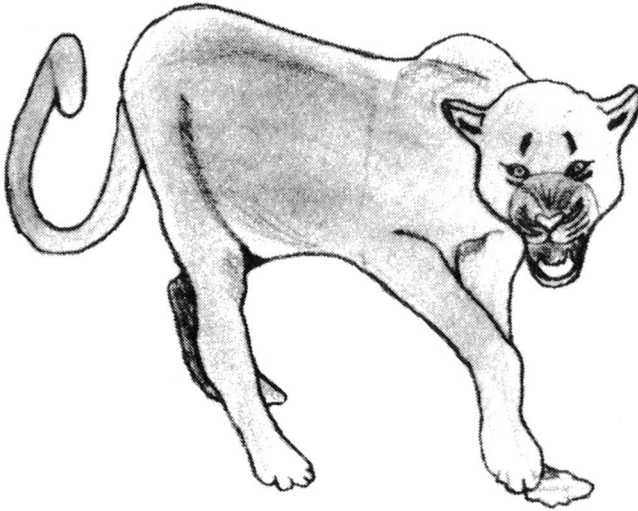
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PS. There is a theory that seriousness is low tone, so do not be afraid of adding a humourous touch to your article or report or even make it downright funny. Cartoons, even poking fun at well known groups, will also be appreciated.

## The Black Panther Mechanism: A Dangerous Omission

By DA PROFESSOR, USA<sup>1</sup>



One possible explanation for the Church's persistent world view of US vs. THEM, borne out by continual attacks, etc. when TRs and ARC would handle most situations, can be found in the Tech Dictionary under "Black Panther Mechanism," which outlines the possible methods for coping with the environment.

Anything that prevents Gus from getting upstairs can, by this definition, only be handled by attack, flee, avoid, neglect or succumb. While this certainly is quite an improvement over the psych's "fight or flight" response, it still is missing vital viewpoints.

The selection of "a particularly black-tempered black panther" as a model and placing him in the artificial environment of a home obscures other options. Just in case the Gentle Reader might try to think up any other option, the definition goes

on to say: "All actions can be seen to fall within these courses." Where some see only problems, others see solutions or opportunities.

I propose a new name and definition.

*The Grey Wolf Options:* There are several ways in which a human being reacts toward a possible source of danger. Let us suppose that a man named Sam and a grey wolf inhabit the same wood. Both people and wolves are pretty dangerous critters and they compete for food and cave space. How can Sam resolve this situation?

1. He could *attack* the grey wolf,
2. he could *flee* from the grey wolf,
3. he could stay in parts of the wood to *avoid* the grey wolf,
4. he could *neglect* the grey wolf,

<sup>1</sup> From *The Heretic*, Issue 12, May 31, 1987. Earlier in the history of *The Heretic* policy was that all authors used pseudonyms. This was possibly because active free scientologists in the USA were more subject to attacks and embarrassments from the church than has been the case in Scandinavia. Ed.

5. he could *succumb* to the grey wolf, or
6. he could *cooperate* with the grey wolf.

Recognizing that the problem is not the wolf, that the problem is staying alive in the woods, and that *the wolf shares the problem*, allows the man and the wolf to form an alliance. The wolf brings his intelligence, keen sense of smell and swiftness to the bargain. Sam adds his intelligence, thumb, "ability to use tools" and fire. Together, they survive much better than either could alone. Indeed, over time, what could just as easily have been Sam's worst enemy, turns into "man's best friend." This blind spot on cooperation is clearer in the definition of ally in the *Tech Dictionary*. According to these definitions, an ally is someone who helps you when you are weak (and we are never weak, are we?), and is someone whose beingness takes over the PC. In other words, that with which you ally, you alloy. An ally is something found in reactive engrams, not in analytical thought.

So now, what can or should be done about this? Perhaps an auditing rundown or series of drills could be developed to bolster the being's ability to recognize situations where cooperation is appropriate and to exercise that option.

A model Grey Wolf process might start off with word clearing on the above definition. This could be followed by having the PC spot times when cooperation could have occurred, should have occurred, would have occurred or did occur (a "coulda, shoulda, woulda" rundown). R3R any reading items in order of read.

Perhaps this could be played against the CDEINR scale, the Know-to-Mystery Scale or the Prep-check Buttons. Another possibility would be to have the PC spot the shared problem on the coulda, shoulda, woulda rundown. This kills the wrong targeting on the grey wolf terminal.

This, of course, is only a rough outline. I invite you to generate and test other rundowns that smooth over a PC's handling of his environment.

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# Regular Columns

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## Fair Comment

By Terry E. Scott, England

### Authorities

Back in the Fifties, L. Ron Hubbard spoke strongly on the subject of Authorities. He urged that a datum should be looked at on its own merits, rather than be taken as 'gospel' because the name of an Authority was associated with it.

Well, times moved on... and the L. Ron Hubbard of the 1960s and onwards became very much an Authority. Strictly speaking, an authority *knows* and, yes, Ron did indeed know much. Dogmatic authority is, of course, another matter.

The Church has turned his writings into scripture, and a Church member would be well advised not to question seriously a datum associated with the name L. Ron Hubbard. It is unlikely that such a person could apply Ron's 1950s philosophy and get away with it.

But independents would do well to confirm the formula Ron proposed in the mid-fifties, whenever we encounter any data — whether origination from the 'free zone' or the Church.

There are two poles to this. Mentally, remove the author's name from the piece, and ask whether it stands up on its own merits. As well, replace the Authority's name with the words 'Joe Bloggs'. For the second pole, assign the name of an Authority (for instance, L. Ron Hubbard) — purely imaginatively, of course — to an article written by another person. Does it make a difference? Well, again, it shouldn't have done.



Some newspapers omit bylines for factual reportage. There is some merit in this, for the reader has to read and to evaluate, instead of permitting the author do the thinking for him.

Having established those points, I'll add another essential. It is indeed a good thing to know the authorship of an article, car, hamburger, whatever. Brand name establishes responsibility and source. What I am pointing at is the hypnotic effect that a being can permit a brand or authority name to have upon himself. Our American readers might well remember the Edsel automobile, which surprised its manufacturers, Ford, by becoming a stellar flop.

'By their deeds shall ye know them'. Deliberately, I've omitted quoting source on that one!

□

*As our readership and distribution expands, we intend to bring more regular columns, from all over the world. Have you something to say on a regular basis?*

Ed.

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 regular column
 

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## Kemps Column

By Ray Kemp, USA

### The Trouble is (1)

The Trouble is...

That we do not realize the enormity of the legacy of LRH, that we lump into the heading of Scientology.

We further cloud the matter by throwing in under the same heading Tech Processes, Orgs, Staff Members, LRH, ARC breaks, Misunderstoods, Non Understoods, Opinions and Misemotion (both our Own and others) well spiced with each of our own peculiarities.

No wonder it looks like a Mystery Pie and a dogs breakfast all in one.

LRH is not the senior terminal, neither is the "Tech" (whatever that is). The senior item here, and what should perhaps be emphasized as the common denominator among us, is our understanding of the Philosophy, organized by one man into millions of words and ideas.

"Never regret yesterday, Life is in you today, and you make your own tomorrow"

"The Basic individual is not a buried unknown or different person, but an intensity of all that is best and most able in the person. The basic individual equals the same person minus his Pain and Dramatizations."

# RK

"A body of knowledge cannot have an opinion on something"

"Any information is valuable to the degree that you can use it"

"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"

The trouble is...

Some of us sit with a huge nugget of Gold in our laps, one small piece of which is worth a King's Ransom, and we argue over what sort of a wrapper should we put it in.

Our new book *You Live as you Think*. (what another Commercial?), ends with the Phrase "Walk in Comfort and Good Health".

All quotes are by L. Ron Hubbard.

□

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Regular Column

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## New Realities, by Mark Jones, USA

### The Four Belief Systems On How We Create Our Realities

There are four operating viewpoints on this planet at this time on how we create our realities and experiences. Since on this plane of existence, we create our realities and experiences from the beliefs we hold, all four can be shown to have validity.

Most of us entertain the belief that our physical state and condition affects our emotional, mental and spiritual state. We know that when our back or head aches that we feel pain and are in less than a serene, spiritual state.

We also recognize that when we are spiritually disoriented that it will affect our mental, emotions and physical state.

Many of us still explain to ourselves and others that the way we are is a result of what we have done or what has happened to us in the past. In other words the past influences or determines our present state.

Fourth, we may recognize that our postulates and intentions for the future conditions we want has a great deal to do with what we are doing and how we are feeling now.

Depending on our beliefs, an address using any of the four can produce change. However, the past, as LRH has pointed out is only

# MJ

a vibration we started in the past and are continuing to create in the present on a subaware level. We may not have to go back now to the time when we started the vibration to recognize and change it, if we can recognize that the postulate and the belief we formed then and which we are continuing to create now is what keeps the vibration going. Our experiences, the result of our vibrations, are giving us all the feedback we may need to discover the beliefs from which we are creating them. Then, our beliefs and vibrations can be changed now.

To the degree that we believe and are willing to visualize and postulate the future we want, it will be the main determinant of both our future and our present. Try it and see.

□

If you want to write to any author, send to us, Box 78, DK-2800 Lyngby and we will forward. On the other hand, we would much rather publish your comments and ideas, so send to us with the idea of publishing. Contributions to debate are welcome  
Ed.

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Regular Column

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## Philosophical Considerations

By Todde Salen, Sweden

### Religion

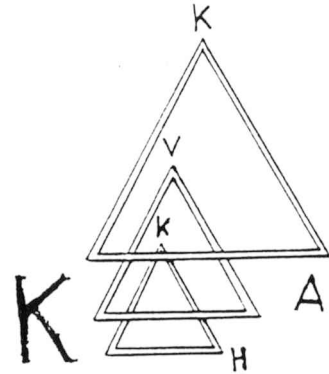
If you study other subjects than Scientology and it's free zone, you rapidly find out that there is an incredible number of different beliefs and viewpoints on the subject of God and Truth.

When I studied Eastern mysticism recently I encountered a system of classifying religion in various levels. This is how I interpreted it (starting with the 'Lowest' level as the most 'low on the tone scale level' or the level most far from the truth):

- 1) Rites and rituals.
- 2) Morals and moral codes.
- 3) Dharma (the teaching of the laws of life and the meaning of life).
- 4) Ethics.
- 5) Meditation.
- 6) Direct personal contact with Truth (or God).

With this scale it becomes a lot easier to compare various different religions and belief systems with one and another. If we study the religion of Scientology using this scale we should soon find that it falls all over the scale. Many of the methods Hubbard developed have fallen down to 'rites and rituals' today (at least in the C of \$), when the performance has lost contact with the ARC and purposes that are necessary to use to achieve this 'standard result'. For instance a 'Gang Sec Check' has very little to do with meditation and would hardly help anybody raise his awareness of truth. The original Auditing Confessional procedures however were real meditation (guiding procedures to raise an individuals awareness of truth).

Most of the rules of conduct and policies of the C of \$ that a 'Good Scientologist' is supposed to abide by are just moral codes (to protect the group) of level 2) above.



Almost every HCO Bulletin and book issued by Hubbard deals with the Dharma of Scientology (the teachings of the way the mind works) and belongs to level 3). It is quite interesting to notice how the various different religions seem to get more and more in agreement with each other as you go closer to truth on this scale.

Ethics is different from morals in that it grows out of the individuals judgement, which gets it's level of 'Goodness' out of the amount of knowledge the individual has acquired in any area of life. The level of ethics for a certain individual is determined by his body of knowledge.

The Auditing technology of Scientology and the practice of it in sessions belong at the level of Meditation (the word meditate originally meant 'performing the right action' in the indo-European language).

Once you no longer need a system or any devices to reach higher levels of truth you have reached the highest level of religion. From there on you can grow in KRC to become a guru (who can assist others in reaching the highest level of religion).

I hope this can assist you in finding your way on the 'road to truth'.

PS. Between level 3 and 4 you could enter a level of ARC where you grow into understanding more and more and thus increase your knowledge

□

## Identities & Tech

By O.J. Roos, Holland<sup>1</sup>

Making a Technology which handles life and living dependant upon the presence of a particular *person*, an individual, amounts to handing over control over oneself to another. This person can then, if he so desires, force all and sundry to do what he orders on penalty of denying him/her the life bringing Data/Technology.

Auditing data, which was originally intended for all of Man, eventually deteriorated into something available only to those who did another's bidding without query or self determinism in the matter.

Any *Identity* representing Auditing Tech is not only not acceptable, it is *Untruth* and it makes the Tech unworkable as it violates the very reason for the Tech, i.e. the increase of Self Determinism.

Despite my having received requests in that direction, I never had any intention of becoming yet another 'Source' in the independent field, it is a not needed item — correct application of the Tech is! The old theory was that one needed this top identity, the *person*, to align oneself and one's own actions by. It was LRH's idea as to how to keep the show together, and others in line. It failed!

I was in this position, representing Standard Tech, for years. In fact, the reason LRH originally established the Class XII Tech Flub Catch Hat was to get the Tech applied and continued the way it should be.

The fault in LRH's reasoning as 'Sole Source' was that one does not need an identity which represents something or other, least of all the Tech.

Those who do need such a terminal, if they truly want to attain one of the goals of auditing, i.e. lack of dependancy, better not need it for too long. The only terminal which represents the Tech for me is the Tech itself, not any *person*, not even LRH.

I would never work to keep some identity or other in function in order to salvage a movement, for the simple reason that the basic premise that such is needed, or even workable in the long run, is needed, or even workable in the long run, is false.

The stability comes from the *truth* in the *data*. It does not stem from any identity.

### Purpose

The only thing in all of existence worth striving for is to convey the message, and the skills, to enable all to become *their own* stable datum

There is an entire planet out there which wants and needs auditing Tech. So why waste time fighting battles? Just getting on *delivering* is what the Tech/Policy/Admin is all about. It's a good game, in fact there's no other game. It is the only game. If people don't want to play it, all right — everybody has the right to play or not. But to look for some identity, guru, or other type 'master', becoming dependant on him/her to help one out of one's problems, directly conflicts with the purposes and practice of any case handling.

### The Tech

The person who truly *owns* the data serves only the Tech, and never has to sell it short for economic, PR, false 'status', or any other reason.

<sup>1</sup> Otto Roos has been involved with scientology since the late 50's, and worked closely with L.Ron Hubbard for a number of years. In our next number we bring an article of his on his experiences, good and bad, while in close association with LRH.

There is no 'new' Tech, this I can tell you. The only difficulty is to know *what* part of the Tech to use *when*, to handle what.

You have to recognize the next step when it comes, and you have to know, or have the ability to find out, how to handle it.

There are more advanced procedures. In the old days the ability to handle these was shown in the different auditor classifications. Although these classifications may at times have been used for status, their basic idea was to indicate an increased level of skill and ability to handle more advanced procedures, i.e. a degree of KRC!

To make the Tech dependant upon an identity, a particular individual, which happened in the old church, where a Founder was elevated to god like status, may well make such a 'god' interesting but doesn't help anybody!

Dependance may be well and good for those who need tin pot gods but making oneself dependant on them has very little use for people who want to get on, up, and in increased ARC with themselves and their environments.

□

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## Data For Releases

by Bob Ross, USA<sup>1</sup>

The original of this document was written in 1965 shortly after the first data on releases came out. Many people were coming in to the Org after being released at one level or another, caved in and needing to be further audited to be re-released.

At that time I was Qual Sec NY and getting all the data of what was happening with them.

I sat down and wrote essentially the following data as a one page info sheet and handed it to various people who came in to be rereleased. In almost every instance, just reading this data was enough to again release the individual.

What had happened in each case was that the individual had invalidated his own release state because he did not really understand it. I hope the following information works as well for you, as it did for them.

Each release state below the level of Service Fac release can disappear if the individual's Service Fac dictates a break in comm, the commission of overts, etc, in the area covered by that release state. It is only necessary to recognize that this has occurred for the release state to be rehabilitated. But, that will only occur after the individual is no longer in the situation which activated the Ser Fac. It will no longer occur if Ser Facs have been fully and properly run out. In 1983 I ran off about 73 Ser Fac type items. Some were big, some were tiny. None were too tiny to be run.

### **Communications release.**

This state of release specified that an individual is able to give or receive communication on any subject and to anybody. It should have added the

provision that this was to anybody who was themselves able to communicate. What was not specifically addressed and therefore handled only by accident, if at all, was communicating to someone who was unable or unwilling to give or receive a communication.

Thus, when a person freely communicating encountered a person unable to communicate, he all too often invalidated his own ability to communicate and ceased to feel and therefore to be a communication release, confident in his ability to communicate about anything to anybody.

The fact of the matter is that knowing that the trouble lies with the other person is often enough to enable the communications release to persist and to finally get his communication across, and doesn't invalidate himself in the process. Training as an auditor or some other specialized form of Communication training is necessary to easily get someone who is unable to communicate into communication. That is not the subject of this essay.

### **Problems release.**

The individual is able to have or not have problems by his own decision. He feels free of problems he has not decided to have. Then he runs into someone who creates a problem for him to handle and he gets involved in solving those problems, or has activated a Ser Fac. Suddenly being confronted with a problem that he did not choose to have, the individual tends to invalidate his own release state. Once he recognizes that the other person has the problem, he is able to make the

<sup>1</sup> Ross Standard Technical Bulletin 23 Jan 90 Originally 1968. Bob came into Scientology (Dianetics) in 1950, took Dianetics to Israel in 1950 and has had much experience in various org positions. He lives in 'retirement' now in Riverside, California.

decision to have or not have that problem. A person released on problems may or may not have had his own compulsive help button flattened.

#### **Release from Guilt or Overts and Witholds.**

Similar situations occur with regard to this state. The individual may encounter someone who is expert at making others guilty and suddenly feels that he has committed an overt that he didn't intend to commit. As a consequence he invalidates his own release state. Also if a Ser Fac is activated one may start to commit overts. When the situation cools off and the person recognizes what happened, or one departs the scene the release state may be quickly reinstated.

#### **ARC break release.**

Same sort of thing. One feels free of upsets, but encounters someone who has an upset. If you misown the upset you feel upset yourself and invalidated your release state. All that needs to be done is to recognize that the other or others are upset without being upset yourself. Having the technology of an auditor to handle the upset is nice but not necessary for this purpose. Just recognizing who has the upset will often enable one to successfully handle it with a minimum of tools.

You can quickly handle 90% of the upsets of others in life by asking these simple questions and/or making these simple remarks. Remarks:

1) "I'll bet that isn't the first time." (with appropriate emotion).

2) "It's making me sick just to hear you tell about it."

3) "This must have been going on for a long time." When did it start. Or, How did it start? or both. After making a few such remarks, the person will be more able to answer questions.

So you can then ask:

1) When did it start?

2) Is this the first time something like that has happened to you? (You know damn well it isn't.)

3) How long has this gone on?

4) How many time has this happened? (Then do a quick assessment five ten, a hundred, hundreds, thousands etc. till you get a laugh.)

5) Have you ever had anything like that with anyone else?

#### **Ser Fac release.**

If this kicks in there might be a GPM or GPM item stirred up. When it keys out the release state can be rehabbed. To spot a GPM type item just ask yourself, "What kind of person or beingness would have ———?" Or, "What kind of person or beingness would oppose ———?"

□

## **Coming Events**

The Third Source Conference will be held in Holland from Friday the 4th of October at 17.00 to Sunday the 6th at 14.00.

The first annual Source Conference was held in Copenhagen, and the second was held last year in Berlin. Ray and Pam Kemp were the principle speakers and will be so at the coming event, though there will be other speakers, including something on the Green House effect and a workshop from Per Schjøttz on ARC and what lies behind it.

The arranger this year is Elly Poortenaar, and it will take place in Holland. Get further details from Elly Poortenaar, at "Excalibur Foundation", de Bourren 59, NL-8408 HJ Lippenhuizen, Holland. Telephone 05133-4556.

□

## Irene Mumford: Obituary

Irene Mumford, passed away at 1.00 PM. on Thursday the 24th. January, leaving the stewardship of Dianasis in the hands of her son, Gregory Mitchell. The following is an edited version of a tape Gregory Mitchell made about his mother, Irene.

My mother was born as Irene Hudson, on 27th. Oct 1926 Her father was an inventor, not terribly succesfull in terms of money but several common objects came from his mind, which include the propelling pencil. The family was unusual in the sense that it is one of these families that went down in the world. A sort of nouveau genteel poor. My mother passed a scholarship and she went to Westcliff high school and then on to Clarks College were she started secretarial practice.

Towards the end of the war she was working for a newspaper called the Acton Gazette<sup>1</sup>, and due to a shortage of staff, because many people had been called up as a result of the D-day landings, for a short period she was the acting editor of that paper. At some point in 1946 she married my father, Kingsley Mitchell, who was a photographer, and this was unfortunately only a short marriage. However it bought her in contact with the Mitchell family which included a certain George Medhurst who is my uncle, deceased now, who was at various times involved in the Society for Psychic Research, and a number of activities that went on in London at that time in the late forties and early fifties, and a Science Fiction buff, a friend of A.E. van Vogt. It was through this uncle of mine she had the first con-



tact with Scientology, or Dianetics to be precise, because at that time he ran a small group doing things with Dianetics.

Some years were to go by before Irene entered Scientology, and she had had a number of interests in related activities at that time, which included Subud<sup>2</sup>. However in the early 50's Ron Hubbard came over to England setting up his first centre, I believe in Holland Park. In 1956 my

1 Acton is in West London, and was a fairly affluent suburb. Ed

2 Quite a well know philosophy cum practice in London at that time, perhaps as well known as TM is now. Ed.

mother became a member and had auditing services from the Academy and learned how to use an E-meter and all sorts of things like that and her association continued from 1956 until 1982, with a brief break at some point in the early 70's.

While she was a member of the Academy of Scientology she did her HPA<sup>1</sup>, I believe that would be 1963, and at that time became interested in certain GPM technologies that Hubbard was working on, and this idea remained in her mind for perhaps 20 years. She felt that in some ways the O.T. materials were not where it was at, nor was the way in which Hubbard addressed the GPM situation and failed.

In 1982 she was declared a suppressive and ejected from Scientology and she spent some time in the independent movement, particularly in relationship to Steve Bisbey who was C/S at that time<sup>2</sup>, and became the first AA7 (which is the independent Scientology equivalent of OT7) in Great Britain, sometime in 1983. She found this interesting but was not entirely satisfied with what she found and she put into action ideas that she had been working on for some time with relation to GPMs and in 1984 launched Dianasis as an alternative upper bridge. From 1984 until her death has created 6 franchises in this, 80 students of her own and a number in excess of 200 world wide when we include the students who have been registered by the different Franchises which are in Australia, Italy, Switzerland and Scotland.

I myself have been working with her since 1987 in various capacities but we will come back to that later. In addition to her work in Scientology and transperonal psychology Irene Mumford has been an artist of a certain measure of success<sup>3</sup>. I

say this in as much that very few women artists are recognised at all and she has had the odd portrait hung in galleries which puts her in the realm of professional artist. Furthermore she has run a photographic company during the 1950's which employed up to 40 people at one time and has been the proprietor of several shops in the areas of antiques and books, and has written various articles of various types in many areas apart from psychology which have been published in different magazines and journals.

### **Dianasis Data Network**

Irene Mumford, as she is now known passed away on the 24th. January, leaving the stewardship of Dianasis in the hands of her son, Gregory Mitchell.

The Dianasis data network may be described as an organization which is the commonwealth of its students but it is held in trust by its manager or managers. Now as a result of Irene Mumfords death, this stewardship is passed into the hands of Gregory Mitchell, her son, who is a therapist of some standing and has been in practice since about 1970. He has worked with Irene Mumford unofficially for several years and has been part of a think tank in the exchange of ideas in the management of Dianasis, and he has worked with her in a formal sense since 1987 when he became the treasurer of Dianasis and has gradually assumed more roles within that company. In 1989 he became a full director and was being prepared by Irene as her apprentice student so Irene could set herself free for the purposes of research, her intention being to do this some time in 1992. However the axe was to fall much earlier than anticipated and this control has passed to Gregory Mitchell. She has chosen him because he runs

1 The professional auditors course of that time — before grades. Many different things were taught on the HPA course at different times, in that they taught the latest rundown, and checksheets would change in the middle of a students course and he would have to start again, a practice later forbidden by policy. From Irenes account, her course was almost solely concerned with GPMs, many different processes were tried out and discarded, and after 13 months full time on course Irene graduated, without a single GPM techniques which she was allowed to use. Ed.

2 At the Advanced Ability Centre, East Grinstead, one of the main English independent centres. Ed

3 Irene had no training beyond ordinary school in art and was mediocre up to the age of forty. She then had uaditing from her husband, Peter Mumford, and after that flourished as an artist. I was very impressed byt the thirty or forty pictures I saw when I visited her house recently. Ed.

another organization called Mental Development Ltd which has the means to produce the necessary set up with people so that they can start Dianasis and has all the branches of an organisation such as publishing and production of meters. So thus Dianasis could completely cut the umbilical cord that binds it to scientology, hence would be no longer liable to predatory reaction in the courts which has often been the lot of organisations within the independent movement.

Currently four levels of Dianasis are published and are available to people who have the appropriate qualifications to start them and a further four levels of Dianasis exist in Manuscript. The work on these four levels has been completed and Gregory Mitchell and his assistants will be editing this and producing it in publishable format so it can be issued when students become ready for those level. Not only will Dianasis continue as it has been before — we trust it be even better than before by being more accessible than it was in the early days with materials in a more ordered form<sup>1</sup>.

### Mental Development

Mental Development and Dianasis have agreed to keep their separate identities, and this was agreed in a series of board meetings some months before Renes illness, such that they would trade at arms length, but obviously has some preferential arrangements between them, and in this way the security of both organizations could more easily be guaranteed. For example any financial difficulties in the one of them would not impinge on the other and it would make for a much greater flexibility in that we are recognising a plurality of approaches to upper level, that Dianasis is like the cherry on the cake — that there may be several ways in which a person could reach stable case state necessary for starting Dianasis. Mental Development is one of them and obviously as

a proprietor I am selling it. I can't say much more than that or I would be accused of blowing my own trumpet.

To the usual services that have been available Mental Development is now in the position to do a number of review actions on people who are having various difficulties with the Dianasis run-down, as may occur where a student had not been seen by us and we take it on trust that he has met the minimum requirements to do it, and he may be in Bulgaria or Finland or wherever — we do now have by means of certain technologies that have been developed in Mental Development to unbug the person and getting him running again<sup>2</sup>.

Gregory Mitchell, the proprietor of Mental Development, has done some research in the area of GPMs in the 1970s when he lived in Spain. However did not persist as this was really only a luxury interest, the majority of time being concerned with lower bridge issues in his company, and on hearing that his mother was developing technology in this area decided to put down his sword and let her continue as perhaps being a better person to find that solution. However there is a spin off from this earlier research of the 70s which has a synergistic value with regard to Dianasis. Devices such as the bilateral meter which allow us to look at certain mental structures to do with the matters of GPMs in another kind of way, and procedures so we can check what has happened if a person has gone up a bad alley or made silly mistakes with the rundown, to unbug it.

Dianasis and Mental Development can be reached at 14, Ickburg Road, Upper Clapton, London E5 8AD, GB, England phone +44 (0)81 806 5298.

□

1 Some of the extant 'pirate' Dianasis material represent early primitive versions. Ed.

2 It is perhaps of interest that Gregory Mitchell is an expert in 'rescuing' people who have 'messed themselves up', with one or more of the many mental practices going (perhaps by doing one while their rudiments were out, overrunning, running over bypassed charge, etc. — subjects relatively unknown outside of Scientology and its offspring). He is a member of a sort of network, where he can obtain data on the contents and methodology of maybe rare mental subjects that a prospective client has become 'messed up' in. Ed

## Developing Philosophy

by Per Schiøttz, Denmark

The Church of Scientology is in one aspect similar to the ordinary Christian Church and other churches. The Religious Philosophy is dead.

### Religious Philosophy and Practice

All religions used to have a religious philosophy and a religious practice. Most have deteriorated to only a religious practice which has further deteriorated into worshipping of some symbols. Like Jesus of Nazareth and Ron Hubbard, even though they both said they did *not* want to be worshipped.

Ron Hubbard said that he is not a God, but that he happened to be in the right place at the right time. Jezus might have thought he was in the wrong place at the wrong time, I don't remember him commenting on that.

I know that many left The Church of Scientology because they felt that there was no living (religious) philosophy. Philosophy means 'love of wisdom'. Love only exists as long as there is motion. It has to be created. Contribution is needed, if you are not allowed to contribute, love dies pretty quick. Then you die.

### You live as you think

Outside the Church you find that people are very creative philosophically. All living people have some kind of philosophy by which they live. If they want to live better and increase their own life quality, then they have to be creative and get more wisdom or useful knowledge.

In A.L.F. (Academy of Living Philosophy) we have found that we can only help others increase their life quality if we do it ourselves. We have to study philosophy and test it — does it work? Will it help increase life quality? Can we build technical application on this philosophy?

The first thing we experienced was a better understanding of ARC. What lies behind affinity, reality and communication. We thought we knew all about it. From courses in communication run in businesses we learned to stress that communication takes attention, reality comes from interest and affinity is based on honesty.

### Spirit and Will

The last thing we have learned is, that if you are not honest but deny yourself or your feelings, then you create bank. Denying feelings kills will and leads to suppression. Will is part of you as well as spirit. They are two different things. Will has intuition and feelings.

This leads us closer to ourselves, to more understanding. But understanding of self is also ARC with self. It is composed of self-confidence, self-knowledge and the inner dialog (between spirit, will, mind and body). Applying this means: "Love yourself, know yourself and feel yourself".

### Real PTS-handling

These become (under suppression) hating oneself, self-deception and self-denial, and *bingo*, there is a whole new way of handling PTS-ness. Finding and handling own denial one can re-connect to the terminal one has considered 'suppressive', and dis-connect from his/her/it's out-of-ARC with self, denial of will. This way you can handle your situation fully and get back the power you give to the 'denial spirits', be yourself again and improve your life quality.

The book *Right use of Will* (received by Ceanne DeRohan, published by Four Winds Publications, Sante Fe) explains this. It's tough to read sometimes, but it has a way to fully handle whatever is in your way to become what has been called OT. And the beauty of it all is, that it fit's like hand in glove with Ron's philosophy.

By studying this book we have learned how to develop philosophy and see new ways of applying Ron's philosophy. He taught us the first steps and a lot of basics. With these we can go further. And we come back to the beauty in his simple basics.

### Ron's philosophy continued

In our center we do acknowledge Ron's philosophy and we also go new ways and develop and refine. We deliver auditing in all aspects, courses and work-shops and have regular lectures. We enjoy so much to work with others, to learn from them and to share what we know.

We do not feel that we can develop the philosophy alone. Alone we stagnate. We need each others like sparring partners and play mates. If you want to play, then you are welcome. Write, call or come to:

Academy of Living Philosophy

Kristineberg 3C, 4

2100 Copenhagen Ø

Phone: + 45 39 27 60 06

## Postscript: Distribution

by Antony A Phillips, Denmark

The article on page 3, Welcome, was written in December 1990, with the intention of starting the new year by getting this trial issue of the magazine out, and nearly three quarters of the magazine were finished. And now it is four months later!

A number of things caused the hold up, amongst them busyness and holding down a 37 hour a week job. But two points were connected with the administration of IVy (*International Viewpoints*).

Point one was the setting up of a network of distributors throughout the world, as I have no intention of handling the details of subscriptions and postage for the whole world. I got four distributors and did not get further. I have handled this problem by the easy solution of fleeing from it. So people in areas not covered by our distributor network are unlucky, unless they find a person in their area who is willing to take responsibility for distribution.

One of the problems of a distributor is money. While I am willing to send packets of 20 or multiples of 20 *International Viewpoints* anywhere, I am only willing to accept payment in Danish Kroner. That is because I got issued at birth with a thetan sadly lacking in mathematical abilities, and have not been willing to devote processing time to handling the deficiency

The second point I made into a problem of sufficient magnitude to stop the fast issue of this number was that of pricing. I wanted to include in this number membership prices for each area. Well, I am a coward at heart, and I have adopted the policy of also fleeing from this problem. You won't find a price for your area in the body of this issue. Hopefully, the distributor (which I also call relay point) of the copy sent to you, will have added an insert with subscription details — and I strongly urge you to subscribe, if you want to get

an idea of what is happening in the post science world, and get a little inspiration now and then.

My original plan was to send out four issues in 1991, and that would be covered by a years subscription. Now I am beginning to ask "Will I make it?" The answer of course is that I don't know, which is a confounded nuisance. It is also a problem I do not think I can flee from. My aim is still to do that, and it is possible if enough people write articles, and send them in fast. But if we do not get four issues out in 1991, then the individual subscriptions paid to me from the Scandinavian and Iberian area, and the bulk subscriptions paid to me by distributors, will cover four issues, and we will try to get and an *additional* four out in 1992.

And a little side remark. It costs money to launch such a magazine, and no subscriptions have come in yet. The initial capital has come by increasing the price of our 'mother' magazine *Uafhaengige Synspunkter* by 50% (thats inflation for you). We are glad that the majority of *Uafhaengige Synspunkter* readers were willing to pay up, and they get *International Viewpoints* at a special rate.

Here is the list of distributors we have at the moment:

### *Scandinavia and Iberia:*

Postbox 78  
DK-2800 Lyngby, Denmark

### *British Isles:*

Anne Donaldson  
28 Huxley Drive, Bramhall,  
Stockport, Cheshire  
GB-England

### *Holland:*

Elly Poortenaar  
Galhoeke 2  
NL-9211 RG Kortechemmen, Holland

*German speaking area:*

Manuela Spittel  
Hauptstrasse 70  
D-1000 Berlin 41

*America:*

Bob Ross  
Box 1413  
USA Riverside CA 92501

In conclusion, I have acquired the consideration that running two sci magazines is enough, and I am not willing to take responsibility for distributors. They are autonomous, decide their own policies, prices, and admin practices (though I have

given some advice). If anything goes wrong in their area, I intend to flee from the problem (I love Ron for giving me that possibility), though I will probably be courteous if I receive a politely worded letter of complaint. So there is no highly promoted rabble rouse line which promises to right all wrongs! You pays yer money (to me or to them), and you crosses yer finger, and hopes, and maybe add a good postulate, and send an article or letter which is printable. Nothing venture, nothing gain!

□

## Are you in the Game, trying to get out?

or

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## CAN and a "Success Story"<sup>1</sup>

By Antony A Phillips, Denmark

*"Something very peculiar about being a Scientologist was that I never was able to talk about Scientology! As a member I was warned against 'giving verbal data', which was punishable. My only source of my ideas of Scientology should come from Hubbard himself. And to discuss with a non-member was just as impossible, as they did not understand our terminology and jargon. It was only when I left Scientology, that after a while I felt free to break that tabu. With some years delay I was able to exchange ideas with other ex-members. Such a relief, such a joy!*

*"As Scientologist I felt I had the answers — the key to the universe, the real meaning to existence. Now I know the the reason for life — if indeed there is one — is not such a simple affair. But nevertheless I can wake in the morning, go to work, meet other people, have thoughts and opinions and altogether have a rich and fruitful life — something which suprised me greatly. And nevertheless I do not have all the deep insight into life which I once thought I had. Perhaps the purpose of life is not nearly so important as life itself."*

Anon.

The above is taken from a brochure from CAN, Cult Awareness Network.

It is a fact that Scientology is classified by CAN as a 'destructive cult'. And what is that? CAN says: "A destructive cult can be defined as a closed system or group, whose members have been recruited by false methods and held in the group with the help of manipulative techniques which alter the pattern of thought or control the mind.

"The system is brought down over the head of the individual with the purpose of altering his personality and behaviour. The leaders are all powerful, the ideology is totalitarian, and the individuals will is junior to the groups. The destructive cult sets itself over society by making its own values with little or no respect for the surrounding society's laws, ethics and morals."

CAN classifies Scientology as a destructive cult.

But is it true that scientology is a destructive cult?

### The decision is yours!

The question is easier to ask than answer, but if you have had connection with the Church of Scientology, or know others who have, I think it would be well worth your while to have a good look at the question. A book which can be very helpful is *Combatting Mind Control* by Steven Hassan.

My answer is that Scientology as I experienced it at the end of the 70's and beginning of the 80's was a destructive cult. I do *not* think it was when I came in in 1954, and I have spend much time puzzling over when it became destructive. (By the way, see what LRH says on gradient scales).

### The trap

Basically there are two methods to get someone into a trap — the carrot and the whip. Perhaps you could call the bait cheese.

If that which attracted one into the C of \$s trap was cheese, then my idea is that it was the finest and most nutritious Gorgonzola cheese. If you have decided that C of \$s is a destructive cult, I'd say you have two little tasks, which it would be

<sup>1</sup> This is a rewritten version of an article which first appeared in the Danish magazine *Uafhengige Synspunkter* no. 15 in December 1989.

well worth your while to do. The first is common to all (former) members of destructive cults (CAN estimates that there are more than 2,000 destructive cults in the USA alone; total membership about 2,000,000). The task consists of freeing yourself of the oppressive mental effects (possibly also physical) which the group has had on you. The result of this can be enormous, because one has almost certainly learned a lot about life by being churned up in the Mill of a destructive cult. One may have to use time and effort to get oneself in a state to use that knowledge.

But former members of C of \$ have one more task, which will also be extremely rewarding. That is to retrieve the wonderful Gorgonzola cheese they have enjoyed, so they can use it for the benefit of themselves and others in a free environment. For LRH has passed on to us an enormous amount of very useful knowledge of life (certain bits of which have been used backwards, that is to say destructively, by the church). We have spent time and money with Sen. Lets make sure we get all we can out of it.

### **Exit counselling**

Scientology does not stand alone with regard to knowledge of the mind. Much new knowledge of the mind has appeared in recent years. Actually most of it is probably not 'new', but it certainly, with modern communication means is much more widely known. Some of the destructive cults on CANs list are old — but the majority are new, and this is just because knowledge of the mind is so much more easily available, regardless of whether it be used for good or bad.

In scientology we know both how to creat a super-destructive cult, *and* how we can help others to avoid bad groups and how we can help them who have been through the mill of a destructive cult. Exit counselling is the name given to such work, done, note carefully, with the recipients free will, and not enforced. It is up to you how deep you go into the question, but all who have had connection with the C of \$ should (I believe) understand the situation, and consider whether it would not be a good idea to work a bit in that area.

I believe that the whole question of destructive cults is just one of many which indicates that this planet has come to a decisive point, with two ways ahead of it. One route leads to a heavily technically oriented ineffective and boring slave planet (where the majority are in fact slaves — wage slaves, if you will). The other brings us much nearer heaven than we are today. It is not just Gorbajovs and Stalin's that influence the way the planet goes. It is also you.

### **A free press**

Something of what made scientology destructive was its monopoly and press censorship. One of the means of making the true Gorganzola cheese available to all would be to refuse to accept censorship on matters of the mind. International Viewpoints is just one of many free scientology magazines, and there are of course others representing other fields of knowledge on the mind. Supporting us also is a good, positive action.

### **Lifes purpose**

The success story quoted talks about lifes purpose. I find this adequately explained in sc. axiom 48, and when one understands that, one does not waste much time speculating 'What is the purpose of life?' Some of the time you save not speculating on that, might well be used to make life more fun for a few of the many inhabitants of this rather glum (but very beautiful) planet. In our sen enheritance we have man tools for this..

I will close with some of the material published by CAN, The Cult Awareness Network. There is a lot more, including a special pack on scientology and a monthly magazine which sometimes gives news items (often court cases) about sen. It might be worthwhile writing direct to them.

The following is from "Packet on Mind Control" by CAN (Cult Awareness Network), 2521 W. Pratt Blvd, Suite 1173, Chicago Ill. 60645

### **Characteristics Of A Destructive Cult**

Despite the great variation among destructive cults, certain characteristics are common among them. **WARNING:** Not every destructive cult has each of the characteristics listed below.

*From Packet on Mind Control*

**Deceit** — vagueness and secrecy about beliefs and goals of group, belief that the group's ends justify any means; this deception is sometimes called 'heavenly deception'.

**Coercive Persuasion** — pressure for recruit to be involved in the group and believe in the group's ideals; then coercive persuasion through fear, guilt and dependence in order to keep the member in the group.

**Lack of Privacy** — lack of privacy makes it difficult for the recruit to contemplate the group's confusing tenets.

**Renunciation of and Alienation from Family, Friends and Society** — recruit's family and friends and their value systems are renounced; often those outside the group are said to interfere with the member's spiritual path, and are referred to as "satanic". Group-arranged marriages are frequent.

**Absolute Obedience to Leaders** — it is more important to obey the leaders than to question. Obedience must be total, whole-hearted.

**Rejection of Previously Held Values** — previously held values are replaced by a new value system claiming that the cult is pure and moral, and the rest of society is misguided or satanic.

**Isolation from Society** — television, radio, newspapers, books are often replaced by group meetings and readings prepared by the group.

**Confession** — members are persuaded to share their inner-most feelings and secrets; these secrets are employed by the leaders to humiliate members and to dissuade the member from leaving the group.

**Guilt** — corollary to confession, guilt is employed to force members to work harder for the group and to be more dependent on the group.

**Fear** — employed in order to instill group loyalty; the group predicts tragic consequences to the member's family if the member were to leave.

**Emotional Highs and Lows** — making members have, alternately, highs and lows produces confusion, disorientation, and added dependence on the group. The group leaders are untrained and unprepared to deal with psychological consequences of highs and lows.

**Preoccupation with Fundraising and Recruiting** — two main objectives of destructive cults are fundraising and recruiting; often members are persuaded to donate earnings and savings and even inheritances. The work day can be incredibly long.

**Charismatic, Dogmatic Leader** — leader demands total devotion, and may claim supernatural power and unique, simple solutions to world's problems.

**Retention Techniques** — members find it hard to leave the group because the group renders them dependent on it through confession, guilt, and fear and alienates them from family, friends, and society.

### Outward Features of Destructive Cults

*Warning:* Not every destructive cult has each of the characteristics listed below.

**Love Bombing** — new recruits are touched, hugged, flattered (e.g., "You are so spiritual" or "You are psychic!").

**Chanting and Singing** — constant, repetitive chanting that is quasi-hypnotic.

**Sleep Deprivation and Fatigue** — long hours of recruiting and fundraising, inadequate sleep induce disorientation and stifle critical thinking.

**Diet** — excessive starch and carbohydrates and lack of proteins also inhibit critical thinking, making members increasingly dependent on leaders.

*From Packet on Mind Control*

**Games** — strenuous games with confusing rules build dependence on leaders; children's games tend to make members act like children and therefore dependent on leaders.

**Loaded Language** — such terms and phrases make members feel *in* and exclusive. Examples: forsythia disease (spring fever), cooking (love-bombing), True Parent (leader of one group), food sharing (personal sacrifice), heavenly deception (lying to achieve group's goals).

**Isolation from Society** — isolation from family, friends and society prevents contact with people of opposing views, and tends to inhibit critical thinking.

**Hypnosis and Meditation** — to produce an altered state of consciousness

**Potential Effects of Destructive Cults on its Members**

De facto slavery.

Loss of free will and control of one's life.

Diminished intellectual ability; dramatic change of life goals

Reduced capacity to form human relationships  
Childlike dependence on leaders  
Hallucinations, nightmares, panic  
Guilt, psychotic or suicidal tendencies

**Questions to Ask Yourself About a Group**

Does the group seem to have simplistic answers to complex world issues?

Does the group allow or encourage questions and discussion about its tenets?

Does the group encourage members to study and understand other religious and philosophical traditions?

Does the group require members to disavow their traditions and beliefs?

Does the group encourage normal contact with member's family and friends?

Does the group encourage members to continue studying as before?

Does the group allow new members to have quiet times alone?

What is the mechanism for a member disassociating from the group?

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An individual conceives himself to be as free, as knowing, as much cause, as he can locate himself in space or create space.

LRH, Philadelphia Lectures, 1952, no.12

Don't ever look around at a piece of matter and respect it. Don't ever respect matter. That is the first mistake you can make, because what you are doing is lending your support to something which is full effect and if you let yourself be full effect of that peice of matter it puts you lower than the matter.

LRH, Philadelphia Lectures, 1952, no. 17

**The next number** of *International Viewpoints* (IVy) is a special one to celebrate Ron's 80th birthday (yes, it is a bit late!). There are 27 pages on Ron (already typeset and rearing to go) and 10 of these are written by three people who have had close friendships with Ron — and your editor has told them to give their own uncensored story, uninfluenced by how the church or Ron's detractors would like to have them write. Some close personal views of Ron.

Most of this material has been in *Uafhaengige Synspunkter* (but not in English), but the issues following that will be new material, hopefully a lot of it sent in by our readers.

But these issues are not free. A flow of something called *money* is needed from you to us, your distributors. **Send some of the stuff now!** See insert.

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# Book News

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*A Piece of Blue Sky* by Jon Atack.

Published by Lyle Stuart. Reviewed by Leonard Dunn, England

The title of this work stems from a remark made by LRH some 30 years ago: 'Let's sell these people a piece of blue sky'. This was interpreted by the author as meaning that the whole thing was a confidence trick. There is, however another meaning since blue sky can indicate happiness and freedom and this is what Scientology has brought me.

The intention of this book is honestly stated in its subtitle: "Scientology, Dianetics and L. Ron Hubbard exposed". An expose is invariably a seeking out of all that is detrimental and totally ignoring anything that is contrary to this. It is an attempt to destroy. This can be self-defeating. When I was in Spiritualism we found that whenever there was an expose and denunciation by the Press the result was always a new influx of enquirers, many of whom remained with the Movement.

## Jon's research

The research for this work took nearly seven years and more than 150 people were contacted. Many of the documents consulted have never been made public before. I would have preferred it if there had been reports from those of us who have made long and lasting gains from the materials and the auditing.

In point of face I am really surprised that Jon has written the unbalanced work that this is since he had contact with Buddhism before encountering Scientology. He is a very imaginative abstract painter and his version of the Tao Teh Ching, which he sent me, was the best version I have read, better than that of a scholarly Chinese writer. His version is very much expressed in the basic ideas of Scientology.

## Jon's attitude to LRH

As I read this book I thought of a passage in *In Tune with the Infinite* in which Trine relates that in talking to a man this man, speaking of another, said that he saw no good in him. Trine replied 'Then, my friend, you are no seer. There is good in everyone although it may be deeply buried'. The way that Jon has written this book gives the impression that he sees no good in LRH or anything connected with him.

His attitude is readily understood by reading his experiences in the Movement which he entered in 1974 at the age of 19 when the C of S was already in decline, out ethics and out tech and it became much worse later.

## Out Tech

In regard to TR 0 he speaks of two people staring at each other. This is indeed really out-tech. I recall when doing the TR's when returning for a Course that TR 4 was not being done properly at all. Another time the Supervisor, a friend of mine, flunked me for something saying that she had been taught differently on her recent visit to Flag. I showed her the bulletin and she had to agree that what I had done was in accordance with it.

Later in the book he shows great appreciation for the book by Robert Kaufman, *Inside Scientology*. This is natural enough since both he and Robert had similar experiences. I had read this book and the best thing about it as far as I was concerned was the hilarious letter from one Scientologist to another written in Scientology jargon. The account of his auditing caused me no surprise that he hadn't made

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## Book News

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any gains, since he was out tech from Level 0 and doing just about everything wrong that it was possible to do. His Level 0 was done by a friend who was not fully trained in it and bore little resemblance to what should have been done.

### Co-audit on Grades

If I may digress for a moment I should like to deal with the fact that the Orgs often advocated that the least expensive way to do the lower levels was to take the training course and to co-audit with a fellow student. I recognise now that it is really a criminal act not to have these levels done by a fully trained and highly competent auditor. One needs to pick up all the nuances of a PC's communication, something which probably couldn't be done by reading the trainee auditor's admin. It is these that give an indication of things that need to be handled as terminals. Geoffrey Filbert in *Excalibur Revisited* maintains that the C of S have never run these levels as they should be run and he includes far more, and more workable, processes than are to be found on "The Bridge".

I am currently running a Natural Clear on them and realize just what he means. She is making exceptionally good progress. Beyond the PC's known problems lie those that are not realised by the person and these processes really find them and deal with them.

### Jon on org staff

To return to Jon, he made the mistake of joining the Staff at Saint Hill. What he experienced there was enough to turn anyone off! Here I am not relying just on what he says since a very dear and close friend was at the Danish Org and saw the brain washing of Staff in progress. She simply refused to act in this way and was beyond the so called "Ethics" because she was their only translator and was too valuable to be touched by any threats.

### His processing

Jon and I have been in communication with each other for a long time as he was first editor and the Literary Editor of *Reconnection*, the British journal for Independent Scientology. When he sent me the book he enclosed a personal letter which sometimes

belies the attitudes that he expresses in the book. He says that he feels that a review in the American *Free Spirit* exaggerates his denigration of the tech. I agree! Jon has simply related what he received in as honest a way as possible. He was pronounced a Natural Clear after not becoming one and making no gains in Dianetics. He also relates that all one had to do to be pronounced "Clear" at this time was to be able to reword the definitions of it in the Tech Dictionary and to have a personal "realisation". This was at the time when the C of S was trying to claim as many Clears as it could and the Clearing Course was seldom used. It is true that many of us were actually Clear from earlier processing. With me it became obvious when the running of Clearing materials produced no big reads.

That he got little or nothing from the Upper Levels is in no way surprising since this is very unlikely if lower levels haven't been fully run and just about impossible if one is not really Clear. The real proof of one being Clear before Clearing Course is to be found in the way that a person handles life. It was this which led me to feel that the lady I am currently auditing was this. Her friends commented on the way in which she had overcome quite heavy problems and was so very capable. An E-meter check revealed that my assumption was correct.

That LRH made exaggerated claims in regard to the results that auditing would produce has long been evident to me but that does not mean that nobody made any gains from it. Many gains cannot readily be put into words. What resulted in my case was a great increase in my spiritual awareness.

### Historical or biased?

In Jon's letter to me he also says that what he has written is simply "historical". Undoubtedly that is true but what historian can write totally objectively and dispassionately. Jon tries but his thoughts show up even if only in small ways. His experiences make this inevitable. This is particularly the case when describing the books and tapes of LRH. I am sure that Jon considers that he is being quite impartial but there is so often the little word or so that show his true feelings.

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 Book News
 

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**Hubbard's cosmology**

I noted this especially where he refers to "Hubbard's cosmology". In the early days LRH stated quite plainly that there was nothing new in Scientology except the processes. Although he doesn't mention it some of these were not new either. Things that Jon dismisses as Science Fiction are often, in fact, found to be things that are well known in occult circles and are part of what is known as the Ancient Wisdom. LRH once remarked that the only thing wrong with some SF (Science Fiction) writers was that they didn't remember exactly what had happened in past. There was a saying originating, probably, from the ancient Hindus but may be much older, that "That which is, has been and will be again". In the Bible in the book of Ecclesiastes it is stated "there is nothing new under the sun" and that applies to Scientology no less than anything else. It has all been around before and even Clears and OT III's were made in the past and are around on earth today.

There can be less than true historicity when Jon gives a partial quotation which can give a different meaning than that when seen completed. It is in the chapter dealing with the association of LRH with "Black" Magic that Jon quotes, in part, the dictum of Alesteir Crowley, whom LRH describes as a friend in the PDC Lectures, "Do what you will shall be the whole of the Law". This is, of course intended to be detrimental as so many people regard this as permission to be totally self-centred and unprincipled. This attitude has always intrigued me. What sort of a being is it who, in following this maxim, would himself behave in the way attributed to it? Accepting it as being nothing but detrimental would be an example of self incrimination would it not? Think about it!

**LRH and Crowley**

The full quotation is, of course, "and the whole of the Law is Love under the Will". The capitals are those of the text in "The Book of the Law" by Crowley. I leave it to you to decide why the abbreviated version is used. Black Magic, properly defined is the use of Magic with the full intention of harming others. The term "Black" is often used by tho-

se who wish to denigrate the subject through fear, ignorance or prejudice. This often comes from adherents of the "accepted" religions who consider that their concepts of the deity are the only valid ones. Magic and Witchcraft are often concerned with different deities and "The Devil" complete with horns and tail is, in fact, an acceptable deity from much earlier times and known on earth as far back as the Stone Age. Anything that is a power of good can, when misused, become a power for evil. Just think of the C of S in its present state so fully described with full documentation by Jon Attack.

In passing let me mention that I have not been involved in either Magic or Witchcraft in this present lifetime as the ritualism no longer appeals to me but I most certainly have been in past lives and I strongly suspect that most other people have been too!

**Denigration of LRH**

Even though historical, the portrayal of only the *bad* things that LRH and the Scientology Orgs have done must, of necessity be denigrating. There is a quotation of uncertain origin from the late 1800- early 1900's, attributed to several people but disclaimed by them:

There is so much good in the worst of us  
and so much bad in the best of us  
That it hardly becomes any one of us  
To talk bad about the rest of us.

How true! If we look back at our own records, even though clean now — and some present lifetime records haven't been all that clean if others knew about them — what we have done on the whole track shows up so many non-survival activities that we have little cause to be all that proud of ourselves.

On the other hand there is another quotation — not given in my Dictionary of Quotations but which may come from Bertrand Russell, the English philosopher, the: "All it needs for evil to flourish is for men of goodwill to sit back and do nothing!". This is the line that I feel that Jon has taken in this book in regard to LRH and the C of S — he didn't know the Scientology Orgs before the C of S but even they were not all that they might have been.

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 Book News
 

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***Excalibur Revisited***

Geoffrey Filbert writes something very interesting about the decline of LRH which I quote: "The story behind them (Power Processes) is a bit of a tragedy because L. Ron Hubbard developed these privately and he ran them on himself, and left them unflat. He's got them backwards, and has been kind of crazy ever since 1965. Prior to that particular period of time, he seemed essentially rational. Since that period of time he has been essentially irrational".

*Excalibur Revisited* is a book that is well worth reading and using if you can get a copy. It was never printed but appears in a photostat of a typescript and these are not easily attainable as one source of producing them has dried up but if you can find someone whose copy is available, the having it photocopied will be very worthwhile. It is a balancer to Jon's work, critical, but mainly of what LRH failed to do in spiritual matters, but using his material in this book where valid and workable.

**Jon and free scientology**

Jon makes some reference to the Independents without in any way evaluating their work but dealing mainly with their conflicts with the C of S. In his letter he told me that he has had no auditing since 1984 and this I feel is a great pity since I feel truly sorry that he has not experience the gains that I have. In case anyone who hasn't experienced such gains believes that those who claim to have done so are suffering from self delusion let me say that the greatest validation is when non-Scientists see the difference that has been made to the individual and comment on it. When I went Clear in 1954 my brother-in-law remarked "Old Len has become almost human"! This was a fair comment on the level of change at that time but much more has occurred since then.

I mentioned that in the way Jon's book was written I got the impression that LRH was something akin to the Devil and that he and all his works should be renounced. This, however, is not borne out in his letter to me where he said that he felt the work of Sarge Gerbode; "Metapsychology" could be of

value to Dianetics and Scientology. I feel this is true although it is still very much in the formative stage but reports in *Free Spirit* of the new way of handling GPM's seems very good indeed judging by results but I haven't as yet seen the precise method used. As I have said, I find Filbert's work on the lower levels to be highly productive.

I have to admit that I found 400 pages of almost unrelieved revelations of the non survival aspects of LRH and the C of S having quite a detrimental effect upon me for a while — I've fully recovered now! Since I will not review a book until I have read all of it I persevered right to the end but was glad when I had finished it. The length and material are considered necessary since this is the most researched and extensive work on this rather unpalatable subject to date.

I feel that Jon has concentrated on the non-survival aspect so fully in order that potential new comers to Scientology should be fully aware of the true activities of the C of S. He does not want others to be entrapped by their increasingly brain washing and money making techniques. If he prevents anyone from doing this then the book will have been worthwhile. On the other hand if it prevents anyone from coming into the Independent Movement and making gains like my own then that is something very different.

In conclusion may I give a couple of quotations. A.J. Balfour "It has always been desirable to tell the truth, but seldom if ever necessary". Frederick Langbridge: "Two men looked out through the same bars: One saw the mud, and the one the stars." I feel that one should be able to see and confront both but it also seems to me that Jon, after a brief vision of the stars saw only the mud.

I trust that Jon will be able, metaphorically, to raise his eyes and find his stars in whatever form they may be to represent truth and enlightenment for him.

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 Book News
 

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 Self Help Books
 

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Having been long in Scientology, and having seen prices rise to astronomical figures I am very inclined to emphasise and pass on the cheap or free aspects of scientology in improving conditions. True, there are times when a person *requires* the attention of a really learned and experienced auditor. We have some of these auditors around, who (given a bit of cooperation from the recipient, and the absence of 'unhandled present time problems') can crack practically any case. These are often people who have been in scientology 20 or more years, undergone a lot of training, also in c/sing, and they often earn their daily bread from scientology. They deserve (and earn) a reasonable hourly rate, at least equivalent to what would be charged for consultancy in the computer world, for example.

But the C of \$ has charged a high hourly rate (very high) for things one could have done oneself (solo auditing), or could have done with a friend (co-auditing). And the church has also made secret, and high priced, rundowns which are *not* difficult to solo or co-audit (given sufficient *good* training). Many of us have been 'educated' (or is brainwashed a better word?) into believing that we can not get anywhere without paying high prices.

#### It ain't necessarily so...

As the song says! Solo and co-auditing can produce extremely good results, and (at any rate in the free scientology world) one is allowed to cogitate out of session, perhaps from reading an article, perhaps from talking with a friend, perhaps by 'trying an auditing command on for size'.

Many professional auditors talked casually to their pcs out of session (in this area, usually over a cup of coffee), perhaps giving data or referring the person to sources of data. The areas where people have enormous amounts of charge vary greatly but there are certain areas where many people have charge, and there are books which

'indicate charge' (to use a scn expression, see below), in these areas. There are also auditors who have searched for suitable books, amongst them Marian Dreher, an old time auditor in Anne Arbor, in the Northern central USA. I quote verbatim her list at the end of this review.

#### *Toxic Parents*

I have wanted to read all of them, but so far have not found the time. However I was fortunate enough to get a copy of *Toxic Parents*, and can strongly recommend it for the reading of any who have had any problems with parents, from being overwhelmed with love to being sexually abused, and a whole batch of variations in between. The point is, that by reading this book (or the relevant parts) a person who has 'inherited' charge from connection with his or her parents gets the opportunity of viewing poor parent child relationship objectively, many of the examples will 'indicate'. That is to say the person will be able to look at certain aberrated areas 'as-is' and will actually remove all or much of the aberration without the need for an auditor or any other kind of counselor.

Get the book, for your own interest and for those of your preclears who may need it. The american publisher of *Toxic Parents* is Bantam Books, and it is available in danish with the title *Ud af Skyggerne* (Toxic Parents), Forlag Borgen.

Ed.

#### **Marian Dreher's annotated bibliography**

*Toxic Parents*, Dr. Susan Forward: For anyone with a traumatic childhood. Very empowering. Not at all victimy. Brings charge to surface. Useful in a large number of cases.

*Adult children of Alcoholics*: Brings a lot of charge to the surface to be handled. A very common case condition. *Also available in Danish*

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## Book News

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*Women who love too much*, by Robin Norwood: For women who get into victim style relationships (obsessive "love"). A wonderful, rich, useful book. *Also available in Danish*

*Men who hate women and the women who love them*: Why a woman goes for men who will hate her, and what she does to make and keep the relationship aberrated. *Also available in Danish*

*Love and Addiction*: The best of its type. Very heavy duty exploration of aberrated relationships.

*Feeding the hungry heart*: A positive approach to the problem of overeating and what lies behind it.

*The lazy man's guide to enlightenment*, Thaddeus Golas: Inspiration. A wonderful, wonderful book.

*Creative vizualization*, by S. Gawain: (She's an ex-scientologist, by the way.) Orientation to a causative viewpoint. *Also available in Danish*

*Dr. Ruth's guide to good sex*: Great. Very informative. Clears up misunderstands and false data.

*Chaos*: Understanding the universe.

*Victims no longer*: For male victims of incest. Highly recommended.

*The Difficult Child*: Great book. How to best handle the child and one's life without going nuts. [There is more than one book with this title. I got the one by Stanley Turecki, as soft cover by Bantam Books, and it is good. Ed.]

## The Encyclopaedia of the Paranormal

Reviewed by Leonard Dunn, England

Lynn Picknet: *The Encyclopaedia of the Paranormal: the Complete Guide to the Unexplained*. Gould Publishing. 1990

The author, who is also a healer, is a leading authority on the paranormal and there are also contributions from other well respected workers in their specialist fields.

The work is divided into eight sections after an introduction: The power of belief. Secrets of the mind. Extraordinary people. The unpredictable world. UFO phenomena. PSI research. Frontiers of science. Life after death.

The book is well illustrated with a good index.

There are over 400 entries which are all dealt with in a very rational way, neither accepting everything at face value nor, like so many scientists, rejecting anything out of hand without investigation. It covers such diverse subjects as Healing, Witchcraft, UFO's, the more obvious aspects of the paranormal.

I was especially interested in part 7, dealing with Quantum mechanics and Formative Causation in their relationship to the paranormal. This was quite new to me although I have a fairly comprehensive knowledge of much of the paranormal as it has long been a strong interest of mine.

It is the best and most comprehensive work on the subject that I have seen and each subsection is fully cross-referenced to other comprehensive bibliography for further reading since with over 400 entries in less than 300 pages some of the entries are, of necessity rather briefer than could be desired. Nevertheless this is a work that I can fully recommend to interested people.

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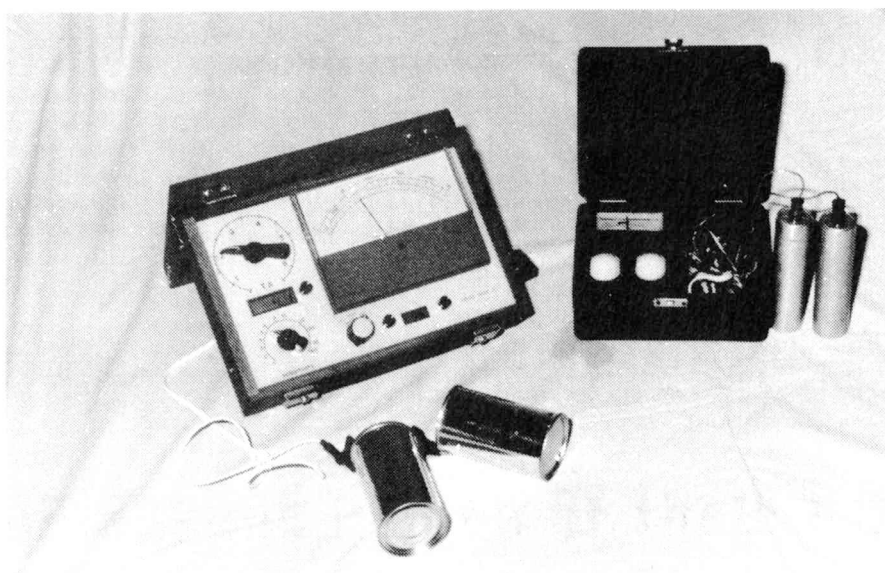
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