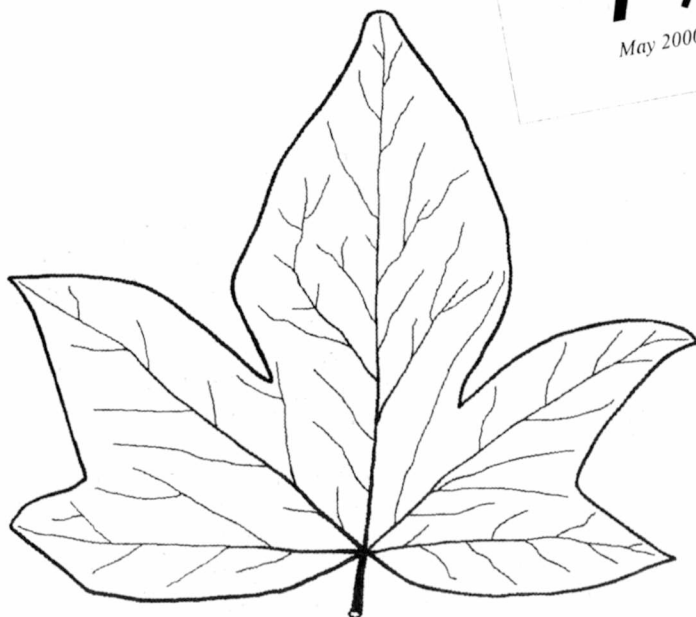


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International Viewpoints [Lyngby]



50 years of
Dianetics:
see page 5

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(Lyngby)*

Number 47
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I.V. = (nearly)
Ivy (plant and
girl's name)



IVy

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International Viewpoints is independent of any group or organization.

IVy's aim:

In 1934 the book *Scientologie* by A. Nordenholz was published. In the middle of the twentieth century the subject of Scientology was greatly expanded as a philosophy and technology by L. Ron Hubbard and a big band of helpers. This band coalesced into the Church of Scientology, which eventually became somewhat secretive, restrictive, expensive and slightly destructive. From 1982 on many left or were thrown out of that church but continue to use and develop the philosophy and technology outside.

It is this large subject that *International Viewpoints* deals with, and it is our aim to promote communication within this field. We are independent of any group (sect). We represent many viewpoints, sometimes opposing!



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In this and the August *IVy* we have put some attention on *Dianetics: the Modern Science of Mental Health*, which came out first in May 1950, and data and opinions relating to its effect since that time.

We are always on the look out for articles, including those from "new" authors relating (in broad terms) to our aim.

If you want to write to a living author, letters sent to *IVy* (see adjacent column for addresses) will be forwarded.

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IVy

Fifty Years Old

WHEN THE FORD MODEL T was fifty years old, you would usually only see models in museums or in veteran car rallies. The original Biro ball-point pen which came out about the same time as *Dianetics: The Modern Science of Mental Health* (it leaked badly — at least the one I bought at great expense did) is a thing of the past, replaced by sounder ball-point pens at very much cheaper prices. The 78 r.p.m. gramophone records have gone their way into museums, admittedly lasting more than fifty years. And in the fields of Philosophy and therapy, fifty years is a long time nowadays.

Dianetics: The Modern Science of Mental Health is now fifty years old, and to mark that occasion we have some articles appraising it from a present day viewpoint, and some that tell of its background and reception in 1950 by authors who are not influenced by the Latter Day Church's insistence on only originating glowing, positive statements on the subject.

Ed.

So this is Dianetics !

by Ted Lawrence, USA¹

FRIDAY, APRIL 21, 1950. I'm in Los Angeles, on the corner of Hollywood and Vine. My brand-new Ford Custom convertible is tucked up snugly in the underground car park of Ciné Lodge, where I'm staying for a few days — not far from Graumann's Chinese Theater. There seemed little point in cranking up a big V8 just to go a couple of blocks down the main drag.

Diagonally across from where I'm standing is a drug store, and outside that is a news stand, right on the sidewalk — stacked with newspapers, paperback novels, magazines, that kind of thing. Traffic flow is average for the time of day, mid-morning, and I wait for

the light to change. "Walk." The buses and cars stop, and I stroll over the crosswalk to the other side of the Boulevard. Traffic moves again as its



¹ Fact, fiction? The author's pen name and his trip to Hollywood in 1950 are fiction. The rest of the article is authentic. The picture was taken in 1977.

Vine Street light goes green, and I wait a bit. There's no great hurry. My business doesn't get under way till three this afternoon. Right now, I need my fix.

My monthly fix — for it's publication day for the May issue of a magazine I've read since I was a teenager in the nineteen-thirties. My Dad used to nag me not to buy "that rubbish", but I just kept my nerve and went on buying it anyway. And, know what? It still has the same editor as in those days, fellow called John W. Campbell, Jr. Of course, the magazine is *Astounding Science Fiction*. Super science stories, space fiction, that kind of thing. Philosophical pieces, too. Well written, mostly, and with plots that make you think.

As well, Campbell always includes a dose of fact articles. They're often provocative, and never less than informative. Recently, there was something about turbulence in the Earth's atmosphere, by a guy called Willy Ley. Sound dull? Not by the time I'd read it. Fascinating. This time, May issue, something rather special is due, and it was flagged a bit by the Editor in both the April and March issues.

All right. Traffic on Vine has stopped, across we go, and I look at the stall. Now, where's ASF [Astounding Science Fiction]? Well, here's a spread of sci fi [science fiction] mags. *Amazing Stories*, *Fantastic*, *Thrilling Wonder Stories*, *Startling Stories*. And *Astounding*. I ask the vendor for a copy, and he hands it to me for the price of two dimes and a nickel, twenty five cents.

Dramatic

The May cover is dramatic, with a grim-looking character standing there with yellow eyes and folded arms. Guess that's his rocket ship behind him. There's a kind of castle or something somewhat back of that, on top of a cliff. I suppose the illustration is to do with the lead story, which is mentioned on the cover, "The Helping Hand" by Poul Anderson. Now there is a name to reckon with.

Ditto the next cover mention, but, ah, this is the fact article I've been looking forward to. It's by one of my favorite authors, L. Ron Hubbard. Right there on the cover — "Dianetics, a new science of the mind", it says.

Uh-huh. Now back to the rooming house. It's a five minute walk west on Hollywood Boulevard, then right into N. Whitley, into the Lodge, and up three floors to my apartment.

Turn on the radio... No, not while I've got a brand new *Astounding* in my hands. Hundred and sixty two pages of it. Back cover advertises a new auto guide for mechanics. But between the covers, that's the thing.

Here's the contents page. Novelette by Poul Anderson, the one on the front cover. Couple of short stories, "The Apprentice" by Miles M. Acheson and "The Potters of Firsk" by Jack Vance. Oh, there's part two of a serial I started last month, "The Wizard of Linn" by A.E. Van Vogt. The usual readers' departments — editorial page, In Times to Come (which looks at the next issue of the mag), The Analytical Laboratory (readers ratings of previous issues), and book reviews (by P. Schuyler Miller and L. Sprague de Camp).

Ah, yes, and the article, "Dianetics: The Evolution of a Science" by L. Ron Hubbard. He wrote a terrific novel recently, which Campbell serialized over several issues, now what was it called? "To the Stars," and it finished in the March issue.

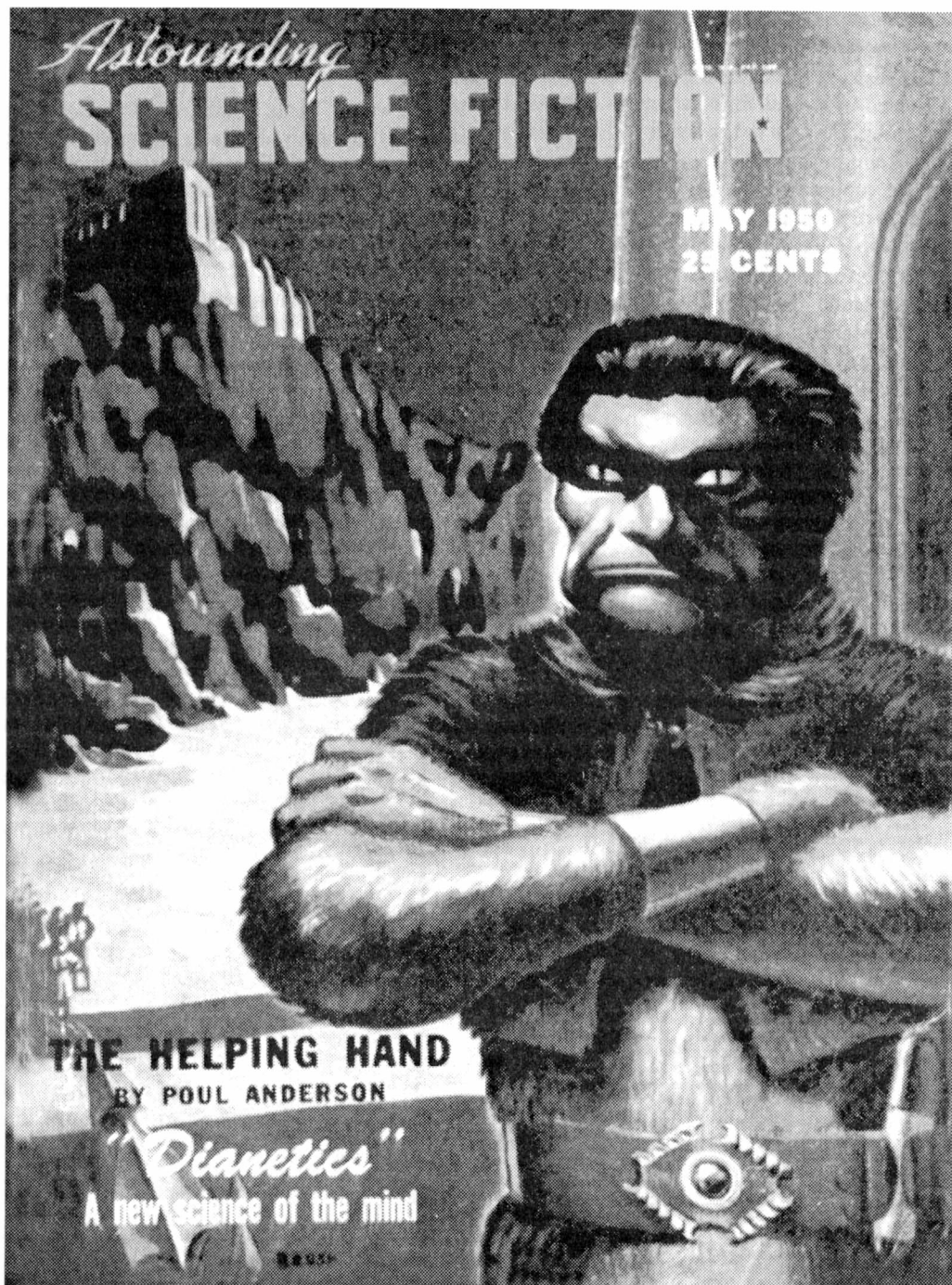
Serious

Now Dianetics. Hubbard getting serious about something. The Mind! Well, everyone is at it these days. Let's see, page 43 and it goes on to page 87? That's a lot. But, skipping through a few pages, yeah, it looks well written. There's an intro by someone called Joseph A. Winter, a medical doctor. Do I want to get into this before lunch? Maybe, maybe not, there's a lot of it. Winter begins by saying that Campbell asked him to write the intro to "one of the most important articles ever to be published in *Astounding*".

Also, I see that John Campbell devotes his entire editorial to Dianetics. Well, well. He is pretty impressed with it, for he starts out by saying, "The long article on *Dianetics* by L. Ron Hubbard in this issue is, I feel, a highly important publication indeed". Hey, that article is sixteen thousands words long! A small book.

No ray guns

I'm impressed. Campbell is bright and energetic, nearly forty years of age. He has a



This is a black and white reproduction of the front cover of the original May 1950 *Astounding Science Fiction*. In fact it was a very colourful front page. On some of the following pages of IVy we have reproductions of parts of the article "Dianetics: Evolution of a Science", the advert for *DMSMH* and the editorial "Concerning Dianetics" which were in that issue. See this front cover in color at IVy's Home Page: <http://home8.inet.tele.dk/ivy/ASF50.html>

reputation for running the best, you could say the most authentic and intellectual, mag in the sci fi business. He's not into Martians with ten legs, three heads and four ray guns, not that kind of thing. Science is the word in his science fiction, although the man is willing to speculate and to get his authors to do so. He's the chap who ran an article about atomic weapons, in the early forties, or was he about to? Anyway, it was hard speculative stuff, but he was visited by some gentlemen from the government who asked him please not to do any more of that. Meantime, unknown to all of us at the time, science fiction was being frantically converted into science fact down at the Manhattan Project, and Hiroshima is now history. Now Campbell knows why those gentlemen were so intense about the matter.

CONCERNING DIANETICS

The long article on *dianetics* by L. Ron Hubbard, in this issue, is, I feel, a highly important publication indeed. The article describes a technique of mental therapy of such power that it will, I know, seem fantastic. If so, it can also be said that the power of the human mind is, indeed, fantastic. I want to assure every reader, most positively and unequivocally, that this article is not a hoax, joke, or anything but a direct, clear statement of a totally new scientific thesis.

Dr. Joseph A. Winter, M.D., was asked to write the introductory note; he has studied the techniques in detail, and learned the techniques himself. I have investigated the material myself. Dr. Winter can speak as a medical expert; I can only say that my investigations have led me to the conviction that the phenomena I have observed definitely merit publication of this material for wider analysis and testing.

It would have been wholly unfair to publish such revolutionary material until such time as Hubbard's textbook on the technique was available. That book—"Dianetics: The

Modern Science of Mental Health"—is available now from Hermitage House. It contains the exact description of the procedures used.

Hubbard, as an engineer, has tackled the problem of the mind from the scientific method. Basically, that method is:

1. Gather all available data that is, or appears to be, relevant.
2. From the data, form an hypothesis.
3. On the basis of the hypothesis, make a prediction.
4. Experiment to check the validity of the prediction.
5. Vary the experiments, and collect more data.
6. When the new theory breaks down, take the now-collected data and formulate a new hypothesis.
7. Go back to step 3.

Most readers of this magazine are fully accustomed to that method; to those who are not, the above described process is *not* circular; it is spiral. Each turn of the spiral sweeps in more and more territory. It is the turning of precisely such a spiral process that led from Dalton's early atomic hypothesis to Bohr's original

ASTOUNDING SCIENCE-FICTION

You know, he could do worse than to change the cover title to say "fact and fiction". Betcha one day he'll do that.

Where was I? Yeah, Hubbard. Dianetics. I'll get into it after lunch. Just one more peek, though, a quotable quote? Okay. Let's see. Obviously, as a writer myself, I'll start by looking at the ending. You can always tell a journalist, because he flips a magazine or a story to the back and works forward. Don't ask me why. Pick us out in trolley-cars and on trains. Journalists, people who read backwards.

Near the end of the Dianetics article, Hubbard has written something about what he calls black enchantment. He says, "We've a magic word to break it" — I guess Dianetics breaks the spell — "and a science to be applied. Up there

are the stars. Down in the arsenal is an atom bomb. Which one is it going to be?"

Hmm. Oh, the article finishes halfway down page 87. In the lower half is this month's "Analytical Laboratory", and the results are in for the February 1950 issue. Part one of "To the Stars" has topped the list, rated best in the book by the readers.

Wonder if Hubbard's fact is as good as his fiction? ☐

Note that there is a fairly full account of the opening years of Dianetics/Scientology in the book *The Road to Total Freedom*, By Roy Wallis, New York, Columbia University Press, 1977, from page 21 on. Ed.

theory of atomic structure, quantum-mechanics, nuclear forces. It is that fly, automobile-radio that covers the a self-defeating circle.

It is also the logic led to the present netics.

Now there is an about a scientific theory he is working knows that it does a scientific theory is need not be true so ful. Dalton's theory were hard little but rect, but it aldy. Therefore it was a present theories of may not be true: it provided the actually work.

In the scientific is meaningless. Th disagrees with the with previous the everybody knows best classified as a so far as evidence. Proving "theoretically imp oellent way of co the theory is wro body knows, of c consistently wron: hundred thousand ing that the A "everybody", is s far as Great Na simply substitute

CONCERNING D

Basics

Grammar: The Formation of Concepts

by Frank Gordon, USA

SINCE GRAMMAR IS THE SCIENCE which considers the functions (special purposes) of words and how they are combined, let's first consider their primary purpose.

Words communicate concepts

A concept is a thought in the mind which may or may not have reference to something in the commonly agreed upon MEST universe. A concept is defined in philosophy as a mental image or idea of a thing formed by generalization from particulars.¹

Concept is one of the synonyms for idea: (fr. Gr. idein to see). In philosophy, a concept, also a percept. From Plato: One of the archetypes, or patterns, of which existing things are imperfect copies.²

Idea, concept, conception, thought, notion, and impression mean something existing in the mind as the result of apprehension, comprehension, or the formulation of an opinion, a plan, or the like. Concept, logically, applies to the idea of a species or genus (a category) formed by the mind.

Hubbard further defines a concept as a high wave thought, above perception or reason or single incidents. Also, that which is retained after something has been perceived.³

Hubbard stresses the importance of being able to "comfortably and quickly take data from a page and be able at once to apply it. .. Anyone who could do that would be Super-literate. .. The average person-Literate is able to read words and mentally record words. .. In his mind words are 'understood' as other words .. [but] When one is Super-Literate .. he is dealing in concepts (ideas or understandings) .. one reads not words but understandings [underlying concepts]. And so one can act."⁴

This is the process of translating words back into their underlying concepts or meanings, and then into the specific perceptions and sensations from which they arose. At this level, the concept can be acted upon. In order to understand this better, let's examine how concepts and words for them are formed.

The cycle of cognition

There is a parallel here between the formation of a concept and a cognition. The cycle of cognition is actually the formation of a concept.

Cognition⁵ is the act or process of knowing, and includes both awareness and judgment. It is also the product or end result of this act of knowing.

Hubbard further defines cognition as as-is-ing aberration with a realization about life. (HCOB 26 Apr 71 I)... Something a pc suddenly under-

1 Concept [L. *conceptus* fr. *concipere* to conceive]. *Webster's New Collegiate Dictionary*, 1961.

2 *Web Coll Dict*, 1961.

3 *Tech Dict* 72, p.86. *Scn* 8-80, p.29, and *DMSMH*, p.46.

4 *Tech Vol VIII* 72, p.314. "Superliteracy and the Cleared Word," HCOB 7 Sept 1974.

5 cognition. n [fr. L. *cognitio* fr. *cognitus* fr. pp. of *cognoscere*] to become acquainted with, know, *Webster's Ninth New Collegiate Dictionary*, 1985.

stands or feels. "Well, what do you know about that?" (HCOB 25 Feb 60). *Tech Dict* 72, p.79.

In forming a concept or cognition for oneself, there are several stages one goes through: sensation, perception, and finally a general concept.

Sensation

Sensations are that mode of mental functioning referred to immediate stimulation of the bodily organism, including hearing, seeing, smelling, etc.; specif., the direct result of the present stimulation of the sense organs;¹

Perception

Perceptions are distinguished from sensations, and involve the combination of different sensations and the utilization of past experience in recognizing the objects and facts from which the present stimulation arises.²

Ideally, perception is the creative act of an individual as he organizes a group of sensations into an understanding (or gestalt) which he can use in the future.

If the "perception" is automatic or enforced (thus forming an engram), one can "run" or review the sensations composing it, and thus perceive it again more thoroughly. Although Hubbard referred to this as "erasure," it is likely that the erasure only applied to the unconscious and enforced elements. So a new and more accurate and conscious perception can result.³

Concept

Concepts are then formed by a generalization of a set of perceptions, and may be expressed by words. An example is Hubbard's key concept of the "engram."

Understanding the concept of the engram

When working from written materials, and applying them; one must reverse this cycle of cognition.

When I first read *Dianetics: The Modern Science of Mental Health*, and the definition of an engram⁴ I immediately persuaded another fellow in the rooming house to "try something." I told him to lie down, and "Return to the earliest moment of pain or discomfort you can contact easily." He did so, and contacted a time when he was sliding as a child and broke his wrist. "Ouch!" he said and he could actually feel the pain again. Wow! There actually was such a thing as a past pain which could be re-experienced.

Later, when Roman Mazurek audited me in Chicago, he used a process which he had learned at an ACC,⁵ which I have not seen mentioned elsewhere. He sat beside me and had me sit perfectly still. If I moved he would touch me to remind me to sit still. After about 10 minutes, a terrific pain turned on in my neck and chest, along with the thought: "It's killing me!" But I continued to sit still, and finally the pain vanished. (Principle: "What turns it on will turn it off.") This was a very clear and personal demonstration of an engram.

Another example was a fellow with a headache. I asked him what solid object could cause a headache like that, and he replied "A car." (Presumably in a car-crash).

When I asked him to mock-up a car and shove it into his head, his headache got worse. When I asked him to throw the picture away, his headache disappeared. He discovered that he could

1 *Web Coll Dict*, 1961.

2 *Webster's Ninth New Collegiate Dictionary* 1985.

3 An engram can also be defined as an incompletely received, duplicated and understood communication. In this sense, it compares to the psychological "unfinished business" concept. To "run" or assimilate it means to finally allow oneself to receive, duplicate, and understand it. And also to reverse the consideration that it could "overwhelm" one.

4 "The engram is a moment of 'unconsciousness' containing physical pain or painful emotion and all perceptions and is not available to the analytical mind as experience."

5 Advanced Clinical Course — Advanced Clinical Courses were six week courses run by L. Ron Hubbard in USA, Australia, South Africa and England in the 50's (the last ACC was the 1st. Saint Hill ACC, held from 8 Aug. to 16th Sept. 1960). ACCs were for certified Scientology auditors. *Ed.*

turn his headache on and off, and that it was connected with the picture of a car.¹

These and other experiences convinced me that there was such a thing as Hubbard's engram, and that it could be experienced. This is an example of the reverse of forming a concept, and bringing it down again to the applicable level of perceptions and sensations. Until a high-level concept is tested in this way however, it remains meaningless.

Summary

The cycle of cognition or the formation of concepts works (if effective) in two directions. One person, like Hubbard, can work through his own experience, his sensations and perceptions to a concept; define this concept by a word, like norn and impediment (early terms), or engram; and communicate it to others.

Another person can then read about this concept, see if it applies to something in his own experience, and if it does, use it. ☐

1 This process was a kind of "Remedy of Havingness" combined with taking responsibility (creating) that to which you have assigned cause.

monstrous torpedo, it was
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plates were on infrared
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sharp.

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k hand below sparkled
d glare.

ere was no answering
de a glance at the cor-
the volunteers had
empty.

ought his gaze back to
"It's falling!" some-

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Dianetics: Fifty Years Later

by Don C. Maier, USA

DIANETICS: THE MODERN Science of Mental Health was first published in May, 1950. It changed many lives. It offered hope. It suggested that we can be much better than we are, and showed ways of achieving those states of betterment. Exactly what did it promise, and what was the state of the society at that time, which made those promises so important to the reader?

First I will try to answer these questions from my personal viewpoints. I was twenty-nine years old in 1950. Well, at least this body was. At school I had been trained in the exact sciences, and had survived combat in World War II as a pilot in the US Air Force. I knew my life would be involved in aviation, electronics, and in the pursuit of scientific knowledge. But I noticed that my ability to remember significant data in these fields was not as good as it had been in my youth, and I was not very happy with the results of my interactions with other people. Experience told me I had no hopes of changing those things. I sensed that, given the state of psychological knowledge as it was then, little could be done about them in a truly meaningful way.

In short, I had learned to put my faith in science and engineering because by first-hand experience, I knew I could produce predictable results by applying what I knew and working in these fields. My experience also taught me that there was no point in putting one's faith in what other people were likely to do; the subject was too complex and no-one had shown how matters could be improved. However, working with those who also were in the pursuit of science and engineering subjects was a different matter. We spoke the same language and were in agreement on many things.

Science Fiction

In 1939 I was ready to begin my college training in engineering when I discovered science-fiction. Not just any science-fiction, but real hard science-based fiction, published by the leading

Sci-Fi editor of those days, John W. Campbell Jr. The quality of his stories and articles was such that his magazine attracted authors and readers who were actually working on advanced scientific concepts, and who enjoyed writing and reading about how science could affect all our lives in a bright and prosperous future. Writers of fantasy need not apply; any futuristic concept had to show how it might be technically possible, given the current state of the art and reasonable projections of them into the future. And woe to the author (and editor) who let sloppy science get into a story, as the more astute readers were sure to write in and gleefully point out the errors.

(Most television Sci-Fi is pure nonsense from a scientific standpoint. It fails to show how the effects portrayed might come about, and qualifies, sometimes, as good fantasy, but is nowhere near true Science-Fiction as described above. It gives its viewers a poor perspective on how Science really works.)

1950

Eleven years later it was early 1950. I was still reading John Campbell's magazine (now called *Analog Science Fact/Fiction*). Through the years I had read and admired John's editorials and had learned to trust his judgement. Imagine my delight when I read a short paragraph which John wrote, describing a Science-Fact article to appear in the next issue. It promised to discuss a new discovery in the field of the human mind, based on the principles of the Scientific Method. A single factor, responsible for psychosomatic illness, insanity, criminality and undesirable traits such as poor memory had been found, along with reliable and easily-taught methods for their elimination. "It works!"

True to promise, the article appeared in the following issue. It was written by L. Ron Hubbard, an author we all knew. He had written some excellent science-fiction under the sponsorship of John Campbell, who was well known for taking inexperienced but promising authors

and getting them to polish up their work to meet his exacting standards. The article was titled "Dianetics: Evolution of a Science". It told the story of engrams (then called *norns*), and how they affected all of us in a negative way, and hinted at methods for deleting them. Hubbard's "first" book, *Dianetics: the Modern Science of Mental Health*, was also advertised in that issue.

John's magazine had over 100,000 readers. Probably almost half of them were as impressed as I was, and ordered Ron's book. Several hundred of them also took the same step that I did — wrote or called and travelled to Elizabeth, New Jersey to attend Ron's first course for Dianetic Auditors. There we met Ron and his wife (not Mary Sue — she came much later) along with John Campbell, Dr. Joseph A. Winters, electrical engineer Donald H. Rogers, and a lawyer whose name I have forgotten. These six formed the group who were handling newcomers, lecturing, answering correspondence and generally promoting Dianetics. Dr. Joe Winters also later wrote a book, *A Doctor's Report on Dianetics*, which confirmed the effectiveness of Ron's teachings.

First version

Dianetics MSMH — the original version — was not the same book that is available today. It did not have the exploding volcano on the wrapper. It had a thoughtful introduction by Dr. Joe Winters. It had a discussion of the Scientific Method by John Campbell, and an extract from Will Durant's book *The Story of Philosophy* entitled "The Philosophic Method".

In the appendix was also a "Mind Schematic" by Don Rogers. This "schematic" was actually a block diagram of a computer-like mind, showing the relationships between the analyzer, the conscious memory banks, the reactive memory banks, and connections to the sensory and motor organs of the body.

All these contributions had great relevance to Ron's text, and were the first indications that Ron didn't "do it all by himself". Those who have these original books treasure them, as they shed light on the history of Dianetics and Scientology that is no longer recognized.

Clear

Ron's description of "Clear" was totally different from what is taught today. Briefly, the Reactive Mind consists of engrams, which are hidden memories that contain pain and unconsciousness (including moments of painful emotion). Auditing addresses these engrams one by one, by going over them in detail again and again until they vanish in a burst of laughter. The individual incidents, according to theory, are then re-filed in the conscious memory banks (minus the pain and mis-emotion), where they are available to rational thought. A person who has erased all his engrams is Clear. A Clear has no mentally induced (psychosomatic) illnesses, has perfect eyesight, excellent hearing, and enhanced enjoyment of taste and touch. When confronted with a problem he is able to arrive at the optimum solution swiftly and without error, based on the data available. The only "errors" that could occur would be due to false data in his memory, such as having read something by a trusted author, and having come across nothing to indicate it might not be totally true.

There was much discussion of how a Clear remembers things. There is conceptual memory, where the person simply "knows what he or she knows", without regard to where the data came from. There is also the ability to "go back" and mentally re-experience the source of the data. Thus, having heard a Mozart concert, one can go back and listen to it again, "hearing" it in memory with the same clarity as was originally enjoyed. The pages of a book, (and this would apply, in my case, to complex technical data) could be looked at again in memory, and re-read by mentally seeing the pages again. Those were the promises that excited John Campbell when he wrote his enthusiastic endorsement of Dianetics. I recognized them as something I *needed*. And evidently so did many others who responded to Ron's work in those early days.

Where are they?

Given such promises, and the implication that Clears had been produced before Dianetics was written, there was a natural reaction: "Where are the Clears? We want to see and talk to them!" Well, we didn't see any at the courses. A few years later I heard that Ron had finally brought a person whom he described as Clear on stage with him during a lecture, and had the

audience ask questions. One of the replies by the "Clear" was "I don't remember!" The audience exploded in disbelief; Ron calmly asked a few questions of the person and came up with an explanation that seemed to satisfy his audience. But no more "Clears" were brought forward.

In the years following Ron developed Scientology, revised the definition of Clear, and started a religion. Most of those whom John Campbell had brought into the fold dropped out, when the "Exact Science of the Human Mind" proved to be not so reliable after all. It is evident that the type of individual who is drawn into Scientology today has a totally different viewpoint on Science and the Society we live in than the happy and enthusiastic "Dianetikers" of the early 1950's.

Conclusion

For my part, I am thankful for the experience that John Campbell opened up for me. The original promises of Ron's tech could not be achieved. But there were many other benefits. I am glad that Ron did what he did, especially in the beginning. I am content. My advice to those who seek help would be: Do a Life Repair or the equivalent; do Dianetics and the lower Grades. When it starts to get more and more expensive, find a point where you notice less gain per dollar spent, and quit. If you get into trouble, go back occasionally for a Review. But mostly, learn to take control of your life without the crutch of some-one else's world-view. ☐

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TIME

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THE EDITOR.

NG SCIENCE-FICTION

DIANETICS

THE EVOLUTION
OF A SCIENCE

BY L. RON HUBBARD

*A fact article of genuine im-
portance. See the Editor's Page.*

Illustrated by Miller

INTRODUCTION

The editor asked me to write this intro-
duction to one of the most important arti-
cles ever to be published in *Astounding*
SCIENCE FICTION, for some very
good reasons. First, he wanted to make
certain that you readers would not con-
fuse Dianetics with thotimoline or with
any other bit of scientific spoofing. This
is too important to be misinterpreted. Sec-
ond, he wanted to demonstrate that the
medical profession—or at least part of it—
was not only aware of the science of
Dianetics, but had tested its tenets and
techniques, and was willing to admit that
there was something to it.

There is something to it; there is so
much to it, in fact, that its potentialities
cannot yet be fully comprehended. Those
of us who have worked with Dianetics—
and that includes the Editor—have seen
what it can do, and are convinced of its
tremendous importance. I am not going
to try to persuade you of its importance to
you personally and to the human race; you
must determine that for yourself. But
while you are exercising your judicious,

scientific skepticism, let me give you an-
other point to consider in the meantime.

Dianetics is, in addition to all its other
attributes, a thrilling adventure. Ron
Hubbard, long a member of the Explorers
Club, has gone exploring in the most ob-
scure *terra incognita* of all—the human
mind. He has explored a region wherein
lies the mightiest power in the known
Universe.

The mightiest power known in the Uni-
verse today is not the atomic bomb; that
power was discovered, developed and con-
trolled by the greater power of human
thought. And human thought—our most
intimate possession—has been the least
known of all powers. Hubbard, in under-
taking this research, undertook the great-
est adventure any man can imagine—a
stranger and more fantastic experience
than any visit to the cities of the Arabian
Nights. To understand the human mind,
he had to find a path into the seat of mad-
ness, find a way through that zone of dis-
tortion of thought—and on the other side
he found the most marvelous mechanism
imaginable. He found a computing ma-
chine, whose functional capacities tran-

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From May 1950 *Astounding Science Fiction*

Dianetic Auditing: A New Profession¹

by Evans W. Farber, USA

BEFORE SCIENTOLOGY, there was Dianetics.

With the publication of L. Ron Hubbard's book *Dianetics: The Modern Science of Mental Health*, in 1950 in the USA, humanity on earth witnessed the beginning of a most astonishing sequence of events.

Some today believe that many of those recently acquainted with Hubbard's work and writings may be unaware of the history. If that is the case, perhaps these details will give readers an idea of the atmosphere and the activity of the period. I believe that this is the first independently published account of these events.

Believing that there might be a thirst for authentic accounts of the actual happenings at the beginning, I write mostly about events in the Los Angeles area of California, USA.

Widespread interest in Dianetics

Dianetics: The Modern Science of Mental Health hit the bookstores in the USA in mid-May 1950. Almost immediately, the whole country was agog.

Time Magazine, commenting on the phenomenal sales of the book, called Dianetics "the poor man's psychoanalysis".

Liberty Magazine (a national magazine) had a two-page spread, with a banner headline across the two pages that declared "Dianetics: the Fraud of the Century." A few months later, *Liberty Magazine* folded, never to be seen or heard of again.

In Pasadena, California, the first Dianetic club began holding meetings in May (I believe). Organized by Idella "Ikey" Stone (an author of, among other works, cook books) and her husband, Remington, that club met once a week (!)

in the auditorium of Washington High School (I believe) in eastern Pasadena to hear lectures and watch demonstrations. I attended a couple of meetings in late July, and there were about 200 to 300 people in attendance.

Building on the interest

At one of the meetings in Pasadena in July, Russ Schofield gave the demonstration. He had gone to Elizabeth, studied with Hubbard, and returned to Southern California to build up interest in a course for Hubbard to teach people how to audit. (Many of them would choose to become professional auditors.)

Scheduled to begin August 14, it would require four weeks and cost \$500.

As part of his promotional efforts, Russ had begun holding demonstration meetings at ten o'clock every Sunday morning in the Campus Theatre, across North Vermont Avenue from Los Angeles City College (as it was named then). At least 200 people attended those demonstrations. Admission was free. After returning from a month-long trip in mid-July, I attended those demonstrations until the course began.

First Los Angeles course

Russ Schofield was *very* successful: he signed up 215 students for the course. I believe it would prove to be the largest single class Hubbard would teach.

Arguably, that course was the real start of the new profession: Dianetic Auditing.

It certainly got its greatest impetus in Los Angeles.

That first LA course had students from many walks of life. It had two dentists (one female), two ophthalmologists, two chiropractors, an

¹ A very first-person account of one man's experiences when Dianetics came to Southern California and the only independently published record of these events.

attorney's wife, a professional violinist, a nurse, an electrical engineer, a police lieutenant, one lab worker from a major Californian university, one administrator from that same university, one secretary, one moving picture studio executive, a science fiction writer, and one factory worker, me. I do not recall any persons of color that were students.

The course was taught in the auditorium of a building at 715 South Parkview Avenue in Los Angeles, about two miles west of the downtown business section of the city, and about a block south of the famed Wilshire district. Six or seven smaller rooms were "classrooms".

Dianetics taught by instructors

When Ron came west to Los Angeles in early August, he brought with him about six or eight of his students as Instructors. Jack Horner was one of that first group of Instructors, and it was while a student on that first course in Los Angeles that I met him.

One of those who came with Ron was a man named Brad Shank whom I had met while studying General Semantics in Los Angeles a few years earlier. He was assigning students to the various Instructors; so he assigned me to his group. After one day as Instructor, Brad was asked to help Ron with the administrative tasks (which help Ron greatly needed during those chaotic days), so his group was combined with Ed Dunn's group, making about twenty in all. It was the largest group.

Ed told us, by way of introduction, that he had played fullback on Notre Dame's football team. Can't say if it's true or not. But he sure had the build for it.

For that matter, Ron had the build for it also. He was about six feet tall, and weighed about 225 pounds at that time, I would judge. He had a thick body, but it wasn't fat. When you shook hands with him, you knew you were shaking hands with a man of strength. I liked him, but I was never in awe of him; neither then nor later.

Each Instructor taught a small group in a classroom, each of which had chairs and a "daybed"

(not as high as a regular bed, and just wide enough for one), with a light mattress, a cover and a pillow. One group used the auditorium as a classroom, with the daybed on the stage. And there were even a few windows high on each side of the auditorium.

One of the students would be "the preclear of the day", so to speak. Lying on the daybed, shoes off and eyes closed, the pc would be audited by either the Instructor or a fellow student. Just like in the book.

How Ron taught then

Every morning, five days a week, Ron gave two lectures to all 215 students: one lecture from eight to nine, and one from nine-thirty to ten-thirty. Then half of the students went home. They were known as the "Extended Class."

The other half (the "Intensive Class") stayed and gathered in their classrooms at eleven, for two hours of demonstration auditing, along with questions and answers about how auditing was done. After an hour for lunch, more classroom time until six p.m. After supper, students were expected to practice on each other what they had learned. It's my recollection that students were auditing in that building every day of the week (and nights as well). Living in Los Angeles I went home at night.

I don't know if that building ever closed during that period.

On Friday of the fourth week we were given a written test. The next day, those who passed were announced.

I was not among them. I required another week to pass; nevertheless my HDA¹ Certificate is dated September 11, 1950. A clerical error, I suppose.

The "Extended Class" would return in a month for *their* four weeks of classroom training and practice auditing.

We learned how to audit by watching the Instructor (or a student) audit a student, by being corrected when we needed to be, and by asking questions. Once in a while Ron would audit a

1 Hubbard Dianetic Auditor

student in the auditorium. (I believe that that remained the teaching method until development of the Training Routines (TRs), sometime in 1956, if memory serves.)

That's how Dianetic auditing was taught in those days.

It worked.

Seeking improvements to Dianetics

Along about October 1950, the "Dianetic Auditors Bulletin" had announced a \$500 prize for anyone who came up with an improvement to Dianetics by the end of December.

Don't rightly recall exactly what all the requirements were, but the offer certainly impressed me. Ron was looking for improvements. Evidently he thought that that was a good way to get some.

And then there was "E-Therapy", a method created by a man named Kitsleman, who lived in Hawaii, I believe. Word got around that Ron did not think that "E-Therapy" was an improvement. Someone else will have to give IVy's readers a critique of "E-Therapy." I have forgotten its details.

Other people had different ideas. Everyone, it seemed, wanted to get in on the activity; some even wanted to take over the leadership of Dianetics. For instance, Ron once told me about a man in Seattle who had been selling a course and giving a "Hubbard Dianetic Certificate"; and he had had to go there and stop it.

Ron as a person

In those early days Ron was a very approachable human being. Everyone called him "Ron". And he called everyone by their first name. I always thought that he was not at all overwhelmed by all the publicity. Many times, I got the impression that he was enjoying himself and his adventure hugely. He certainly did not have a "big head".

When Ron was around there were some great times. Let me set the stage.

In about November 1950, the Hubbard Dianetic Research Foundation bought the Casa de Rosas, an historic home which had been used for years as a rooming house/hotel at 2600 South Hoover Street in Los Angeles, and moved training and

processing there. The many small rooms were ideal for classrooms, for practice auditing, and for the intensives that the Foundation offered. A 25-hour intensive cost \$500, as I recall.

The Casa also had a fair-sized auditorium with a low stage. About one evening a week, Ron gave a demonstration of his latest findings. Everyone was invited. There was no charge.

Once during the November-December period, he demonstrated his early research on what he would describe in *Science of Survival*, published ten months later, as lock-scanning. The blonde (and beautiful) Jeanette Barrieau, a former student on the first course, was the demonstratee.

I believe that somewhere in the published material, there is a picture of that session, with Ron auditing Jeanette (who is lying on a daybed on the stage), and showing the crowd in the back-ground. I stood against the back wall, having arrived late after auditing a preclear. Very exciting to see how he audited new stuff!

It was common knowledge that Ron often did research whenever an idea hit him, and he didn't seem to much care who was around to observe.

Then there was the time before holiday week when the Foundation held a Christmas party in the auditorium for all the students and former students.

The highlight of that party, and my most vivid memory of it, was a counselling skit in which Ron came on stage wearing a cotton mop-head dyed a horribly bright orange color, wearing horn-rim glasses and talking with a pronounced Germanic accent, imitating himself imitating a psychoanalyst. (!)

Everyone howled. Perceptive Reader will appreciate.

Despite the press attacks and the take-over attempts, in my personal experience Ron was always genial, courteous and friendly to everyone. ☐

Evans Farber wrote in IVy 38, August 1998 on Early Days of Scientology in Southern California. There is much of value in back numbers of IVy, and they are all available at a reduced price. Contact your distributor for prices.

A Norn is Born

by Terry E. Scott, England¹

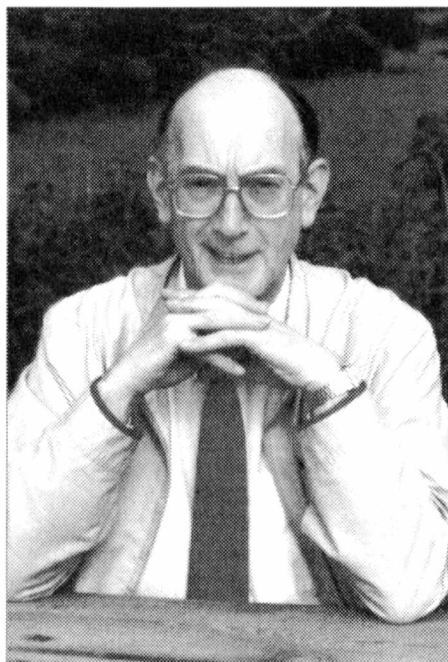
ON A VISIT to London, I discovered the norn.

The late George Hay was one of the first Dianeticists. We shared an interest in science-fiction, and he once told me of a London shop that sells second-hand “sci-fi” magazines. Soon I went there, and now I have a nearly mint copy of *Astounding Science Fiction* for May 1950.

On page 43 begins *Dianetics: The Evolution of a Science*, by L. Ron Hubbard. A Fact Article of *Genuine Importance*. Plus an introduction by Joseph A. Winter, M.D. There’s an editorial by John W. Campbell, Jr., *Concerning Dianetics*. All © Street and Smith Publications, Inc.

Interesting: in *Evolution of a Science* books, material is missing or altered. Like this: “By engram we mean, solely, the actual impression — like the wax indentations on a record — of the ‘unconscious’ experience upon the body. The engram as an entire experience, we call a *norn*.”

Where book editions say “engram,” Ron sometimes wrote “norn” in the May 1950 article. Such as, “It was necessary to go back and back in the lives of patients looking for real norns, total anaten.” And at the end of the magazine article is the following. Just compare it with the book editions...



“This is part of the story of the search. I wrote it for you this way because you have minds with which to think. For strictly professional publications, I can, will and have dressed this up so it’s almost impossible to understand, it’s so exact. A lot of you have been reading my stories for years. We know each other. And I have told you the story as is and I have given you the major results exactly as they turned out. A lot of you are fellow engineers. I thought you’d enjoy seeing the structure built.

“I am truly sorry, Eric Frank Russell², that the black enchantment of Earth didn’t turn out to be a sinister barrier for your sake. But it’s a

black enchantment all the same. The social and personal aberrations, traveling from Egypt’s time and before, piling up higher and higher, being broken only by new lands and new mongrel races.

“The black enchantment is slavery. Man’s effort to enslave man so that man can be free. Wrong equation. That’s the black enchantment. We’ve a magic word to break it and a science to be applied. Up there are the stars. Down in the arsenal is an atom bomb. Which one is it going to be?” □

1 This article is reprinted with modifications from IVy 20, January 1995, when Terry had a regular column entitled Classic Comment. *Ed.*

2 Eric Frank Russell was a sci-fi author. He had a certain style of humour. For instance, in one of his space tales, the hero is asked the name of his species and replies: *homo nosipaca* (nosey parker...).

The Way We Were Downunder

by Goldenrod, Australia

TO ONE DISILLUSIONED by religious explanations of life here on planet Earth, the advent of Dianetics in 1950 was a momentous event.

The concept "You can be better than you are" to one with a large inferiority complex and conscious of many shortcomings was very exciting news. Though being a proud possessor of a red sports car and 2nd dynamic in overdrive, life was at least tolerable.

Co-auditing with a friend, we discovered pre-natal engrams really did exist, sometimes with hilarious results and in a little more detail than our parents would have appreciated.

Then in 1952, shock horror, "What the hell is Ron up to changing Dianetics to the Church of Scientology?" "No thanks, this is where we came in". But wait, what's this new data? You don't have a soul, you are a soul. The whole track is there for you to audit, the source of all your present-time troubles. Immortality one could discover for oneself through auditing. Belief was out, certainty was in. In my estimation this was L.R.H.'s greatest contribution to mankind in general and my life in particular.

Where could we learn more? Melbourne was the place to be with up to 50 people on Personal Efficiency courses. Large group processing attendance and on auditing lines that feeling of expectation, would we make O.T. next week or would it be the week after? Would the next PAB have the answer? Words can't do justice to the excitement and enthusiasm of the 50's.

International Viewpoints (IVy) is published five times each year and this is the third issue for 2000. If you don't have a subscription and would like details, take a look at the back page, and contact one of the distributors named there.

Anticlimax

It was not to continue for long, however, the forces of entheta and control of Mans' freedom were gathering. The Church of Rome couldn't stand the idea of reincarnation being provable, foreseeing its impact on church doctrine. An enquiry into the "evil" of Scientology was begun in the early 60's in Australia with the object of banning Scientology forever or eternity, whichever was the longer. With the horsepower of the Roman Church behind it, success was a foregone conclusion. Scientology was banned and its practice (publicly at least) forbidden. No one took much notice of this but the boom times were over and the public scene was very quiet until Lionel Murphy, the then Attorney General, removed the ban a number of years later.

Never the same

The Orgs in the capital cities of Australia gradually recovered though the excitement of the 50's to early 60's never returned. The New Age was upon us with its aura polishing, Rebirthing and many other means of personal development promising as much, for a smaller cost.

The less said about the upsets in the C of S in 1983 the better. They seemed to forget they were a 3rd dynamic and not our first. The concept of the tail wagging the dog never did appeal to me.

The exodus of trained and experienced auditors and staff from the C of S led to some gutsy individuals setting up in private practice. This independent field has been held together by a few determined individuals, despite attacks by the Church and several large damage claims for infringement of copyright.

Folk seem to have taken L.R.H.'s injunction to "build a better bridge" to heart, or static as their case may be. The result has been some very successful tech. development and application that the C of S is finding hard to not-is. Long may the Independents Thrive and Prosper. ☐

***DMSMH* Experiences.**

by Nikolay Brovcenko, Australia

I DID NOT "JOIN" till 1959. I have a story to tell about using *DMSMH* materials in 1959, and "of all things" on HPA course in Melbourne (which was taboo as a subject or practice, just a reference).

I started to read *DMSMH* in 1959 as I was planning to get on the HPA in Melbourne, *DMSMH* being a requirement as an extension course. I "swallowed" the book at a record rate as I found it very fascinating and useful. I could not put the book down, the commands seemed so natural to me. The way to go, man! I was looking for PC's straight away. So when time came for the extension course to be done, I was way ahead of it. In fact I was applying it to some people I knew, and to myself as well. Really trying it out, with various degrees of success.

HPA Training

In 1960 I went across to Melbourne and started my HPA. It was like being tossed off a high cliff and into deep water. As most of the people on the course were several weeks ahead of me, I was amazed to learn that *DMSMH* was not even mentioned on the HPA or any traces of it except the Extension Course. Everything was Scientology, Scientology, Scientology, and more Scientology. Students were not supposed to process each other or anybody else at all, unless directed by the course Instructor to do so. I was an exception with my enthusiasm for *DMSMH*. I was full of it and had quite a bit of success with it.

Spreading the word

So I was communicating to other students about it and was urging them to try it and experience it for themselves, as I found it so beneficial, and was surprised that they had not used any of it: File Clerk, clicking fingers, flash answers, count backs and all. So this was 1960. In fact it took me several years to finish my HPA, due to my job and time limitations with it. So I was there 60, 61, 62, 63 for sure. In talking to the students about *DMSMH*, they were telling me that I was going to get them into lots of trouble if I persisted

with this *DMSMH* bit. Some of them were working for HCO and other upper departments in the Org and knew the way the wind would blow.

Convincing the unbelievers

Once we were talking about early age experiences and a woman would not have any of this, she was adamant that this was not so.

So, me and my big mouth, asked her would you like to experience it??? In the heat of the moment she agreed, so I just told her "Go back to the moment when you were 5 when you had your birthday", as she was very adamant that she could not remember any of her birthdays at all.

So next moment she was right there after my command (which was full of intention for her just to do that), being this 5 year old girl having her birthday, even talking like a little girl. So I got her to describe all sort of things, feelings and emotions, used file clerk when necessary etc.

In the end I brought her out of it simply by asking her to come up to present time, and that was that.

Except this woman was so amazed and bewildered, commenting that if she had not gone through it, she would never have believed it and asked me not to tell anybody as she would get into terrible trouble if I did so. (As this was the taboo subject on the HPA.)

We did all of this in a break standing amongst all the chairs in the class room "Coach house".

To me *DMSMH* has always worked, always will, there is nothing that it could not be used for, to get results on anybody as far as I am concerned. There is always something that can be tackled, no matter what level they have reached on the "Bridge".

Explanations

Essentially the extension course consisted of, buying the *DMSMH*, letting Academy people

know that you intended to do the HPA and would like to comply with all the pre-requisites for it. In turn the Academy people would send you the Green Pad with all the forms and separate lessons that one had to go through. This consisted of questions & answers dealing with *DMSMH*. One had to read the *DMSMH* and answer the questions, the whole of the book was covered by 30 or so pages of questions.

One had to do that preferably before the HPA, or while on it. All was done by mail. Joyce Tidy

was the person who ran it in Melbourne. One would answer the questions (in a letter using the green form — supplied), these were corrected and mailed back to you, either to re-do them or with a well done mark.

All of this is just from memory, the ban in Melbourne did not come on till 1964 (I think — if I remember correctly). That's when the big exodus began from Melbourne to Saint Hill UK in 1964-65 and to other places. ☐

the optimum brain. The optimum brain, aside from the fact that it is not always capable of solving every problem in the Universe, basically works exactly like that. It should have color-vision (in motion), tone-audio (flowing), odor, tactile and organic memory recall. And it should have color-vision (in motion), tone-audio (flowing), odor, tactile and organic imagination, also recallable after imagining like any other memory. And it should be able to differentiate between actuality and imagination with precision. And it should be able to recall any perception, even the trivial, asleep and awake from the beginning of life to death. That is the optimum brain, that and much, much more. It should think with such swiftness that vocal pondering would be utterly unable to keep pace with a thousandth part of one computation. And, modified by viewpoint and educational data, it should be always right, its answers never wrong. That is the brain you have, potentially. That is the brain which can be restored to you unless you have had some section of it removed. If it does not do these things, it is slightly out of adjustment.

It took a long time to arrive at the data that this was an optimum brain. In the beginning it was not realized that some people had color-vision—moving—recall, for instance, and that some did not. I had no idea that many people imagined, and knew they were imagining, in tone-audio, et cetera, and would have received

with surprise the data that somebody could smell and taste last Thanksgiving's turkey when he recalled it.

Eleven years ago, when the researches which culminated in Dianetics (Gr. dianoua) thought were started in earnest no such high opinion of the human brain was held. In fact, the project was not begun to trace brain function and restore optimum operation, but to know the key to human behavior and the code law which would reduce all knowledge.

My right to enter this field was an inquiring brain which had been trained in mathematics and engineering and which had a memory bank full of questions and far-flung observations.

It was the basic contention that the human mind was a problem in engineering and that all knowledge would surrender to an engineering approach.

And another primary assumption was made:

All answers are basically simple. As it stands today, the science of Dianetics and its results—which are as demonstrable as the proposition that water at fifteen pounds per square inch and 212° F. boils—is an engineering science, built heuristically on axioms. It works. That is the only claim for Dianetics or chemistry. They may not be True. But they work and work invariably in the finite world.

When the problem had been shuffled around, in the beginning, and



PULLER 49

when questions had been formulated to be asked of the Universe at large, there was no concept of the optimum brain. Attention was fixed upon the normal brain. The normal brain was considered to be the optimum brain. Attempts were made, when work finally got around to the problem of the brain itself to obtain results com-



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ASTOUNDING SCIENCE-FICTION

DIANETICS

The Rock and Creation, Part 2

by Jack Horner

[This article has been adapted from a copyrighted lecture given by Jack Horner to students of Dianology in 1970 (exact date unknown), in Los Angeles, California. Used by permission. Continued from IVy 46, page 5]

Life sources have the ability to be anything, or un-be anything, or both at the same time. You can be a chair and be yourself, or be another viewpoint or many other viewpoints at the same time.

It's a fascinating thing. In Dianetics we took someone through an incident, by saying, "Go to the beginning of the incident. Move through the incident and tell me what's happening". The guy would go through the incident. But sometimes he'd go through an incident of falling off of his bicycle looking at it from a treetop, or from his mother's head. Or we would run him through birth, and he'd go through birth looking from the top of the doctor's skull, or looking from one of the stirrups on the delivery table. And we thought he was out of valence. We thought we needed to get him in valence: "Now get in your body in that incident!" And we'd finally get him in his body and run him through the incident.

The fact is, when a being experiences time, he does not occupy a single reference point, not even his own body as a single reference point. He tends to occupy many viewpoints. In our Dianology engram running procedure, we are now asking a person to "Locate and occupy those viewpoints necessary to resolve this incident or condition". He then goes through the incident seeing it from many different viewpoints, including that of his body.

A being occupies and holds many, many points of view and points from which to view, some of which have form, and some of which don't. A being itself is a creator, capable of infinite creation and infinite relating. But he relates in this universe through form. He says, "I need some way to express myself". Or, "I need a body".

Two-way communication

What is two-way communication but a method of interchanging our knowingness in this universe? The interchange of knowingness. The form that's used is a method of ending up saying, "Aha! I know what you mean". Not "I agree", or even "I understand", but "I know what you mean". So we've now interchanged some knowingness. And we've done it through form.

I don't know that the highest purpose in this universe is the creation of an effect. At minimum, it would certainly include the creation of effects. But, more importantly, what would be the purpose of these effects? A creation of infinite creations in order to relate to each other, infinitely. To demonstrate our knowingness in various forms, if you will.

And the odd part of it is, that having known and produced form in the physical universe to demonstrate one's knowingness, having had the experience, one can now know, more completely, without the need for form.

Form becomes senior

But for most people, the form tells them that they exist. And until they become the master of the form it will continue to be senior to them, in terms of existence.

A form can be damaged but never the being, except to the degree the being says he *is* the form, or to the degree the being, in an effort to hold onto other beings or to deny his own infinite creativity, says, "The only way I can continue to live or exist is through this creation, and therefore this creation is senior to me because I can't create".

For example, say you lose your body. Perhaps many of your friends and relatives aren't very perceptive, and you try to communicate with them without a body. The most they might do, ordinarily, is to say, "I wonder what made me think of him? Oh, well, that's ridiculous, that's silly".

There's no form. They can't recognize you without form, because there's such an agreement

that form is necessary to recognition. So you go around without a body and you try to communicate to all your friends, and they don't hear you. Finally you go into apathy and go get another body. You see this baby body being born and you say, "Gee that's interesting. I can control that". And you put a line out on it, and suddenly you're in it.

And you find yourself so occupied with its growing, that you become identified with it, and kind of forget yourself again. And it's bigger than you are, it controls you, and it tells you you're alive and you exist.

There's nothing wrong with form. We are the creators and monitors of form. But to the degree we are not willing to assume mastery of form, we become the victim of it, or the unwilling effect of it.

Most valuable forms

There are certain forms that each of us have personally found more rewarding, or that we won with, or that we felt more representative of ourselves as creators than others. Or that survived very well as forms.

Now a being or a life source has no worry about immortality, essentially, as itself, because it *is*. A life source exists. It becomes concerned with immortality only when it is involved with making some form or creation persist. Its creations become valuable, and in order to make them persist harder, one often identifies with them. And gets so busy identifying, that one forgets that one wasn't the creations in the first place.

Well, some of those forms have more value, and therefore over the millennia, one holds on to those as most representative of oneself. You say, "These are the ways you really recognize me above all others". And that collection and that chain is your rock chain. Which you go through piece by piece by piece by piece, until you finally get back to how you made that first particle that didn't work. That first creation that really kind of got a little bit out of control.

The Rock defined

The "Rock" — *[reading from bulletin]* — "That memory of one's first perfect creation which one is obsessively, continuously and unknowingly creating, and is suppressed with an inhibitor".

"The rock *is*. It is more solid than the physical universe in present time. A completely disowned creation. It adds to nothing and everything adds to it. The rock is the basic on crea-

tions one has used to be in association with, or sociable with other beings".

One thing about that first perfect creation that you are obsessively, continuously and unknowingly creating is that it is your hidden standard of perfection. It is your first standard of a good creation. A good, right, beautiful, admirable, pleasurable creation.

Running the Rock

You can't usually get to the original rock sequence directly, because virtually every form you've either sourced, or occupied, through all of eternity, has been a creation, to some degree, of yours, even if not initially.

One method of getting at the rock sequence was the question, "What creation of yours would best reach people or beings?" You can take one, or you can make a list of them and null the list down with an e-meter. And then you can run help on it.

[Reading from bulletin] — "Help is that specialized category of creation that provides the persistence in a being's intentions and purposes. Help is participating in the continuing creation or survival of that which one considers valuable". That would mean your own creations, or the creations of others that you consider valuable, and which you therefore create also.

Let's say you asked "What creation of yours would best reach somebody?" And the guy said "my poetry". Poetry was the item. Poetry is kind of an abstraction, but let's take it as an item anyway, cause maybe it symbolizes something more solid. It's a lock.

So anyway, you say, "All right how could you help poetry?" "How could poetry help you?" "How could poetry help itself?"

Or you could run it this way: "How could poetry please you?" "How could poetry please me?" "How could you please yourself with poetry?" "How could I please myself with poetry?" "How could poetry please another?" "How could another please with poetry, or please poetry?" And you use "please" in the place of "help".

Perfect People Pleaser

You can say, "I'm going to run you on a bracket called a 'people pleaser bracket,' or a 'being pleaser bracket.' Now what would be the most perfect people pleaser you can think of? What thing, what creation would please people more than any other creation?" And let the guy go fig-

ure-figure, think-think, figure-figure, think-think, or recall it, or whatever.

And he says, "The thing that would please people most is a trapezoid. Obviously trapezoids are the greatest people-pleasers of all existence. They're not only people-pleasers, but they're life source pleasers, they're being pleasers, they're thetan pleasers. A trapezoid, a pink trapezoid, is a perfect people pleaser".

You say, "Fine, what's help?" He defines help, and you say, "Good, a people pleaser's a pink trapezoid, okay? Great, now if you ever want to change your definition of help, beautiful, and if you want to change your definition of what a perfect people pleaser is, fine. How could you help a perfect people pleaser?" "How could a perfect people pleaser help you?" "How could a perfect people pleaser help itself?"

He says, "Help itself? It can't help itself". You mean he's not capable of creating a concept of that? These creations usually had life added into them so they were capable of helping themselves.

How it went wrong

And we created a form and interjected it with life and the automaticity of its persistence, and then we said, "My god, I've created a Frankenstein!" And that's the whole legend of the Frankenstein monster anyway. The negative end is the Frankenstein monster, the positive end is Pygmalion. Taking this poor little form and changing it into something beautiful. Or, creating this form that suddenly turns against you.

Or maybe you convinced another guy that something was wrong with his creation. Or even worse, convinced him that he did something to yours. Because if there is a negative act, the biggest negative act of all is to convince the other guy that he did something wrong. To put it in John McMaster's words, it's to convince the other guy that you were "sinned against". Because you lock the guy to you until one of you recognizes the untruth of that.

Life sources are incapable of damaging each other. Totally, not only totally, but infinitely, completely, absolutely, and without qualification of any kind whatsoever, incapable of damaging each other. It is impossible for an immortal soul which is an infinite source to damage another immortal soul which is an infinite source.

All that can be done, or that is done in that area, is that infinite sources make creations which can be damaged. And when an infinite source is identified with a creation, and says "I'm a chair", and somebody sits on you too hard you can say, "Ouch, you hurt me". And this is the only kind of hurt there really is.

There's nothing wrong with that kind of hurt. It's a marvelous thing. Don't get compulsively unidentifiable. Sometimes when people begin to discover this they'll say "I'm not anything. I refuse to identify with anything. I'm just me". And here they're really saying, "All the creations I made have no relevance".

But the automaticity of pleasing, the automaticity of help, a guy gets to protest it after awhile. He says, "I just don't want to help somebody". And the universe just goes right on and on and on. Or he says, "Something created me". That's one of the games, by the way, you make the particle, you get into it, and you say, "Did you create me? Somebody created me". And then some other guy comes along and says, "Yeah, I created you". Now you're stuck with it. There are lots of variations on this whole theme, and there are many interrelated things that happen here.

Origin of GPMs

Now earlier I described a whole sequence where a guy starts to deal with creating and pleasing, and so forth. He finally gets to a point where he says, "There's got to be a better way, there's got to be a way toAha! I know the way". (*the* way, note). And he creates for all of the things that have occurred, a single creation which is to do the whole job for everyone forever.

In time he then gets into a series of fixed, only solutions as the total resolution for the problems of existence. And those are what are called "GPMs", which make up another phase of our clearing procedure. The GPMs have their base and power from you, and the rock sequence.

You can't clear somebody very stably by just running the rock, but you can't clear them on the other hand by just running GPMs. You've got to do both. The factors involved are the ability to help, create help, the ability to please, create pleasure, pleasingness, (and not people-pleasingness, that's different), and so on. Plus the knowledge of one's own creations and the recognition of them and the recognition and awareness of other people's creations and their function with them in relation to each other.

Putting the Rock in perspective

This rock chain that I've been describing to you — the procedures are used not to run it out, but to become creatively aware of it, and make it useful and useable in our lives and our existence now, knowingly.

Your body, what you wear, what you express, are expressions of you. You select the clothes you wear, you select the body you have, or at least you continue to function it, or maybe it continues to function you at this point, I don't know. You select where your body is. You could move it if you wanted to. You select whom you associate with. You select when your body sleeps, when it wakes, when it moves, when it walks, when it talks, maybe, or maybe those things you've gotten so on automatic that they do it to you.

Is what you express the best creation that you wish to express? Is this most representative of you as a being, or as representative as you can be at this time as a being? This is not to invalidate you or your creations. I just wonder if this is truly your optimum, or ideal creation, or what you wish to have as the ideal for you, and for others. I doubt it, or we wouldn't be here talking about it.

Now the idea again, to reiterate, is not to go down and run all of this out and get rid of it and forget it, lose it. But to put it in perspective, to put it in knowingness, to put it in utilizable form, so one creates the creations one wishes, or ceases to create them, or alters them, or takes creations and does things with them, to better say, "Hey, let's play". (If "playing" is not serious enough, then you better check out seriousness as a form of creation!)

Again, what happens is that people get on these only solutions: "Truth, finding the truth is the only solution". "Love is the only solution". "Beauty is the only solution". "Godliness is the only solution". To such an extreme that you find creators insisting that their creations are the only creations, in conflict with other beings who say that their creations are the only creations, in conflict with other beings who say, "We're creating you all in the first place", in conflict with other beings who say, "None of us can create anything because we're being created in the first place". And you get this confusion and conflict among creators and creations which persists and exists and summates into Planet Earth, 1970.

Infinite sources

If there are solutions to this, they include a certainty and a knowledge and a knowingness that you are an infinite creator with a capacity of infinite creations and so is everyone else. Whether he's aware of it, comprehends it, or can function on it, or really knowingly and actionably do it, so is everyone else an infinite creator of infinite creations. And not only an infinite creator, but each individual is himself capable of assuming many source points, and being sources, not just a source. And when many individual sources simultaneously source, what a game! Source with purpose, together.

And this re-understanding of how you came to it, and how you came to be where you are now, is only a part of what is you and your ability to extend to the infinite tomorrow. And what's wrong with pleasing each other with our creations, anyway? It might be fun. It *is* fun, or I should say, "It's *fun*". [*Said very seriously*].

This is a re-assumption, of one's creativeness, one's creative viewpoints, one's certainty or knowingness that one is a creator as well as being one's own creations, and not denying one's creations.

If there is such a thing as clear, it has to do with the knowingness and ability to create whatever one creates with awareness and responsibility. And to be able to willingly and knowingly create anything, and completely duplicate whatever consequences result from the act of that creation. So that one can, at least mentally, create infinitely without liability.

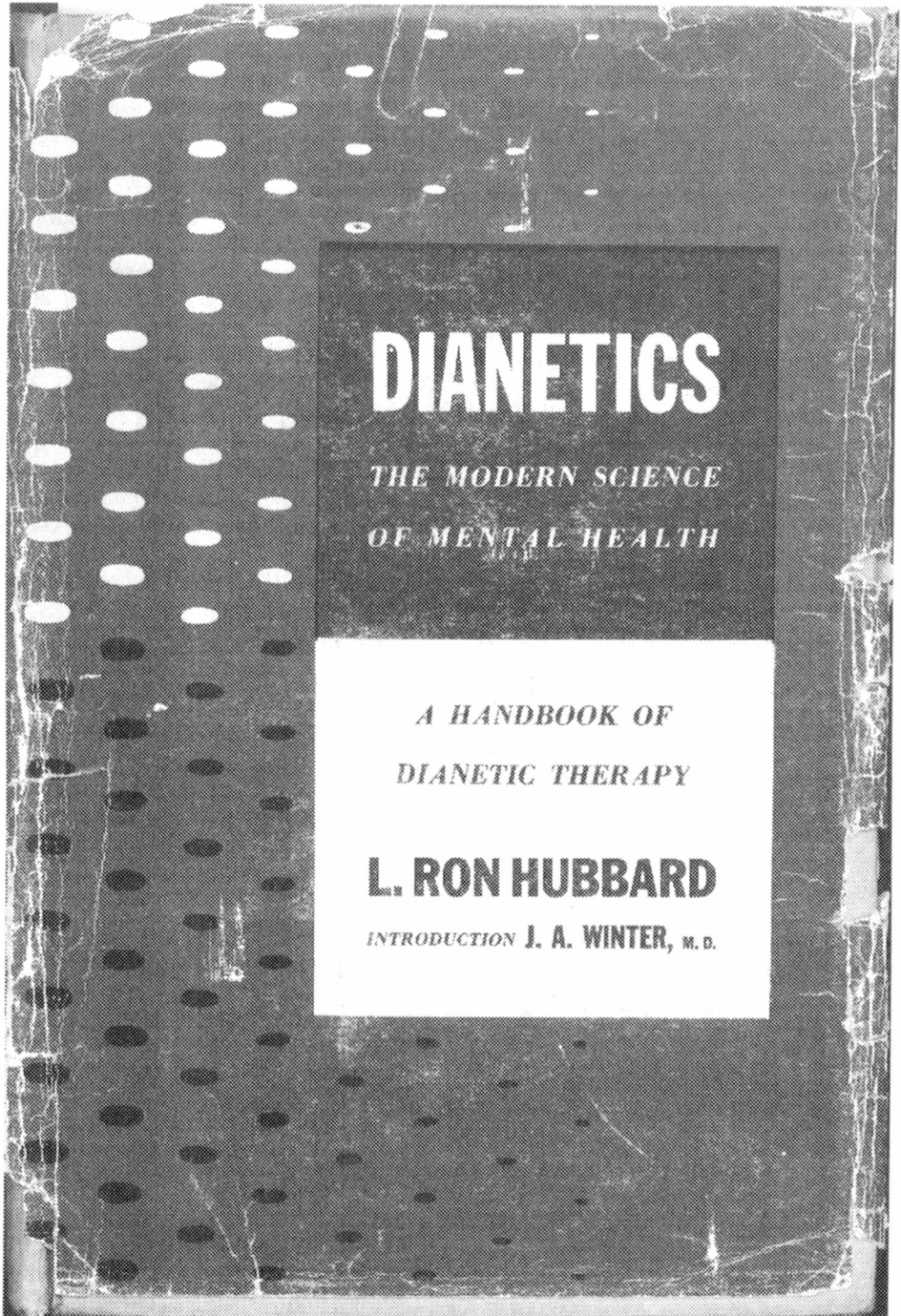
And if one can mentally create infinitely without liability, then on a gradient we can deal with the rest of creations, so one can create infinitely, without liability, and without necessarily destroying or confusing ourselves with the creations of others. To be able to mutually create and relate, purposefully, willingly, and cheerfully, for as long as we wish to, and even including pretending not to, but not losing the knowledge of it.

So the rock is a method of finding yourself as a creator. How you create, what you create, how you got into the jam you got into, and how not to anymore, and extending your viewpoints to be an infinite creator with knowingness and knowledge. And that's the rock.

Thank you.

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Above is the dust jacket for *Dianetics: The Modern Science of Mental Health*, ninth printing, December 1956. The background colour is a dark green, white on black or black on white lettering. On the facing page you see the two diagrams which appeared in the appendix, pages 420 and 424, together with articles by authors other than Ron. *Ed.*

Regular Columns

A World of IVy

by a Pelican, Antarctica

Dianetics Helped

FIFTY YEARS AGO was a landmark in Scientology's history. *DMSMH* became a best seller. A fact we are not allowed to forget.

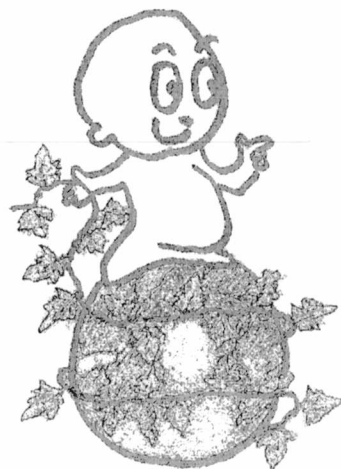
Possibly at the time it was an example of plus randomness to such a high degree that it formed a shock. Success beyond wildest dreams. Perhaps you have occasionally met someone who experienced a big unexpected success once, producing high plus randomness, and that person's attention has been stuck to some degree in the "incident" ever since, and they talk about it at all opportunities, despite the fact that the success has long faded. We still talk about "*DMSMH* the best seller" fifty years after.

Why

What was reason for that breakthrough? If we read some accounts of people at the time, excluding for the moment L. Ron Hubbard, we see more than one account of some sort of prior feeling of frustration about understanding the human mind. Particularly the persons own mind and existence. The feeling that the authorities ought to know, but when one turned to them, one found a certain barrenness. They did not appear to have all the answers.

Any two can do it

In other words there was a sort of vacuum there, a feeling that answers to the problems of the mind were needed, but they were not available. And along came *DMSMH*, ably introduced to a receptive audience in the popular



magazine *Astounding Science Fiction*, proclaiming any two people can do it. Of course some did not believe that, some even thought it was humbug, or that it threatened their livelihood, but many had been waiting, open for just such a chance for mutual help.

Conclusion

What made it a best seller was the idea of being able to help one another, with very simple principles and procedures.

Later the main emphasis went towards "continuing up the bridge" with complicated and costly procedures. When new people were approached it was sometimes only to "get them up the bridge", "clear (or OT)" them, and not to help them with their immediate problems.

We might do well to return to that original idea. Look at the people around you who are not on any "bridge".

How about helping them help themselves? Not with a bridge or with "their eternity". Just with their daily lives.

□

Regular Column

IVy Looking Forward

by Peter Graham, Australia

The Fundamentals of Clearing Technology — II

Continued from IVy 46:

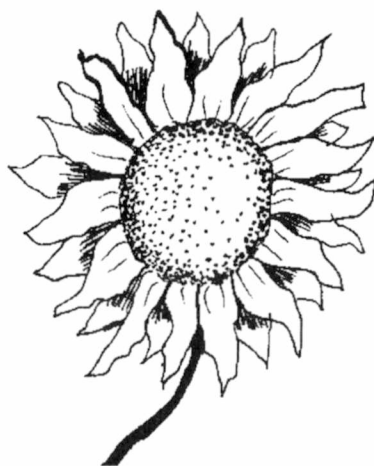
Clearing Techniques

THERE ARE TWO GENERAL categories of clearing techniques. *Subjective procedures* direct a person's attention to things in his/her own personal world (such as mental images, ideas or decisions), whereas *objective procedures* direct a client's attention to external physical things. Objective processes aim to help a person become more and more present and in touch with the here and now. There are dozens of objective procedures and hundreds of subjective procedures, most of which are unique to clearing technology.

Clearing technology is a multi-disciplined approach with a wide range of techniques and applications. There are about a dozen different *types of clearing techniques* that have proven highly workable over the years, with anything from a few to over a hundred techniques or processes within each type. These established types of clearing procedures are used as models or patterns for the development of new techniques.

By far the most common type of clearing technique is the *repetitive process*, where the same question(s) and/or action(s) are answered or done over and over until a suitable end point has been reached. A repetitive process can take anything from minutes to many hours to complete. This type of process provides a person with the opportunity to deeply examine a particular area or topic by taking a fresh look with each question and answer. The use of repetition in this way gradually unburdens the area and often brings to view things that were at first unavailable or buried.

An example of a repetitive process is: "Tell me something that is a problem to you" and "How have you tried to solve that problem?" A specific



problem is identified with the first question. The second question is then asked over and over until the person has no more answers or a shift of viewpoint occurs. Then, the first question is again asked. As this process is continued, the person's viewpoint and definition of the problem often shift or change many times. This sequence is repeated until a positive result has been achieved.

The questions or actions of every clearing process are carefully crafted to address a particular "mechanism" or pattern that is common to all or most people. In the above example, the person is given the opportunity to review the consequences of his/her "solutions". The mechanism is that a "solution" (e.g. drinking) to a problem can bring about a new problem (a drinking problem). Such a pattern can repeat itself many times over a long period, sometimes to the point where the original problem is completely buried.

Some basic concepts concerning the mind underlie the design and application of many clearing techniques. These include: the *time line* (a sequential record of a person's experiences in life); *incidents* and *chains* of related incidents (linked by a common theme such as a particular feeling); the *basic* or *root* (earliest) incident of a chain; *reactivation* (or triggering) of an unresolved experience; and, *deactivation*, where an

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incident becomes dormant and ceases to influence an individual in the present even though it has not yet been resolved.

Some clearing procedures include asking for an earlier incident until the earliest incident on that particular chain has been located. The mechanism addressed by such procedures is that an earlier unresolved incident may be reactivated during a later incident, which creates a direct link between the two incidents as the reactivation is itself part of the later incident. Sometimes, a later incident will not resolve until the earlier incident(s) on the same chain are also discharged.

Another widely used type of technique is called *incident reduction* or *traumatic incident reduction* (TIR). It is used to resolve or reduce the emotional charge in traumatic experiences by getting the client to systematically re-experience them. A typical application is to locate a negative feeling and then one by one reduce incidents that have that exact same feeling (as part of their content) until the earliest incident with that feeling has been contacted. The root incident is then reduced very thoroughly. This technique is used to reduce or discharge incidents of physical or emotional pain, loss, shock or similar.

Some other types of clearing techniques are: Techniques that involve the *focusing* of attention; Methods that involve *describing* things (such as a feeling or object); Techniques that consist of *listing* to locate a primary "item" in response to a particular question; *Creative* techniques which involve conceptualisation or visualisation (mostly done repetitively); *Pinpointing* events precisely in time and location; And, *simple discussion* (also known as *two way communication*) to invite a person to express and review his/her ideas, thoughts and feelings on a particular topic or area.

Operating Principles

A basic principle of clearing is that "*the truth sets one free*". Central to this is the concept of "viewing something exactly as it is", which means to accept, view or experience something (such as an incident, situation or action) *exactly as it is without alteration, denial or resistance*.

The most basic aim of every clearing procedure is to assist the client to accomplish just that.

There are several *viewpoints* that are important in conducting clearing sessions. Every individual is a conscious *living being* and the practitioner works with the person to resolve his/her case-related problems; The person is not a problem, but he/she may have a problem; It is assumed that all beings are basically good no matter what they may or may not have done in their lives; The practitioner unconditionally accepts and includes the person in his/her personal space; And, it is always assumed that the client wants to resolve his/her "case phenomena" and expand as a being.

A clearing practitioner seeks to work with a person from a *cause* point of view rather than from an effect or victim point of view. This is reflected in the wording and structure of many clearing techniques. This viewpoint empowers the individual to face and resolve things regardless of the nature of the associated experiences and enables him/her to move to a position of increased personal responsibility and causation. The bottom line is that it is primarily a person's *own* resistance, denial, interpretations, conclusions, decisions, intentions and misassignments of responsibility that cause an experience to remain unresolved.

A common response to a painful experience is the effort to exclude it from one's consciousness or to cease to be conscious of some aspect of it. This is a form of repression or denial and is basically "selective or directed unawareness" aimed directly at that which one does not wish to be conscious of. The answer to an unresolved experience includes becoming fully conscious of it. In other words, to fully accept and confront it without alteration, denial or resistance.

The concept and use of "*gradients*" is extremely important in clearing work. This translates into a gradual step by step approach, where the person works with what he/she is currently able to face and resolve successfully. The use of gradients enables a person to face and resolve things that were previously unapproachable. The principle is to gradually build on successes so that the person can grow without trying to

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work with things that would be too overwhelming or which hold little interest or reality at this time.

Clearing practitioners look for and use certain key *indicators* to guide much of the decision-making during sessions. Indicators are classified as either positive or negative. For example, a client being interested in what is being worked on, experiencing change (things turning on and off), having realizations and actively participating in the sessions are seen as positive indicators. Where “bad indicators” exist in a session, a remedial action should be undertaken. Some of the interpretations of these indicators are unique to clearing technology and can greatly influence the outcomes of sessions.

Biofeedback or biomonitoring devices (as used by some clearing practitioners) provide practitioners with *additional indicators* of charge and energy responses in relation to what the client’s attention is being directed to or what is currently being worked on. Meter phenomena are interpreted to ascertain whether or not something is currently available to work with and also to give a clearer indication of whether or not charge is successfully being released from the person’s case. They are also used to help determine when an end point has been reached.

There are four main “flows” or viewpoints that are addressed by the questions of certain clearing procedures. These flows are all from the client’s own perspective and are part of his/her own experiences in life. “Inflows” represent things done to or received by the person (such as being touched). “Outflows” include things caused or done by the person to others (such as touching someone else). “Crossflows” involve flows or exchanges between others and “reflexive flows” are where the client does or causes things to him/herself. Resolving certain things may require that more than one flow is specifically addressed, such as what the client has done to another person, rather than just what he/she has done to him.

There are two main types of benefits that can come from clearing sessions. With negative benefits, the client loses, lets go of or becomes free from something that was unwanted (such

as an unpleasant feeling). With positive benefits, the client gains something such as greater awareness, ability or clarity. In clearing, it is important to also use positive gain techniques to enhance the person’s natural abilities and awareness and to not just focus on resolving or getting rid of things that are undesirable or unwanted.

A clearing practitioner may work with a client to resolve things that are *currently reactivated* (stirred up) or may *selectively reactivate* something to be handled or worked on. The former is sometimes referred to as “repair” or restoration and is largely negative gain, whereas the latter is a proactive approach for expansive personal and spiritual growth. Some practitioners use a “chart of levels” that show the key areas that can be proactively worked on.

Clearing and Spirituality

Fundamental to clearing technology is an acceptance that the essential self is *spiritual* in nature. All clearing techniques, principles and rules are based on that viewpoint. Clearing is essentially a spiritual or consciousness approach. Clearing practitioners generally accept that there are three primary aspects to a human being: the *body*, the *mind*, and the *spirit*.

The essential or core self is the centre of consciousness, the essence that is aware of being aware, the observer rather than the observed, the experiencer and not the experience. The essential self is the person himself with all his finest and innate qualities, such as integrity, courage, love and compassion (as different from aberrations, ego or sub-personalities). The natural state of a being includes connectedness, acceptance, responsibility and power of choice.

At a spiritual level, case phenomena are seen as the product of “involuntary creations” by the being. For example, the impressions of an unresolved experience are holographically “re-created” automatically and subconsciously when such an incident is reactivated. When not reactivated, such unresolved experiences exist only as potentials for reactivation. It is assumed, because the being is at some level “creating” these images, that he/she can therefore cease creating them. Experientially, that is exactly what

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appears to occur when the person views or accepts something exactly as it is and the impulse to re-create or re-generate it spontaneously diminishes or vanishes.

Clearing technology is a *transcendental approach*. A skilled application of clearing technology, together with active participation by the client, empowers the person to rise above and to resolve things that he/she was being, doing or “creating” *subconsciously and involuntarily*. And, by doing so, to gradually restore or ascend to greater heights of awareness, causation, ability, understanding, power of choice and functionality.

Many clients, as a result of clearing sessions, have reported transcendent states of being (also known as “ascension experiences”). Such experiences transcend a purely physical view of reality. Over the years, thousands of clearing clients have described out-of-body experiences or have had transcendent experiences such as telepathy, ESP or evidence of previous lives. If a client encounters impressions or images of an unresolved experience from an earlier lifetime, it is accepted and handled like any other experience.

People having clearing sessions become more *enlightened*. This typically comes in the form of insights, realizations, shifts of viewpoint, learnings, new understandings or perspectives, re-evaluations of ideas and beliefs, the achievement of clarity and expansions of awareness. Phenomena of this type often spontaneously occur as the accumulated charge is dissolved or released from an area being worked on. Accepting or viewing something exactly as it is “sheds light” on it and is enlightenment in a most fundamental sense. Some clearing facilitators see clearing as *educational* (in a learning, not a teaching, sense) and as a way to enlightenment. And many clients regard having clearing sessions as being facilitated on their own personal spiritual paths.

The potential of clearing technology

Clearing technology is a unique approach. There are, of course, other unique systems or methodologies that are also workable or enlight-

ening. One of the primary differences between these other approaches and clearing technology lies in what is actually accomplished from their respective applications. The clients may have benefited greatly, but they have usually arrived at “a different place” than they would have from the use of clearing technology.

Clearing technology stands out as a relatively mature clearing discipline that is exceptionally and profoundly effective in resolving the involuntary reactions or compulsive creations associated with unresolved experiences. In doing so, clearing enables individuals to get in touch with and recover their own natural awareness and abilities and become more and more integrated and whole.

Clearing technology has the potential to become widely recognized and used in mainstream society. There is certainly a need for this remarkable technology. However, for that to occur, the subject will need to be differentiated from other personal and spiritual growth approaches and presented as the unique and effective methodology that it is.

12 July 1996, revised 21 September 1999.

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The fountain of contentment
must spring up in the mind;
and so he who has so little
knowledge of human nature
as to seek happiness by
changing anything but his
own disposition, will waste
his life in fruitless efforts
and multiply the griefs which
he proposes to remove.

Dr. Samuel Johnson

Regular Column

IVy on the Wall

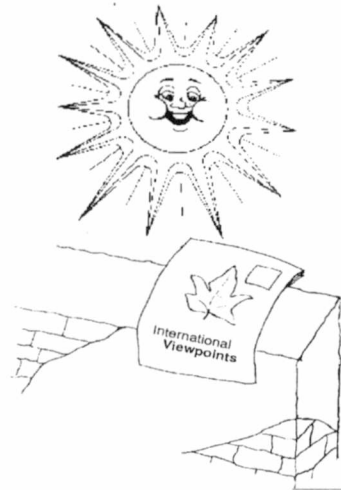
By Ken Urquhart, USA

DMSMH: Promises, Promises...

Dianetics, The Modern Science of Mental Health, published fifty years ago — a fact that brings its birth to our attention — was based on a premise that is very old indeed. It is that an individual is a mix of good and bad. He is all good, basically, but some of his goodness has been perverted and now produces badness instead — badness of self and for others. Hubbard boldly took this premise a giant step further. He added that the badness

- (a) is the result of the experience of physical pain and unconsciousness (an engram), and
- (b) is held in place because the physical pain and its accompanying perceptions (including the unconsciousness, which acts as a barrier to awareness of the engram) are buried beneath the individual's consciousness and so are never inspected. As a result, it
- (c) forces its effects on the individual and his life when external circumstances approximate the content of a specific physical injury even though that content and that pain are below consciousness;
- (d) is compounded by repeated triggerings from the environment, and particularly when the content urges the individual towards behaviour he (or his environment) has to suppress; in this case the physical pain in the incident turns itself on the individual, causing psychosomatic illness and other extreme irrationality such as compulsion, obsession, repression, and so on. In doing so, it
- (e) prevents the person from being who he is, and from fully expressing his goodness, or from expressing it much at all.

Hubbard then asserted that



- (f) the individual would become whole and good again if the bad part of him were “removed”;
- (g) Dianetics is the single and only invariably effective method of transforming all of the individual's badness, and transforms it in every individual to whom it is addressed;
- (h) simply through the use of Dianetics, the whole world could restore its health, sanity, rationality, and happiness.

Clear

The end product of Dianetic auditing is the Clear, a person “entirely without such ills [any and all psychoses, neuroses, compulsions, and repressions...and...any...psychosomatic ills] or aberrations.”

Moreover, the Clear, once rid of the aberrations that affected his perceptions and his powers of reasoning, would release those powers in “solving problems and in creative works of all kinds. Clearing people would save and transform the world...The sentient portion of the mind, which computes the answers to problems...is utterly incapable of error.....The human mind...perceives, recalls or returns, it conceives and then resolves. Served by its extensions — the perceptions and the memory banks and the imaginations — the mind brings forth answers which are invariably accurate, the solutions modified only by observation, education, and viewpoint.

 Regular Column — IVy on the Wall

“And the basic purposes of that mind and the basic nature of man as discernible in the Clear, are constructive and good, uniformly constructive and uniformly good, modified only by observation, education, and viewpoint.”

Really?

This was the apparent promise of *DMSMH*. What was the reality? We see, in even a sketchy knowledge of the development of the technology after *DMSMH* (books and tapes, for example) that the claim of invariable success was understood to be without firm foundation. Yet Hubbard made the claim very overtly and positively, and his enthusiasm and optimism infuse the book (and a great deal of all his work). Moreover, he never at any point in his life went back to correct the falseness of the *DMSMH* claim. My opinion is that he felt he had a chance of creating a wave of enthusiasm powerful enough to (a) have many people report the results he desired them to want, which would validate the *DMSMH* claim, and to (b) silence opposition so (a) could occur more and more. In this he failed, as he should have. He tried to glow things his way. Had he later gone back to correct *DMSMH*, he would have publicly acknowledged his failure as regards those claims. And he would have validated other criticisms of his work.

Further,...

Another part of the reality of the promise is some of its implications, hindsight or not:

There is something wrong with you and you are unable to fix it but you must fix it. The answer is in this book.

There is no other answer you can rely on. Dianetics will fix you. What is wrong with you is mechanical; once you are fixed, you will be a perfect machine though capable of imagination and creativity. (More remotely) I, L. Ron Hubbard, am the Authority, I am in command, I am in control; I am the powerful and endlessly benevolent innovator and leader.

But there are other implications. I heard them, years ago. I heard:

We can have a new and valuable understanding of what is going on within us.

We can step forward boldly into our self-searching.

We can help and support each other in self-searching.

Some measure of internal transformation is possible.

There is enough certainty manifesting in this new approach to raise hopes that its potentials will be explored and developed.

The answer to my difficulties is within me, and nowhere else; here is a way to move forward in taking responsibility for myself and my difficulties.

I am the one to take responsibility for myself and my difficulties, no other will or can.

Here is an opportunity whose challenge is undeniable and whose call is very insistent; not to heed them might be unforgivable.

Here could be a chance to participate in making the world a better place for all.

Many others heard similarly.

In these contrasting aspects of his promise, are the broad aspects of Hubbard's beingness as he played it out to the end of his days:

- * The mechanistic, looking to control, to command largely, the macho urge to dominate, to impose one's will, to demonstrate unchallengeable mastery
- * The insightful, compassionate, positive, energetic genius with a not-yet-fully-grasped vision but eager to make a much-needed difference for the better in the world he finds himself in.

Hubbard was by no means the first of either to appear on this planet, nor yet the first to combine both.

Hubbard's Choice

I believe that we all have much of the same kind of conflict. We all have to make our way through the mechanistic and materialistic life with its competition for ownership or control of

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supposedly scarce resources such as food, space, goods, services, money, position. And we all have our intrinsic natures as individuals with viewpoints, dreams, desires, and needs that embrace but transcend the material.

We all must choose which aspect rules over our lives in the whole and at different junctures. Hubbard was a child of the long period in which men trained themselves to push energetically forward and grab whenever the grabbing was good — grabbing for money, position, control, and the “respect” of the foiled and disappointed fellow-grabbers. He was too much a creature of that epoch to disengage himself from material ambition. His call to greatness came from his gentler aspect.

Out of his material ambition he threw down the gauntlet of materiality in the face of professions entrenched in materialism; their attacks on him in response drove him further and further into compulsions to control, to command, to gather wealth, to gird his power — and to destroy these enemies whose command and control he threatened.

Control

In giving way to such ambition, he sadly betrayed and manipulated his spiritual gifts as they struggled not ineffectually for expression. Out of this came two products:

1. An organization he could control
2. A service offering he could control.

He had to structure both the organization and the service offering so he could control them. He had to control what the Church offered, sold, and delivered, in order to continue to control the activity. The organization had to accept his control, and deliver to him its income. He had to control the income and the wealth. Without those riches he was exposed to his enemies — enemies he had done more than anyone to antagonize: mental health and medical people, tax-collectors, and what we now call “the media.” Had just one of those far-flung offices of his empire been free to think of delivering what might be best for a single client independent of Hubbard’s ideas of what was best, the whole house of cards

would have come tumbling down. And with it the income. Then the reserves would have gone.

This is not to say that we must reject out of hand the structured approach he arrived at. Although pressed into the service of his material ambition, the genius of the man would still work effectively to help those who could respond to his structured approach. I have no statistics, but there are very many who are happy with the results they experienced from it; they may have things they wish had been handled, but accept that what they got was worth getting. They may have suffered the consequences of inappropriate handlings but are not disposed to whine about them. They are not perfect machines, and perhaps are not even as well physically as they might wish. They just don’t blame Hubbard for anything that is wrong with them and are grateful for the benefits they did receive. The undeniable fact, though, is that there are many for whom it does *not* work — for some not at all, and for others a little, sometimes.

Differences

LRH entered (and was greatly responsible for opening) a vast field — now much vaster than he could dream in 1950, to be sure — in which there is room for different approaches, perhaps many different ones. None of them will be “better” or “worse” than any other; each will be right for the people it is right for.

Some approaches will embrace a little or a lot of the processes and rundowns that LRH produced. Some will use the disciplines of delivery that he developed (with or without others’ help). It’s difficult to see how one person can help another (or himself) increase self-determinism and causative awareness without the equivalents of the TRs, and of the auditing comm cycle, at the very least. Some approaches base themselves on parts of the technology LRH put out. His output is a rich and broad pasture. This is all to the good.

Time will show how much of his work is of use and value; the value will make its way into general usage one way or another. Some people will keep most of the original technology as intact as they can. Others will cherish parts of it. There’s likely to be a repository, a tradition, a well into

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which others can throw their buckets and come up with refreshing water or with nothing — as their motives direct.

Opening

This field of therapy, self-help, self-awareness, spiritual awareness, clearing, enhancement, enlightenment, has changed immensely in the past fifty years. The field has changed because the universe of spirituality has changed immensely. It's a universe that is coming to life, claiming its freedom and its power. LRH and his work have been a very potent factor in this emergence, if not the most potent. *DMSMH* and LRH's later output, no matter how flawed to many or how perfect to few, unleashed a furious activity of looking. And a fury of handlings. Much dispute goes on as to the necessity and the quality of the handlings, so perhaps it is too early to attempt a judgment on them. But certainly so much looking and at least some of the handling has brought about a momentous clearing of the spiritual universe: it is awake and it will never sleep again.

This is a transformation not just for us, not just for Earth, but for the Universe and for the whole of Existence.

As for myself, I have no doubt that in the long eons to come those who are interested enough to look back will be big enough and objective enough to weigh LRH on honest and accurate scales. For now, I will state another opinion: There is no being on Earth that is of a stature great enough to entitle him or her to honestly and accurately pass judgement on LRH and his doings. I say this with all due respect to some great beings. None can yet embrace all of L.Ron Hubbard's being and doing.

What Since?

I say that the changes wrought since 1950 are due in great measure to Hubbard's publication of *DMSMH* and to his (and others') developments following it. And to the activities they all inspired. These changes are epochal; they are, I think, part of a wide movement within the Universe (away from Problem and towards Solution) of which Hubbard was an early and important (if flawed) prophet. To what degree does

Dianetics still apply? To the degree that one can get a client to sit still long enough to learn what it is and how it works, and then to sit long enough to run some locks to key-out, and perhaps an engram or two to erasure. If one can't indoctrinate the client into accepting the approach (which is at least half the job of having it be effective) there never has been much point in attempting to run it. This is not new. To rephrase the question: what is the place of Dianetics in the session today? We are talking about Standard Dianetics as LRH refined it in later years; the last form I know about is New Era Dianetics (a property belonging strictly to the Church of Scientology). To find some answer to the question, let's review a little of the history subsequent to *DMSMH*.

Dianetics was soon abandoned for Scientology, though Scientology continued the quest for Clear. In the mid-60's Hubbard returned Dianetics to the list of services to be provided by the Church to its public, but it wasn't until the end of that decade that he forced delivery of Dianetics back into general use. It is still (to the best of my knowledge) part of the official "Bridge." The State of Clear was never abandoned but its definition, and the criteria for determining it, fell into shambles in the late 70's.

Concerning Clear again, I think it was a great shock to Hubbard to find in the mid sixties that the Clear was not all he had cracked it up to be. The "Clearing Course" began to produce frequent Clears in 1965. He decreed that only Clears could thenceforth become executive officers in any church. I took this as a sign that he felt he had completed his major task, and could turn over his "hats." When he had a number of Clears at Saint Hill, his world headquarters, he appointed some of them to an international executive body. He clearly expected them to act as he defines Clear, and to go ahead and solve the prevailing problems so he wouldn't have to. He soon found that they did not perform to his full satisfaction — justifiably or not. Never one to let go by an opportunity to make others wrong for not exercising gifts and energy peculiarly his own (and easy for him as supreme boss to exercise) he whipped himself up into a frenzy of ag-grieved and furious disappointment.

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But I believe that behind the sound and fury, it was a great shock to him personally that he could not make Clears who would be able to unburden him of executive cares he was now unable to delegate. It became clear to him that in becoming a Clear a person did not shed enough of former irrationality and aberration to suddenly become a powerhouse of sanity. The Clear, alas, did not automatically become an image of Ron or of Ron's self-perception. This is not to invalidate the many fine people he was working with in those days; it would have taken far more than Clearing to have made him easier to work with. (He has a well-defined history of setting up management levels he can then savage from a safe distance.) I believe that the perceived failure of his dreams as regards Clears was a severe and disorienting blow to him and I don't think he ever quite recovered from it. It followed closely on the pounding he got from the Rhodesian and British governments, who had thrown him out of Rhodesia and the United Kingdom very unceremoniously.

Similarly, the development and use of the "OT" levels beyond Clear did not guarantee him the assistants he wanted.

No-one who happily achieved the State of Clear (as I did myself in 1966) should think for a moment that I would make less of that moment for them (any more than I would for myself). In days long gone by, the State of Clear was the great goal and dream of everyone in Scientology. It was to be the end of all internal problems. One would no longer be "aberrated". We definitely did achieve in Clear a wonderful condition of being, no question about it. I have no objection to anyone insisting that "Clear" is the only appropriate name for it. Everyone to his own reality. For me, the term carries a certain amount of PR baggage, and the confusion and compromise over it in the 70s sullied it. I think the term originated in misconception and never purified itself. The state, whatever it is (as distinct from the term), is unforgettable to those blessed with it.

Part of the reason, in my opinion, that the state fell into confusion is that the spiritual dynamic or universe did change so much. The State of

Clear is or was a shift in spiritual viewpoint in the person as a spirit. In the early years of producing Clears in volume (by way of the Clearing Course, begun in 1964) the shift for the individual could be very pronounced. As the individual shifts mounted in number, the spiritual dynamic became freer and looser. As it changed, so did the shift for the individual become less distinct both for self and for the spiritual dynamic as a whole. It became accustomed to these shifts and they added to the freedom rather than creating it. Today, I don't think there is so much call for "going Clear". The call has changed. Reality has changed. Practitioners must parallel the change as it manifests in the clients they sit with (whatever my opinion might be, practitioners must always parallel clients; Hubbard said this decades ago).

What now?

Nowadays, in my view, the practitioner must be very much more willing for anything to be going on with the client than ever before. One can no longer come into every session with a fixed agenda and expect to move forward with it and with it alone. Very few practitioners deliver sessions in a structured environment that the client enters with the agreement that he/she accepts the structuring. There is much looseness in the spiritual dynamic, and people are much more in contact with their spirituality. And their spirituality is much freer than it ever was (speaking of people in general). Dianetics is a structured activity. Does the client accept it? Can the client work with it? Is it the best tool for the client to use? If Yes, use it. If No, don't.

The practitioner must be equally willing to adopt all-structure and no-structure, and at times to adopt both at one time. Fluidity, flexibility, and honesty replace Standardness. Be open to the client going to any place or space he/she wants to. Tolerate and welcome chaos in session. Be ready for the client to state or show a need for some structured guidance, and give the exact amount and kind of structure he/she needs and no more and nothing else. Once given, follow the client to the appropriate resting point. Consult with the client as to what he/she feels is the appropriate thing to do next. Trust your client to answer the call of his/her

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own higher integrity. And if the client can't contact higher integrity, trust the client to answer the next call he needs to answer in order to get closer to his/her higher integrity. Treat your client as one who has, and exercises, infinite integrity in session, and tolerate what he/she gives you, but never allow yourself to encourage or validate mistaken integrity. In this you must trust your own. It's safe to trust these days, and it's still wise to know who and what you are trusting. Completely gone are the days when the practitioner could speak with disrespect for the client's awareness of self — "If you knew what was wrong with you, it wouldn't be wrong with you."

Gone are the days of control and command (and not just in session — throughout the spiritual universe). Now we have to deftly provide just enough structure to keep the client working, that supports the client in embracing whatever is the next better place in his/her life as it is now.

It's still extremely important for the practitioner to have certainty in structures — processes, rundowns, approaches, modalities — and above all the basic principles of sessioning. However it is becoming increasingly important for the practitioner to replace some of the structuring that we use to use with something much finer. The practitioner must look to what he *is* in session as well as what he does, and to the quality of the space that he emanates in co-creating with the client the space of the session. Into that space the client puts his/her most personal and vulnerable aspects. On the quality of that space depends the speed and quality of the client's advancement towards greater truth and higher integrity. Sometimes silence is a most effective process. Clearing now is a cooperation, a co-consultation.

This is clearing in which the desired end phenomenon is decided not by mandate, not by command and control — but which command and control inhibit. The client gets to define the end phenomena these days; the practitioner has to sometimes educate the client non-invasively into expanding awareness of possibility with regard to different levels of end phenomena. Or

rather, the practitioner appeals to the client's available honesty — without ever suggesting that the client is anything other than honest. The client learns to follow his/her honesty. Honesty restored is what the spiritual dynamic now needs — at least to my perception.

We just do not need more people being more busy with their heads. We need people who are in touch with who they are, are in touch with the world around them, are in touch with their hearts, and are in full possession of their own clear honesty. And trusting themselves. We need every one of the approaches which ensure that everyone has the chance to find the effective path that meets his or her needs.

One day...

One day, he who was L. Ron Hubbard will resume his path towards his own clear honesty. May he (or she) find himself sitting with a practitioner who will allow him the freedom to do it, and the exact structure he needs when he needs it. He deserves better support than he will ever receive in the structures he left behind.

One day...

Will you be ready for him?

What promises will you give him?

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Question: Why do I call it *DSASMH*?

Answer: Well, you see the it was written 50 years ago. In that time, much has happened and there have been many advances. Therefore it is no longer modern. So, it's accurate title is *Dianetics: the Semi-Antique Science of Mental Health*, abbreviated to *DSASMH*. Simple, really, and accurate. Of course we also still call it-
Book One.
Ed.

semi-an.tique adj (ca. 1930): being approximately 50 to 100 years old. Merriam-Webster's Collegiate® Dictionary, Tenth Edition, is copyrighted 1994 by Merriam-Webster, Incorporated.

Early Days in Dianetics

by Pat Krenik, USA

There is only one word to describe the early days in Dianetics... "wild".

I read *DMSMH* in 1951, stayed up all night reading it. Before I read the book I was having a problem with my eyes, words sort of wanted to jump around the pages. After I finished that book I never had that problem again. That was just from reading the book.

In early 1952 my then husband Jack had a brother, Dick, who was very skeptical about this Dianetics stuff Jack and I had been telling him about.

So was Betty, his wife. I gave her a demonstration by using the finger snapping trick on Betty, asking her "how old are you?" (snap). She turned beet red, admitted she thought "13 years old." I asked her "what happened then?"

She didn't want to say, but she knew.

Dick decided he would be a guinea pig for a Dianetics session. Realize Jack and I had never given or received a session, we had only read the book. But Jack did the "close your eyes" and I believe he had him count back, and moved the file clerk to the "incident necessary to resolve the case." Lo and behold, Dick is in his grandfather's death. Tears start to flow (this impressed Dick who didn't normally cry). We moved the file clerk through to the end of the incident, and Dick sat up after awhile and told us what had happened. He had to admit there might be something to Dianetics.

I was looking forward to this adventure of the mind, but it was a few more months, actually in summer of 1952, before I found others on Vashon Island, WA, USA where I lived, who were doing Dianetics.

Looking back, we had some very odd people, an assortment from all walks of life. Evelyn, then Marshment later Stroud, gave me my first Dianetic session. I was in tears within minutes

with my big, big loss. I felt much relieved after telling my auditor Evelyn, about it.

Evelyn had been connected with the Seattle group and knew people doing Dianetics and was up-to-date on the goings on. She was the one who told me that Ron Hubbard had stolen Alexis and taken her to Cuba. Whether this was true or not, I don't know. There were exciting things happening, new books, new PABs, and a controversial publication called "Two Little Thetans".

Not all sessions went smoothly, either. We had the Mathison Electropsychometer, big black box, and were told you couldn't get a shock from them. Unlike today's e-meters, it was plugged into the wall. I was running my pc through a Dianetic prenatal, when she sat bolt upright, startled, and said the meter had given her a shock. Well, I knew the meter did not give shocks (literature said so) and I knew first book procedure, so I tried to coax the pc to go through the incident. She was furious. She didn't think I believed she had gotten a shock from the meter. She did not go through the incident one more time. Instead, she threw the cans at me.

Somehow we survived that. Another session that did not go well was when Busby was giving Bill Fisk a session and Evelyn and I were watching, you know, to learn more about doing Dianetics. After all Busby had had a course.

So he gets Bill (who can have a violent temper) and puts him in an incident. Bill is much out of P.T., down the track, and yells, "don't touch my ankles". No one, of course, was touching his ankles, and Buzz was trying to send him through the incident again. Bill's eyes are open; he doesn't want to go through it again. He is semi-rigged on the couch, withholding anger.

Buzz gets this brilliant idea (and that couldn't have been in his course!) to touch the pc's ankles in order to put him back in the incident. All hell broke loose. Bill picked up a plate, broke it, and

sent a piece of the pottery straight into Evelyn's arm. He was ready to bash Buzz, but somehow I got him out of there. I had quite a lot to listen to, but eventually Bill calmed down.

I had a fabulous auditor, a young man named Fred MacLean, introduced to me by Evelyn. He lived in some other part of Washington State, to the West, but we became steady co-auditors. It was a month after the birth of my daughter Gloria in 1952, and my left shoulder had been totally numb since her birth.

I mentioned this and he asked if I'd like to try to run it out Dianetically.

Having agreed, I moved through the incident, most of which I consciously remembered. Then continued through the part where I was put out to slow the arrival of the baby because the doctor wasn't there yet. It was sort of hazy, but after the baby was born I got this idea of two nurses, one gave me a shot in the arm, and it seemed to hit the bone. Badly given shot in any case. The nurse said to the other nurse, "It's a good thing she can't feel this."

There was the literalness of statement, the old command value, and the survival computation all at the same time. As I realized this, the flow started in my left arm, and within minutes about 90% of the numbness went away, and I could feel the shoulder again. Within two days, it was perfectly normal.

Of course, we quickly graduated from this life engrams (birth)and prenatales (not much there) to whole track. Between running birth and a year or so later running "the weeper"¹ I was cured of ever having colds again. In forty-seven years since I had Dianetic book one auditing, I have not had a cold. I have had a very light nasal symptom a couple of times when bad colds went around, but never sick, and never lasted more than a few hours.

Was it the auditing or because I believed so strongly in the tech? I don't know. Probably both. But that numb shoulder was no figment of

my imagination. That I had studied the book made it easier to spot the survival computation...had I not read it I might not have had the ability to think like a reactive mind, and understand $A=A=A$ when it was there.

Left behind

Dianetics was quickly left behind as new technology came out, and we were running everything as fast as we could get our hands on it. I considered myself a competent auditor, but when a group came to Seattle to retrain the first Dianetic auditors in that area, they wouldn't let me take the course.

I didn't have a cert. This was probably my first ARC break with the organization, because I really wanted to participate. It was there I met John and Tuck Farrell, and Ray Kemp, back in late 1954 and early 1955, and Stan Sage, DDS back from Phoenix, and Wing and Smokey Angell. The movers and the shakers of those early days.

What can I say? I had no cert, so I went about getting a cert. In those days one could challenge the exam. So I learned my Axioms verbatim, and studied *Creation of Human Ability* from Cover to Cover and passed the exam. Richard Steves, Qual, gave me my final OK. I was now an HCA, and so far, except for buying a few books and PABs, I had not spent any money in Dianetics and Scientology.

From there on, I met more people, we co-audited everything, all of *Creation of Human Ability*, (except I missed Expanded Gita) and the *Co-auditors' Manual* with its intention and separateness processes. We were keyed out and having fun. There was group auditing, lots and lots of group auditing, hours and hours of Terrible Trio. We started Churches in Bremerton (with Vern Townsend and Duane Leazenby and Jerry Westledge and Fred MacLean) and in Seattle. They were soon unmocked and replaced with a different legal structure.

¹ An incident referred to in L. Ron Hubbard's *History of Man* (page 30 in the 1968 seventh printing). The passage begins: "After leaving the sea, the GE [Genetic Entity] spent half a million years on the beach. It had already known about air as a plankton, had known about the beach as seaweed and dying clam....." Ed.

There were considerations in those days of territory. So and so built up an area, or was busy in an area, it was sort of like hands off for other people. They were not to come in and steal pcs. My then husband Ron Arnold and I were in Seattle, when Donna Fisk and Bill Fisk arrived from Portland. Ron and I had no considerations that they couldn't come to Seattle, Seattle was a big place. But Bill and/or Donna felt differently, and really, really, encouraged us to go to D. C. and get training. We did. That was the 19th ACC in 1958, the "Clearing ACC". TRs under LRH.)

When we returned our Portland friends were then running the Church of Scientology of Washington State in Seattle, and it had been changed from what we had, the Church of Scientology of Wash.

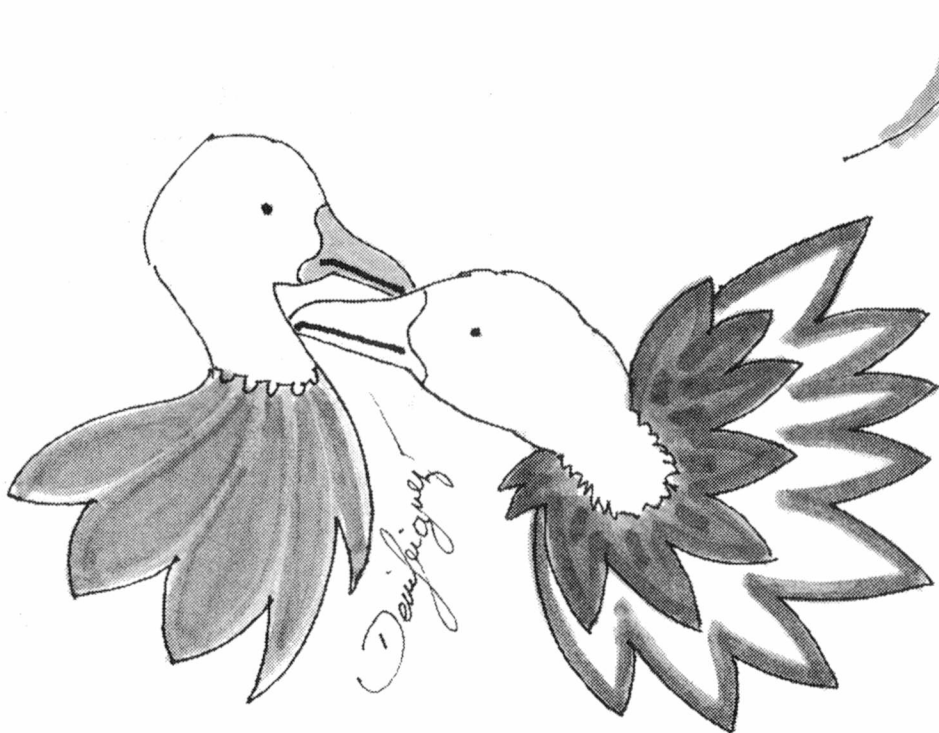
So we didn't care. We co-audited more, such fun things, "From where could you communicate to a (whole track reading item)", ran HAS co-audits, and put every process on it you could think of. After awhile we added e-meters that the muzzled auditor held, and if a floating needle came or if he was in trouble, he'd put his arm behind the chair, and the supervisor would

come and handle the pc. Ron Arnold and I ran our franchise on the Church premises to help out with finances, Bill and Donna ran theirs on different days.

When I finally left the area to go East, Bill and Donna were running 3D Criss-Cross in an HAS co-audit. That is what I mean, wild.

Hope this helps. Just a brief overview. So many stories. One quick "wild" one. Bruce Raymond, who back in 1958 was in our ACC and had not yet graduated to G.O.'s office (Randy) was having a bit of an after graduation get-together at someone's house. He and Ron Arnold started this session, using the processes we had learned "Look at that wall", etc., all tone 40. I watched a bit and noticed that it was being done all wrong. Bruce was giving the commands and Ron really looked out of it, and hey, I got upset. That had to be the worst out tech.. and them both recent graduates. I interrupted... and they laughed and laughed. They'd set me up, knowing I would be livid over such a bad auditing comm cycle. Guess my name that day was Patsy, instead of Pat. Wild!

□



Dianetics and Null-A¹

by Bob Ross, USA

I'VE HAD THE pleasure of reading an early version of Don Maier's introductory article on Dianetics. In 1950, I met Don at his home in central Pennsylvania, before I went back to Israel that December. "Went back," because I had first gone to Israel in 1948 — but returned to the US in 1950, just in time to read the May issue of *Astounding Science Fiction* (ASF). This magazine, edited by John W. Campbell, Jr., featured the original article, "Dianetics: The Evolution of a Science".

Since I was nine years old, I had been a science-fiction fan, having been introduced to the genre by my sister, who was then in college. Prior to sci-fi, I had read books on Greek, Roman and Norse mythology. My sister had brought these home to read for a college course, I think.

L. Ron Hubbard was one of my favourite science fiction authors, so I was well prepared to read anything he had written. But he wrote both sci-fi and fantasy, and I knew that fantasy writers often created imaginary books and authors as part of the background for their stories. H. P. Lovecraft comes to mind: he too wrote for John W. Campbell, Jr., and I was not sure for a while whether his imaginary authors were real. I think Edgar Allan Poe did the same, though it could have been some other writer.

Supermen

Prior to reading the Dianetics article in ASF, I had been somewhat prepared for working on the mind by reading stories by A. E. Van Vogt. He had presented his own version of Miracle Man — he wrote "The World of Null-A", which contained as part of the story a teaching he called Null-A, which created supermen. Eventually, I

found that he had adapted Null-A from the General Semantics of Alfred Korzybski.

For a while, I wasn't sure that General Semantics was a real subject, either. I think that the possible reality of Count Korzybski (as the author of Null-A) and General Semantics came through to me from letters to the Editor commenting on the Null-A series of stories by A. E. Van Vogt — which starred a hero called Gilbert Gosseyn.

It was not until many years later, on re-reading some of the Null-A stories, that I recognized that Gosseyn should be pronounced "Go Sane".

Miracle men

Even before reading the Null-A stories, I had childhood fiction heroes in the American pulp magazines, veritable miracle men, such as Doc Savage and The Shadow. Doc Savage in particular had been trained and educated from childhood to become a superman. So the idea that an ordinary man could become a super hero was laid in for me quite early. And there were those gods and goddesses on Mount Olympus, and Thor and Loki in Norse legends.

I had read Van Vogt's Null-A stories while I was in Israel, as my mother had forwarded my ASF subscription copies there. So I was on fire to read the original philosophy that Van Vogt had brought to life in his tales. When, in 1950, I got back to New York, the first thing I did (other than see my folks) was to visit the original Barnes and Noble store just above Herald Square, at 16th Street in Manhattan.

I went to the used book department, hoping to get a cheap copy of something on General Semantics. I had no idea what titles were avail-

1 Null-A. Null-Aristotelian. Non-Aristotelian logic. Aristotelian logic deals in two-values in qualities, such as "good-bad, happy-unhappy, right-wrong," and so on — whereas non-A proposed shades of gray, approximating the real world. *Ed.*

able and didn't have much money. The clerk brought out three books for me to choose from.

One was *Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics* by Korzybski. It was the third edition, and had *Null-A, a Non-Aristotelian Philosophy* as part of the cover title. The other books were *The Tyranny of Words* by Stuart Chase and *People in Quandaries* by Wendell Johnson. I chose, bought and immediately read *Science and Sanity*, and purchased and read the others later.

I had just finished *Science and Sanity* when my May issue of *Astounding Science Fiction* arrived, containing Ron's introductory article on Dianetics.

Korzybski had spotted identity thinking as the source of human aberration, and I knew for sure that this was so when I had completed reading *Science and Sanity*. Campbell, in a blurb about the forthcoming article, had stated that Hubbard was going to reveal the source of identity thinking.

So, when Hubbard presented engram theory as this source, I was totally sold, along with the majority of readers of *ASF*, especially those who had already become somewhat familiar with the works of Korzybski.

Ron said good things about Korzybski, but in later years turned on him, denouncing him in a paragraph near the beginning of the first issue of the Data Series.¹ If there is a moment that can be spotted as the moment when Ron changed from freeing people to enslaving them (while seeming to clear them), I would pick that

point. Others have picked different points, and Ron may well have changed several times.

Franklin Sullivan, in his newsletter *Second Terminal*, said much the same about Ron around 1956. Another old-timer who wrote about Ron and Dianetics was Alpha Hart, who lived in Enid, Oklahoma, where I visited him a couple of times². As well, there was a book dealer in Florida even earlier, 1951-53 I think, who promulgated a newsletter in which Campbell would publish an article on Dianetics, get comments, then publish that article in *ASF* a month or two later.

Undercutting Dianetics

My original viewpoint as an enthusiastic Dianeticist changed in the course of time. Ron attempted again and again to make Dianetics produce the benefits he had claimed for it. Per Ron's own words, the entire progress of Scientology, up to the development of upper levels, was an attempt to undercut Dianetics and make it possible for preclears to be run on engrams.

The Church of Scientology was created and announced in Phoenix, about 1954, and was heralded by the publication of *The Creation of Human Ability* in the form of a missal or hymn book³). For almost ten years following the creation of the Church, it seemed that Dianetics had become a lost subject. Yet it was never lost for me or others who had started with it in the early days.

I can well remember talking with people who came into the cult after the creation of the Church, and hearing from them that Dianetics was old hat. In early 1963, Ron made his first

1 Data Series Nr.1R "The Anatomy of Thought" (PL 26 April 1970R revised 15 March 1975) under the subheading "Semantics" is written:

"In a subject developed by Korzybski a great deal of stress is given to the niceties of words. In brief a word is *not* the thing. And an object exactly like another object is different because it occupies a different space and time and thus "can't be the same object".

"As Alfred Korzybski studied under psychiatry and amongst the insane (his mentor was William Alanson White at Saint Elizabeth's Insane Asylum in Wash. D.C.) one can regard him mainly as the father of confusion." There follow more disparagements, or are they just harmless, innocent jokes?. *Ed.*

2 Alpha told me how he had cured a new student of stammering, by making him deliberately stammer as he introduced himself to incoming students at the academy in Wichita, Kansas — where Ron had gone to be financed by oil millionaire Don Purcell. *Author's footnote.*

3 I can well remember seeing others with this edition of *Creation of Human Ability*. Thin bible type paper, black flexible but slightly stiff cover, and a built-in book marker, like the Hymn Books I knew from my Methodist days. *Ed.*

serious attempt to re-introduce Dianetics, with R3R. But again Dianetics failed to work. Again, though, for a shorter period of time, Dianetics was forgotten or dismissed as passé by newer Scientologists.

It was not until the publication of *Dianetics Today*¹, with four-flow auditing, that the subject which had started in 1950, finally, came of age. Even then, Dianetics did not seem capable of producing really high level Clears as described originally — at least, as a regular thing or for any great length of time. For it seemed that people who achieved miraculous states of

being usually dropped away from them after a year or two. No longer did things go the way they wanted with *no effort* on their part.

Finally Ron totally divorced himself from Null-A, despite having sincerely accepted it to start with. Anyone who doubts that he truly believed that the source of all aberration is identity thinking need only compare the title and credits pages of *Science and Sanity* with those of *Science of Survival*². The similarities are striking, and it is well known that “imitation is the sincerest form of flattery”. ☐

- 1 Publications Organisation, Los Angeles, 1975. The book had a short public life, as New Era Dianetics came out shortly afterwards. Ed.
- 2 Late editions may be altered, but in my original edition of 1951 there is a page beginning "Acknowledgement is made to fifty-thousand years of thinking men... with a list of 23 people, ending with Count Alfred Korzybski. Ed.

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***DMSMH* from Hindsight, part 1**

by The Pilot, aka Ken Ogger, USA

The antis¹ will probably complain that this is unscientific and therefore worthless.

The freezone will probably say, "who cares".

The orgs will probably consider it sacrilege.

And everyone else will probably think that it's a big waste of time.

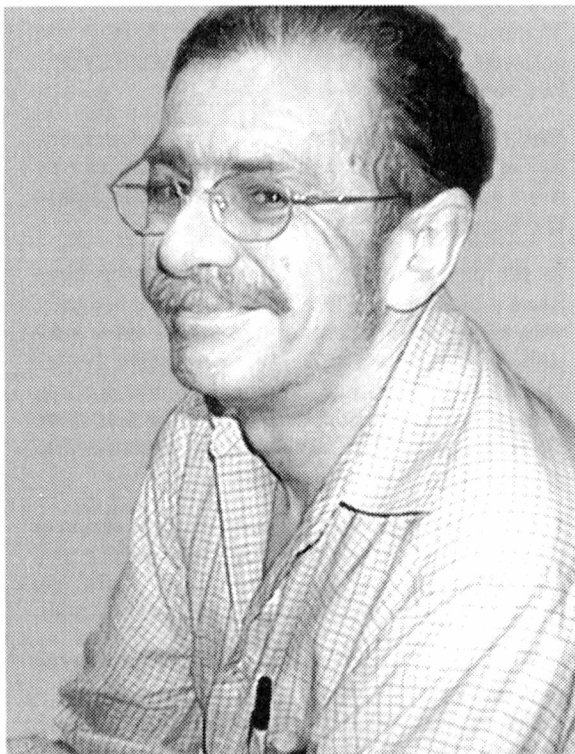
But I felt that it really needed to be done, and it has aided me in getting various things in perspective. And so here it is. As Christ would say, let those who can hear, listen.

The question is how much of *DMSMH* (*Dianetics: the Modern Science of Mental Health*) would a modern Dianetic auditor toss out the window as being mistaken guesswork?

A great deal of Dianetic auditing has been done since the release of *Dianetics: the Modern Science of Mental Health* (*DMSMH*). The modern Dianetic techniques bear little resemblance to those used in the book. A few things have been officially recognized as mistakes, but most things are considered simply to be new "discoveries".

Based on our subsequent experience, the original book turns out to be mostly wrong, or at best, a shaky collection of half truths. But Scientology still hangs on to basic definitions and conclusions that were drawn from these wrong data.

Here I am going to review *DMSMH* from the viewpoint of a modern dianetic auditor. I will try to avoid using any of my own non-standard-tech research in this evaluation.



The only reason that a modern Class 8 would not write such an analysis is that they work hard to make Ron always right and twist things around to avoid criticizing his early work. It is this mental twist that I'm trying to get rid of, both for them and for myself.

The modern dianetic techniques (Routine 3R etc.) do produce results (although maybe not as much as advertised) and the original book generally just produced interesting phenomena.

1 Antis, those in the internet newsgroups alt.religion.scientology and alt.clearing.technology who were anti (=against) Scientology and/or the Church of Scientology. This article first appeared in the above two newsgroups on 25 Aug 1997. Ed.

For those of us who have had success with modern dianetic techniques, we need to re-evaluate our basic premise and stop carrying excess baggage and wrong data forward from this inspiring but poorly researched early book.

An analysis of *DMSMH*

The Dianetic therapy described in *Dianetics the Modern Science of Mental Health* (DMSMH) was obviously not researched and tested thoroughly before the book was released.

But the Dianetic boom itself, and subsequent use of the techniques given in the book, can be used as research data to validate or invalidate the theories given in the book.

In the past, most evaluations of this book have used a black or white approach where either it was all good (because some results were produced) or it was all bad (because some things failed). Let us instead consider the entire thing to be a series of theoretical ideas of which some were subsequently validated in practice and others were found to be false.

I believe that what we really had was a series of bright ideas proposed by Ron that were based on a very limited number of experiments. He drew broad conclusions from isolated instances.

Unfortunately, the book was full of sales hype and exaggerations and was presented as a finished and validated practice rather than a series of theoretical propositions which needed to be researched.

The Dianetic boom came about because there were things in the book that were correct and easily demonstrable. But the boom collapsed because there was too much that didn't work.

The typical story of the early Dianetics practitioners was that they would begin with tremendous enthusiasm generated by the fantastic phenomena that they found when they applied the techniques. But things would not carry forward as expected, and so they would blame themselves for the failures and restudy the book or take a course with Hubbard. Finally they would realize that it was the book rather than

themselves which was inadequate and abandon the subject in disgust.

But the book was not an absolute which was true or false in its entirety. It was built on guesswork, but it was brilliant guesswork.

So let us look at some of the ideas that were proposed and see what we can make of them based on hindsight.

1. The existence of Engramic recordings of incidents, including sonic as well as visio and including events that take place while one is unconscious.

This one has been validated endlessly. You can easily throw someone into an engram and dredge up the most fascinating array of data. This is the reason for the Dianetic boom. Almost anyone who read the book and understood it well enough to apply the techniques correctly soon had a PC running through an incident in a dramatic manner. So they told their friends that it worked and the friends got their own books and it all expanded like wildfire.

Even Miller's critical work¹ recounts numerous people who joined the boom because they had run through a vivid engramic experience with the techniques.

Before I ever walked into an org, I got a copy of *DMSMH* and read it. Then I put my mother on the couch and explained to her about how we could run through incidents buried in the subconscious to relieve hidden stress. She was game to try it. So I asked her to move to the moment when I had walked into the living room to get her to try doing a session and then told her to move through the incident recounting it as she went through it. And she gave me what sounded like a literal replay of every word and gesture I had used. She did, however, seem to be almost in a hypnotic trance, which I took to be Dianetic reverie (you never see this with modern Dianetics).

Satisfied that she could run through an incident, I then asked her to tell me the first thing that popped into her mind when I snapped my fingers. Then I asked "How Old Are You" and

¹ Russell Miller, *The Barefaced Messiah* (Michael Joseph, London 1987)

snapped and she answered "17". I said good, move to when you were 17 and she let out a scream. There was a fire and she had climbed out of her second floor bedroom window onto the lower roof that extended over another wing of the house. She had panicked and run screaming across the roof and fell through a skylight onto a table in the room below and passed out.

I was impressed. Obviously Dianetics worked. Except that this was only one of the many ideas in the book. This one was valid, but some of the others were not. This was a situation that I was not prepared for, namely that we had a series of unconfirmed hypothesis rather than a tried and true science.

2. The ability to come up with accurate data by running through incidents Dianetically.

This one is half true. An amazing amount of data can be pulled into consciousness by repeatedly scanning through an incident. Often it is found to be correct or mostly correct, but occasionally it's not quite right or even blatantly wrong.

What appears to be happening is that you get better data than you would by simple recall, but it is nowhere near perfect.

3. The idea that at some level we all have perfect recordings of everything we have experienced.

This is a nice idea, and it could be true, but I can't see where it has ever been proven. It is also an idea that is very hard to disprove since you can always say that more needs to be done to achieve full access to these recordings.

We do see improvements in people's ability to recall things, and we even find that the ability to recall sounds, tastes, smells, etc. can be improved, but none of this is absolute.

We can, however, state with certainty that a "clear" does not have perfect recall even in the current lifetime.

4. The idea that prenatal incidents are recorded as engrams.

Here again we are on shaky ground.

We know from modern Dianetics as used in Scientology that the person himself (the thetan) does not sit there in the womb as the body grows. The most common experience seems to be one where the thetan hangs around the mother for awhile and enters the body just before birth.

Modern techniques use a lighter style which is closer to recall type processes and the person finds his way back down chains of incidents. Doing this, the person tends to slide back into past lives rather than into prenatal incidents.

So we do not have enough modern data to evaluate whether or not these prenatal incidents are real.

The only technique which ever brought up a significant number of prenatal incidents was repeater technique. Here the PC says a phrase over and over again until he falls into the incident where the phrase was recorded engrammically.

The early Dianeticists observed a great deal of interesting phenomena while playing around with this. But as far as I know, there was never a serious effort to validate or invalidate the incidents that were being dredged up.

To the best of my knowledge, modern clears and OTs do not have any significant recall of the prenatal area. And the general supposition is that they were not in the body at that time anyway.

If there are prenatal incidents, then we are dealing with a different mechanism than the thetan's own engramic recordings. The 1952 speculations were that it was the Genetic Entity's recordings, and the modern idea is probably that it comes from BTs¹ who were in the body before birth (but there is so little discussion of confidential data that it's hard to say what is currently thought about this).

This would have to be researched to determine if these recordings are accurate and to determine what is doing the recording.

1 BT = Body Thetan. Beings attached to the client's body, but not in control of it. The subject matter of OT III and NOTs (see later), both confidential levels within the Church of Scientology. *Ed.*

The only thing here that we can say with certainty is that Ron found a wild phenomenon and built a lot of incorrect speculations around it and that we still don't know to this day exactly what the real truth is in this area.

5. The idea that a later incident can gain force from an earlier incident.

Here I'm going to carefully avoid mention of related ideas such as erasure and chains and basic incidents and try to deal with this concept in isolation so that we can look over the other points separately. Ron bundles many different concepts together here and I wish to raise the point that some may be true but not necessarily all of the ideas.

If, in running a later incident, an earlier incident is stirred up (restimulated), then the later incident begins to draw force from the earlier one and becomes more severe instead of getting better.

This is valid and is easily observed in modern Dianetics.

I don't think that this idea originated with Ron, but it is a key point that is often missed in the psychiatric field. The normal disproof of incident running as a therapy is by showing that the patient sometimes gets worse instead of better by running through an incident, and these shallow refutations never try to find an earlier underlying incident which can be run successfully.

6. The idea that these engrams are arrayed in chains which are anchored in "basic" engrams.

Here I think that the idea is over-simplified and slightly off.

There are engrams which can be run successfully and ones which can only be handled by tracing back to earlier similar engrams until you do find one which can be discharged.

DMSMH is primarily concerned with earlier similar content and modern dianetics discards this in favor of earlier similar somatics (pains, sensations, emotions, and attitudes). Interim techniques such as 1966 style simply used a vague "locate an earlier similar incident" type command that could go either way, and this is

even used in modern dianetics in special circumstances.

The modern technique seems in general to work better, but all methods of going earlier had some success. This implies that every engram is on dozens of chains, including chains of the various somatics in the incident and various aspects of the incident's content.

If it was the mere fact of an earlier similar engram existing which prevented discharging the incident, then you would never be able to run anything because there would be so much pulled into restimulation.

So we have to back off a bit on this idea and take a more practical approach. Which is to say that sometimes running an engram restimulates an earlier one so you have to run that one instead, rather than assuming that these things are arrayed in some permanent fashion.

I would like to continue using the word "basic" to refer to an incident which can be discharged, but I wish to discard any notion that these "basics" are the first times that anything happened.

If any of our ideas about past lives are correct, then the amount of earlier incidents that exist are great enough to imply that we have almost never run the first time that a particular pain or experience happened. And yet we can often successfully run and discharge "basic" engrams.

It may be that the person either simply faces something or doesn't quite confront it and thereby becomes restimulated by the earlier incidents. So we work earlier and undercut the current incident and also get the added benefit that we are addressing something that is more remote from his current existence and therefore is easier to face.

When we hit one that he can face without pulling in earlier restimulation, it runs and discharges and we then consider that it was a "basic" incident. But there is no reason to assume that if we had run this at a different time, when the person was in better or worse shape, that we would have hit the same basic incident. And on a general basis, we observe this in case supervision, where there is a recognition that a case on Dianetics can run shallow or deep.

Continued in IVy 48

□

Fifty Glorious Years

by Jim Burtles, GB

A full fifty glorious years, it has now been
Since "our" Dianetics burst forth upon the scene
To give us a chance to get back what we once had
By releasing the good and sorting out the bad.

In order to move forward we've learned to look back
At all those engrams we scattered back on our track,
To handle our banks and all those masses of charge
Before we go out to conquer the world at large.

We now know that we have to confront to dispel
Those little devils and fears that give us such Hell.
Denyers, Bouncers, Misdirectors and Groupers
Do sound a bit like the enemy's best troopers.

But with Dianetics standing firm at their side
Those who audit are now turning the mental tide;
Handling the reactive and somatic mind
To benefit you, me and the whole of mankind. ☐

ARC = U

by Jim Burtles, GB

Welcome aboard the good ship Communication.
If Affinity's our ultimate destination,
Let Reality be the first port where we call.
Where Understanding patiently beckons us all. ☐

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