

THE MID-WEST COMMUNICATOR
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Franklin S. Sullivan, Communicator

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DETROIT AREA CHURCHES TO START BASIC COURSES

In line with the recognition that in order to be a Scientologist, it would be well to know about the theory as well as the practices, or processing, the Hubbard Association of Scientologists, International is preparing a basic course which is now in the process of being released. This basic course of forty hours in length will be given in each of the Detroit area churches.

The Church of Scientology of Michigan, 19875 Mack Avenue and the Church of American Science, 2557 Coolidge Highway, Berkley, have not decided upon their starting date as yet.

The First Church of Scientology of Detroit, 19112 St. Marys, BRoadway 3-5050 (not yet in the phone book), will hold its first session of the basic course on Tuesday, April 10 and thenceforth each Tuesday and Thursday at 8:00 PM. The course will be conducted by Franklin Sullivan and Leo Hoemel. The regular Sunday Service will also begin at 8:00 PM.

CHURCH OF AMERICAN SCIENCE

The date of the next monthly intensive has not been determined, but will be held on either the third or fourth week end in April. Refa Postel is leaving shortly for a trip through the western states, and expects Jean Thomason, D. Scn., of East Africa and Tucson, Arizona to visit her shortly after her return. The two gals plan a co-intensive. Refa is also planning to return to Washington for re-training either immediately before or immediately after Jean's visit.

Received quite a few communications during the last month, from all over the country: That is, from just about everywhere except Chicago. I do not have Wing Angell's address, so he is not getting this illustrious publication. Will somebody send it to me. There. Maybe that will do it.

These communications were in the main quite generous in the financial way, but contained so many requests for the first article, I had to re-run it again. This time I have plenty of copies. But these letters contained very little regarding what these fine people were doing etc. so no news.

If all of these letters are not answered, please do not irk. Your Communicator works 58 hours a week as an engineer, for money, conducts group processing a couple of nights a week, co-audits with Leo a couple more and takes about six times as long writing these articles as anybody ever should. Just plain poky. Tries to get to bed early once in a long while. So---

But write us anyhow. LET US KNOW WHAT YOU ARE DOING. Got to have something to print.

The next meeting of Scientology-Detroit will be held at the First Church of Scientology of Detroit, 19112 St. Marys, Wednesday, April 11, at 8:00 PM.

In an important sense, this chapter is an extension of the last chapter on the subject of Understanding. One can obtain a true certainty only when he understands. Similarly, the establishment of a stable datum and the accompanying frame of reference brings into being a corresponding false certainty. As we seize upon such false certainties, with the "stability" "security" that they appear to give us, we require no element, or at best a minimal rationalized element of consistency, reason, thought, or understanding. We have surrendered the right of choice.

Just as all chapters are auxilliary to the writings of the founder of Scientology, L. Ron Hubbard, this chapter is fundamental to the more technical discussion of Certainty contained in the Journal of Scientology, issue 16-G and which later appeared in "The Creation of Human Ability," by L. Ron Hubbard. Both are available at the HASI. It is recommended that this be read, in order to gain a more complete comprehension of this important aspect of Scientology. The following is an excerpt of the article referred to, above:

"The road to sanity is demonstrably the road to increasing certainty. Starting at any level, it is only necessary to obtain a fair degree of certainty on the Mass-Energy-Space-Time universe to improve considerable one's beingness...

"Certainty, then is clarity of observation. Of course above this, vitally so, is certainty in creation. Here is the artist, here is the master, here is the very great spirit.

"As one advances he discovers that what he first perceived as a certainty can be considerably improved. Thus, he have certainty on a gradient scale. It is not an absolute, but is defined as the certainty that one perceives, of the certainty that one creates what one perceives, or the certainty that there is perception. Sanity and perception, certainty and perception, knowledge and observation, are then all of a kind, and amongst them we have sanity...

"The road into uncertainty is the road toward psychosomatic illness, doubts, anxieties, fears, worries and vanishing awareness. As awareness is decreased, so does certainty decrease; and the end of this road is nothingness... it is a nothingness which is total effect.

"People at low levels of awareness do not observe, but substitute for observation, preconceptions, evaluations and suppositions, and even physical pain by which to attain their certainties. In the field of Zen-Buddhism, there is a practice of administering a sudden blow by which is obtained the feeling of certainty. Here is false certainty-- the certainty of impact..... After a brutal accident or operation under anaesthetic, it can be observed that individuals will react with enormous conviction which does not seem to be based upon any fact. A certainty has been carried home in terms of a physical impact. This, then, is not a self-determined certainty, and the self-determined certainty carries one into high echlons. The mistaken use of shock by the ancient Greeks, upon the insane, the use of whips in old Bedlam, all sought to deliver sufficient certainty to the insane to cause them to be less insane.

"Certainty delivered by blow and punishment is a non-self-determined

certainty. It is productive of stimulus-response behaviour. At a given stimulus a dog who has been beaten, for instance, will react invariably, providing he has been sufficiently beaten. But if he has been beaten too much, the stimulus will result only in confused bewilderment. Thus certainty delivered by blows, by applied force, eventually brings about a certainty as absolute as one could desire--total unawareness. Unconsciousness itself is a certainty which is sought by many individuals who have failed repeatedly to reach any high level of awareness certainty. These people then desire an unawareness certainty. So it seems the the thirst for certainty can lead one into oblivion if one seeks it as an effect.

"An uncertainty is the product of two certainties. ... These two certainties commingling create a condition of uncertainty known as 'maybe'. A 'maybe' continues to be held in suspense in an individual's mind simply because he cannot decide whether it is nothing or something. He grasps and holds the certainties each time he has been given evidence or has made the decision that it is a somethingness and each time that he has come to suppose that it is a nothingness."

A person becomes an effect to the extent that his certainties---that is his false certainties---are based upon stable data, and the accompanying limited frames of reference as discussed in the last chapter. He becomes cause, becomes more sane and more able, to the extent that he can observe, can perceive for himself, and can trust the knowledge gained through this perception.

A false certainty, as a stimulus-response product, can be expressed in terms on quantity. It literally consists of locked-in deposits of force or energy. The greater the force that has been applied, the greater the certainty. This force may be applied as physical force, as duress, or as mental or spiritual force, or it may be caused by the compulsive identification with the winning valence, or as agreement with society as a whole---as with Understanding. It is always other-determined. These false certainties are indeed solid, rigid, inflexible, ultimate, absolute.

True certainties fall into two basic classes, as referred to by Hubbard: observational and creative. A certainty of observation is one of perception without the inposition of an other-determined force. As it is totally devoid of force, or physical universe energy, and is totally self-determined, it can be expressed in terms of quality, as a quality of clarity, etc. It is through the gains that man has made as an observer that he has gained progress on this earth.

A true certainty of the highest order is the certainty of creation, the certainty of original thought. This could not be expressed in terms of any quantity in this universe, because it is not native to this mechanical force universe. This highest order of certainty can be produced only by the human soul. The stimulus-response mechanism can only store and classify data in terms of identities. It can create nothing.

Scientological processing is aimed directly at the reduction of false certainties and the gaining of true ones. The resultant is that one cognizes that he can be a true observer, and that he is potentially a creative energy unit.

To the person who has the consideration that he is not an observer;

that is, a person who sets up barriers to all else which is not in agreement with his present precepts; a false certainty is by far the lesser evil and the uncertainty that would ensue if compartmentalized certainty was shaken would be the grosser one. His quantities of certainties are tangible, solid and he considers them to be an actual part of himself, like an arm or a leg. To take one away would be crueller than it would be to cut off an arm or a leg. Doing harm to a person spiritually is doing harm on a far greater magnitude than doing harm to his body---even if there are no laws against it.

Such a thing simply does not happen in properly presented Scientological processing. As we do regard these false certainties as something which is a part of us, we feel that we own them, or, if they are more heavily imposed, more sticky, more massive, we feel that they are a part of us. If they are really as solid as granite, we have no considerations about them---they own us. There is, then, this feeling of 'having' which is reactionally set up as a mechanical function, and which we refer to as 'havingness'. We have known about this phenomenon for some time, but it is only of late that we have come to realize its extreme importance.

False certainties can be regarded in terms of 'havingness' and they cannot be replaced in processing by real, self-determined certainties with the individual becoming subjected to a feeling of loss. In the ~~processing, we have replaced a quality of havingness~~ Ron Hubbard's research within the past few months reveals that this is adverse even in terms of miniscule quantities.

We now have processes designed to repair and the remedy this loss of havingness and this is now a matrix for all other processes. As each of them is run, a remedy of havingness process is intermixed with it, and the individual (preclear, as we refer to him) goes up scale very much faster. It is entirely possible that the fear of losing these havingnesses constitutes a major black which has caused many people to be timid about processing. This consideration would of course rarely reach conscious level. As Hubbard mentions in the Professional Auditor's Bulletin, this lack of havingness will throw the preclear out of present time into a past one.

(It seems like a good idea to run 'havingness' even during the teaching of straight theory, as whatever cognitions are gained would deplete havingness.) (It may also be productive to review all past processes which were discarded because they depleted havingness. It just could be that they are the ones which were the most productive of cognitions, but the loss of havingness made them appear to be ineffective processes.)

Our present basic fear is that of being altered by some exterior forces. This fear is, of course, well grounded. We have trusted, been enslaved or tricked far too often. The road downward is routed through the acceptance of other determined realities, the invalidation of our present ones. This is the basis of any false certainty. In our present status, the physical universe and all that is in it does most of our evaluating for us. We have slipped a long ways. Our only defense against further decline on this downward spiral is to take a firm, stationary position and say "This is it!" With each cycle on the spiral these false certainties which we cling so desperately to become stickier, then solid, then as rigid and as brittle as glass. Any past change has been, with scant exception, the relegation of our own certainties and the substitution of other

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So, along comes Scientology. So new, so different (understatement)-- and we say "Oh no, not again!" Well, Scientology is new and different. It is the only attempt made for many ages to free man, to make him more sane and able, to elevate his understanding, certainty and freedom; to enable him to see himself as a solver of problems, not a problem. It seeks to assist man to evaluate for himself by returning to him his native powers of perception and knowingness. The major goal of Scientology is to reverse this downward spiral, which is consistent of grosser and grosser acceptance of other determined data, and the repudiation of own own abilities to observe, perceive, even to have a consciousness of ourselves as an immortal soul, a spark of the Divine.

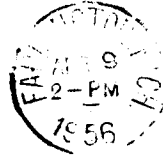
It is not the purpose of Scientology to take away from you that which you consider valuable. There is a wonderful word in the dictionary. It is spelled a--n--d. Scientology can accurately be thought of as an expansion, an augmentation, an additive. As we increase the number of real certainties which we own, our past ones false or real will not be lost to us. Most of them will not immediately, be changed in any way. But as we increase our own self-determined certainties, each one will seem less binding, restrictive and less valuable, as they will no longer be quite so scarce. For example, take the subject of religion. The Christians and Jews who are Scientologists do not abandon their past religious affiliations, but feel the Scientology augments their beliefs. The truth has many facets, but the same light shines from each of them.

There is an interesting relationship between certainties and problems. It took a lot of trial and research to determine the non-self-evident fact that the average human being considers problems to be valuable in about the same manner that he considers certainties to be valuable. Take a problem away from him and he goes down scale. When he considers certainties to be scarce, he considers problems to be scarce. When he is in a period of uncertainty, they are almost rare. One way of losing a problem is by solving it. So, he feels that when he solves a problem, he has suffered a loss.

We are all familiar with the rather intelligent type of individual who is very good at starting a job but somehow or other has a lot of trouble taking it through to total completion. He just does not seem to be able to get things done, for no apparent reason. He just does not want to endure the loss of a problem. This is accompanied by enturbulation, blame, condemnation, and other misemotions, as he basically does consider himself to be a solver of problems.

We have here the phenomenon of 'must solve problems, but can't!' an opposed dual certainty creating an uncertainty which leads to the next step downward. He then resolves this with the solution that he cannot solve problems. This leaves him with but one problem---himself, and he considers himself to be a problem. If this becomes fixed, he goes through the phases of nervous breakdown, alcoholism, or insanity. He then may or may not make "a wonderful recovery" by the acceptance of a new set of certainties---virtually always other determined. It is thus that with an apparently recovered zest and zeal he would begin a new cycle of action on the descending spiral.

When the individual feels that there is no scarcity of certainties and therefore no scarcity of problems, he can solve them without the



feeling of loss. So he becomes a solver of problems ---which is tantamount to saying that he becomes sane and able; and he can create them and destroy them at will.

This is the essence of play. He feels that he can play a game. A game, from crossword puzzle to a game of tennis, to the starting of a business, is the setting up of problems---barriers---and the solving---destroying---of them. More of this in the next chapter.

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