

## ESTABLISHING A PROFESSIONAL PRACTISE IN SCIENTOLOGY

by  
Wing

Establishing and maintaining a professional practise is easy, but it involves three activities, which must be done continuously. These activities are: Communication, results, and example.

Let's take the last of those three first. A professional auditor should, at all times, be a living example of Man at his best in the physical universe.

The auditor should himself 'be in good shape'. He should have a high level of motion; he should have a high level of tolerance; he should have a high level of enjoyment. These manifestations can be brought about either by deciding that this is the way to be, or through processing.

The auditor should be able to audit. His expectancy level on his pre-clears should be so great that major improvement on cases entrusted to his care come about within minutes of the start of any given session. His results should be very noticeable to the pre-clear, and to everyone in the pre-clear's environment.

The auditor should be able to communicate. He should be able to write, to lecture, to engage in conversations, to sell Scientology. Having or attaining these abilities, the auditor should use them overtly, constantly, and well. He should be able and willing to sell intensives on the street to strangers.

OKAY! So that's enough of the high-flown talk. Let's get down to business--all right? Fine. Now--let's suppose that you are, say, an HCA just out of training, and wanting to do a bang-up job of being an auditor. Here's what you can do. First, you talk to people, individually and collectively. You don't give an HCA course to everyone you meet, you just find some simple thing in Scientology that people can agree with, and you talk about it. You don't hold out vast promises that are above the acceptance level of our cynical society, you just find some simple thing in Scientology that people can agree with, and you talk about it.

In doing this, you re-inforce their stable data, and make Scientology a certainty to them instead of a mystery. Then they'll want to know more, instead of being confused. Where do you find these people? You find them in drug stores, buses, canneries, theatre lobbies, meat markets, the homes of your friends and relatives, etc. There are lots of people.

As soon as possible, you get a group of these people together. You say something like this, "I'm having a bunch of people over this evening for some fun on a new subject. You'll be there, of course!" You may have to do this several times before you get through the lag and get an agreement, but, remember, you're an auditor. If done with good ARC, this even works with strangers. Do this with enough people to make a group of comfortable size, making the time of the meeting and the address very definite. OKAY?

Now, you have a group. Again, give them something simple that they can agree with, such as a simple explanation of the tone scale and how they can use it in business and in dealing with people in general. Remember, keep it simple. Get them to originate communication about it. Give them lots of acknowledgement. Then, own them. Get their names, addresses, phone numbers. Get their agreement to attend another meeting at the same time and place next week and bring a friend. Give each of them one of the Associate Membership Card-and-Buttons. Say to them, "These are your memberships in Scientology. And by the way, they cost a dollar." Expect those dollars, and you'll get them. Have plenty of books displayed for sale, and sell them. Jack Horner's new book is an excellent introduction.

During your third meeting, propose that the group become an official group affiliated with the Founding Church of the HASTI. Explain the advantages, such as discounts, etc. Try for Special memberships, and settle for nothing less than General memberships. Announce a Personnel Efficiency Course, or mention one that is in existence nearby. (It's better if you teach your own.) Talk about processing--its purposes and advantages. Ask your group members individually to become pre-clears. Remember to flatten the lag.

Now-- you have pre-clears and you're in business. Get fast, stable results. The world will start beating the proverbial path. Add to the above activities free public lectures and group processing, church services, more groups, and you'll find yourself VERY busy, and VERY prosperous.

In my own case, these things have worked very well. I am customarily booked up solidly with pre-clears three months in advance. As this is written (October 27th) I have a full appointment book right up to Christmas week, and have booked intensives as far in advance as the last week in April.

My weekly program is as follows:

Monday through Friday 9:00 a.m. to 3:30 p.m. Individual Intensive Processing.

Tuesday evenings--Introductory Scientology Group for new people.

Friday evening---Free Public Lecture and Group Processing.

(Average attendance is about 40 people.)

Sunday Morning--Church Service.--Sunday Evening--pre-clear testing (before and after processing)

We have recently organized an auditor's council in Chicago which meets every other Sunday night. From this group have been selected instructors for Personnel Efficiency Courses, Advanced Basic Courses, and we have many other activities now going and others in the planning stage.

My work as a voluntary, all-denominational chaplain for the Chicago Fire Department gives Scientology good publicity. You could do this in your community, too, for the Fire Department, Police Department, Red Cross, or some other active organization. It produces pre-clears.

If you are overtly selling Scientology; if you consistently get results; if you never have a 'case' in public, you cannot help but be a successful Professional Scientologist.

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Let me hear from you on your personal problems. I'll do what I can to help.

"Wing" Angell, D. Scn. D. D.  
The Crittendon, Apt. 301  
428 St. James Place  
Chicago 14, Illinois

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**SELFLESSNESS, SELFISHNESS, SELF-DETERMINISM, PAN-DETERMINISM**

by

Franklin S. Sullivan

Of prime importance to the understanding of Scientology - in what is customarily referred to as of a religious nature - is a conception of the gradients of beingness of the soul, or thetan. It is important because this is essentially a road map of the route toward greater understanding, certainty and freedom, greater spirituality, which is the path we are travelling upon.

These gradients have been summarized by L. Ron Hubbard in several scales, as listed below. They are consistent with one another, merely represent different approaches, or viewpoints. They will be better understood by reading, "The Fundamental of Thought," by L. Ron Hubbard, and "Summary of Scientology" by J. F. Horner; both HASI 1956. It is my hope, however, that this simplified scale, selflessness, selfishness, self-determinism and pan-determinism will assist in the understanding of these more complex scales, particularly their relationship to one another, and will enhance comprehension thru the provision of a fresh viewpoint.

Christ said, in the Beatitudes, "Blessed are the pure in heart, for they shall see God." These scales are the gradients of purity of heart. Purity means free from adulteration - from something which has been added to a purity. The ascension of these scales consists of letting go of the physical universe agreements which aberrate, adulterate, are foreign to, the spirit. It is just a matter of getting rid of unessential baggage. It appears that man can be anything he wishes to be, except for those binding, forgotten agreements to limit sanity and ability. Those things which occupy our attention, and which we do not understand, control us. When we cognite on them, or understand them, we control them. This is just what is now being accomplished in Scientological processing.

Hubbard's scales are as follows:

CHART OF ATTITUDES, OR TONE SCALE

Hiding, approval from bodies, owning bodies, protecting bodies, controlling bodies, responsibility as blame, being other bodies, being a body, mortification or death, apathy, making amends, grief, shame, embarrassment, cowardice, propitiation, sympathy, fear, hostility, no-sympathy, anger, pain, antagonism, boredom, conservatism, cheerfulness, courage, exhilaration, serenity of beingness.

MYSTERY TO NOT KNOW SCALE (In explanation: NOT KNOW could be best understood as WILLINGNESS TO NOT KNOW. This level denotes that one has reached the point wherein he is no longer subjected to the compulsive anxiety to KNOW.)

Mystery, sex, eatingness, symbols, thinkingness, solids, effort, emotion, looking, knowing, not knowing.

UNWILLINGNESS TO ASSOCIATE TO PAN-DETERMINISM SCALE

Un willingness to associate, association, repair, must not happen again, must happen again, fighting, pan-determinism.

EIGHT DYNAMICS

1. One's self.
2. Sex and family.
3. Groups of one's kind.
4. All mankind.
5. All living things.
6. The physical universe.
7. Spiritual beingness.
8. Toward the Supreme Creator.

Now let us regard our new, simplified scale. Self-determinism and pan-determinism pertain to statuses wherein the spirit of man is emergent, operative. In self-determinism, he operates only on the first dynamic. In pan-determinism, he is capable of operating on all of the eight dynamics. Snack dab in the middle of the four, we find the Garden of Eden. Descending, selfishness is an inversion of self-determinism, wherein one is trying to survive as spirit plus body, thru mechanics. In this category is included the attitudes of conservatism, boredom, to antagonism; and in these he is succeeding in surviving. It also includes, pain, anger, no-sympathy, down to hostility: And in this range he is making some attempt to survive, but is failing.

Each step downward represents a consideration of lessened identification as spirit, and a greater identification as a body. As this transpires, one's efficacy as a player is diminished, losses become a matter of great anxiety, become prepondent. As one cannot tolerate a preponderance of losses forever, one seeks wins by assuming the valence of, or the identity of, the chronic winner. "If you cannot lick 'em, join 'em." So, he repudiates his last vestige of spiritual determination and surrenders in veneration to the winner and still champion - the physical universe. So, he enters the churchianity attitude range of fear, sympathy, propitiation, cowardice, embarrassment, shame, grief, making amends, apathy and mortification or death. We call this range selflessness because herein he feels that he cannot be or assert himself as a spiritual entity. He seeks survival trying to be the remaining seven dynamics, without in any way being himself. This is an inversion of pan-determinism. It is indeed a crass burlesque of pan-determinism.

As more and more agreements are imposed, losses experienced, and surrenderies made, he feels that it is safe only for him to assert himself as a body. He believes himself to be nothing but a body. From this status, the churchianity attitudes represent an ascension. We will not concern ourselves in this chapter with this second inversion which ranges from "being a body" down thru "hiding." It appears that there are inversions and ascensions below and above those above discussed, extending from mud to the Supreme Creator.

At each moment, every being is at specific point upon each of these scales. The more ascendent this locus happens to be, of course, the saner and more able he is. But, this is not the whole story. His relative freedom from fixation upon any attitude, the degree with which he can appropriately move upon these scales is also a function of sanity and ability.

(This also holds for any attitude not listed.) But, for example, a

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person stuck in shame or grief, or anger or fear - or another's valence, or universe, or personality - is not sane to the degree that he is stuck; and anything which happens is to that degree metered in terms of the stuck attitude. The more descendent that the attitude is on the scale, the "stickier" it is, the more easily one becomes fixated upon it.

Let us examine each of these statuses on the new scale, beginning with Pan-Determinism. Hubbard defines it as follows: "Pan-Determinism would be the willingness to control self and dynamics other than self, up to the eight listed above. Like self-determinism, pan-determinism is self-elected or self-determined, in that one does it knowingly and directly, not from obsession, compulsion or inhibition. An undetermined individual, of course, does not exist, but an other-determined individual definitely can exist . . ." The above was taken from Chapter X of "Dianetics, 1955," which should be read in its entirety for a better understanding of this chapter.

Pan-Determinism is essentially the ability to be knowingly one's spiritual self, and without being any less one's self, to be knowingly another, others, or on any one or more of the eight dynamics. It is gradient. The entrance to pan-determinism is thru communication. When communicating, one projects a viewpoint or a thought (an impulse or a particle) from himself, across a distance to another being. To the extent that it is true communication, he is willing to be the other person - as he communicates. The communication can be received by the other person only to the extent that he allows the first person to be him. If this does not take place, the communication is apt to be garbled, as that which emanated from the source point will not be duplicated at the receipt point. Most mixups in instructions or agreement can be traced to this; the inability to grant beingness to the other, by either or both parties.

Back to our chapter: "People who are afraid of control are liable to be afraid of Pan-Determinism, but if they will see this as a willingness to start, change, and stop any Dynamic, they will see that a person must be assuming the responsibility for any of the Dynamics." . . . "One of the most significant differences from man to man is the degree to which he is willing to be Pan-Determined. The man who has to forcefully control everything in his vicinity, including his family, is not being Self-Determined, usually, much less, Pan-Determined. He is not being his family. If he were being his family, he would understand why they are doing what they are doing and would not feel that there was any danger or menace in their going on executing the motions or emanating the emotions which they do. But, anchored down to one person, rather obsessed with the damage that can be done to him or those around him, an individual is apt to launch himself upon a course of heavy, solid, super-control of others."

"Now let's take the person who is Self-Determined and Pan-Determined in the same situation, and we would discover that he would have enough understanding in the vicinity of his family and other's families, and with this understanding would be willing to be and experience as the remainder of the family, with considerable ease. The oddity of it is that force can only control down into enturbulation - but that a Pan-Determinism controls upward into greater happiness and understanding since there is more affinity, reality and communication present."

"You have seen individuals around whom a great deal of quiet and peace obtained. Such individuals quite commonly hold into sanity and cheerfulness many others in their environment who are not basically stable or Self-Determined at all. The individual who is doing this is not doing it out of obsession. He is doing it simply by knowing and being. He understands what people are talking about because he is perfectly willing to be these people. When he falls away from understanding what they are talking about he has also fallen away from being willing to be them. The willingness to understand and the willingness to be are, for our purposes, synonymous!"

Pan-Determinism is not something which follows the golden rule. It is the golden rule. One does not engage in nefarious behaviour towards another whom he is capable of being, without in any way being any less himself, one whose viewpoint he is capable of assuming, and with whom he has affinity, reality and communication. Such a person would have just about as much need for moral codes, social mores and anxiety compulsion and dogma as Mickey Mantle, personally, needs an iron lung. These items would have about the same effect upon a pan-determined person's spiritual sanity and ability that placing Mickey Mantle in an iron lung would have upon his sanity and his athletic ability.

It was probably because of Christ's high order of ability to be another person without in any manner being any less himself, that they were healed. It is likely that this is what is meant when it is said that the spirit of Christ entered him. Pan-Determinism can be truly said to be the long gradient to godliness. If it could be said that man is capable of a god-like quality, Pan-Determinism is that quality.

The Supreme Creator - the Supreme Maker of Games - it appears, had, and has within himself a determinism which transcends all of the determinisms which he has created. It is most evident, also, that these beingnesses which He created in his likeness have the ability to deny their true nature - as an immortal spark of the divine. How does this take place? Largely thru the consideration that the game is more important than the players.

This writer is not concurrent to the listing of Pan-Determinism as a no-game condition. The making of games contains within itself every element of a game. Ultimate Pan-Determinism, just like any other ultimate is a no-game condition. As with every other phase of Scientology, we herein deal with the gradients of Pan-Determinism.

A very high order of Pan-Determinism is rarely found in this earth's individuals. For this reason, executives who can execute, who can inspire and lead men is also rare. We usually have to settle for professional cudgel wielders, who have the ability to control men largely thru force, as a very poor substitute.

An executive is effective in proportion to the number of viewpoints which he is capable of assuming. An employee will be most effective in his work, and loyal to his boss if he feels that the boss is capable of assuming his viewpoint. In order for the executive to do this, he must be able to create a viewpoint outside of the pseudo-identification of his physical body, which is coincident with that of the employee. He then, to some degree, is the employee, without

being any less himself, is capable of entering into this created viewpoint and of withdrawing from it at will. Actually, in doing this, he becomes more himself; because as he does this, he no longer limits himself to his temporary identification with his physical body.

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Can the executive control the employee? You bet he can! What is more, the employee will love it - and be better off for it. Understand, in doing this, the executive used no physical universe force. This is accomplished by his being himself as a spiritual beingness. This is Pan-Determinism in operation on a miniscule scale. It is utilizing abilities - not powers - within us which are latent, but are obscured because we have been convinced by the force of the physical universe that they are not there.

Nothing herein should be interpreted to the effect that this executive could achieve such a status without, as prime requisite, the ability to and the willingness to use force. Perhaps in some other universes, pan-determinism can be achieved without going thru force, but we are certain that it cannot be done in this one. There are beings and things which do not Communicate, and communication with them can be accomplished only in the form of the appropriate level of force.

The mystic, the theopath achieves some sort of higher concept of spiritual knowingness, and in so doing avoids force and physical universe enturbulence. Some of us, in early Scientology, were able to do quite a bit along this line. We were able to discern no benefits to be derived therefrom, outside of learning of some interesting and exciting phenomena, and receiving some powerful sensations. Some harm was actually done, as it was found that it temporarily depredated the individual's ability to handle the physical universe. We call this trap "going up the pole."

Every bit of evidence indicates that the achievement of a higher order of spirituality can be accomplished only by the achieving of the ability to be a better human. It seems that this is done thru the gaining of a higher order of understanding, of spiritual certainty and a greater tolerance for freedom; thru being to a greater degree a solver of problems instead of being a problem - thereby becoming more sane and more able.

Let us now regard the nature of self-determinism . . . . .

. . . . . Too long. Will have to hold it for next issue. Left you right in the middle - and in the issue I put the bite on you for subscriptions - sneaky eh?

\* \* \* \* \*

CHORUSPONDENCE

"Oct 31st 11:PM  
Orlando Fla.

"Dear Frank,

"Here is my letter saying 'continue sending.'

"Guess you saw in the Management Bulletin that I'm Pres. of the State Church here. Not much under way yet, but plans are brewing.

"Thoroughly enjoyed your issue for October. Your article on religion

is very similar to one I've been planning to write, so that saves me that effort.

" I like the light touch to your paper - could be you could replace Alpha as the humorist in the field - he's become more ( . . . ) than biting. Guess it got serious for him.

"Sincerely

Ralph Swanson

"Note: New Address'.  
"2303 E. Washington St  
"Orlando"

Dear Ralph:

Thanks for the letter. Congratulations on your election.

Gee, Ralph, why don't you write on something else? I got a secret formula. You regard any ole run-of-the-mine scientological truth in terms of any other old run-on-the-mine scientological truth - and whsssst, presto chango, you get a new slant on it. Simple as that.

Suppose that we decide to look at an intangible like freedom. Without a point of view from, we will probably try to regard the entire periphery of the subject at the same time, and wonder why nothing seems to be in focus. If we should look at freedom only in terms of responsibility, we get cognitions. What have we done? We have taken our present attitude toward responsibility and used it as a stable datum to align the other data relative to freedom. Think that Hubbard said that the basic stable datum, is the the first assumption of a viewpoint, as per the factors; that when one sets up a stable datum, he is spontaneously assuming a viewpoint . . . Or did he . . . not sure.

It could be that this also holds for groups. Recently attended a meeting of an obscure religious cult. This erudite group spent hours and hours discussing one term - cycles. I left with but one certainty: A cycle is something that people go round and round on when they try to define it. I will now qualify this by saying - "when they try to define it without first assuming a viewpoint. When a group's attention is placed upon a subject, everyone is looking at it from a different viewpoint. We have both trying viewpoints and varying percepts. Verry little agreement is apt to be forthcoming from such a state of wild randomness. This would probably still be good if the goal is merely to create outflow, rather than to gain understanding. If we are able to get a common viewpoint, the subject itself makes up the only variable, and alignment can then be effected.

Some time ago, in one of his lectures, Ron revealed the infamous fact that Doctors of Philosophy get their degrees by acquiring knowledge of philosophy, not by creating philosophies. Something should be done about it, lest there be one to slam this sully (no relation) at Doctors of Scientology. Yes, that goes for all of you other D. Scns. Second Terminal would be happy to receive.

Do not know how to take your last paragraph - think I will let it pass thru. If it bites, it ain't humor. Why that even antedates the cudgel, the cutlass and the cannon. The modern humorist has far more finesse - in adeptness with the stiletto, the dart and the needle. Besides, that guy is even in the same field I am plowing - but, oh well, he may find a truffle yet. ARC Frank



"Scientology of Houston Basic Training School - Individual  
"Ann Sharpe, D. Scn., D. D., Instructor Processing  
"4923 Stimson Houston 23, Texas Oct. 27, 1956

"Dear Frank,

"Your October 1956 'The Second Terminal' received and very much enjoyed

"Seeing as how you have pitched out your 'official and indiscerptibly (whatever that is) unauthorized interpretation of the two triangles on the membership pin, and seeing as how you invited us to argue, I will throw in my unofficial interpretation.

"I think the two triangles are ARC and the three universes - mine, yours and the MEST universe. I say this because ARC should and MUST apply to something - what are we in affinity with, what do we have reality on, and what does communication concern? Well, A and R and C are always in relationship in some manner with one or more of the Universes.

"You have done a beautiful job here of ensnaring communication, Congratulations!

"We held an election in Houston Sept. 16th for election of Officers for the State Church of Texas, which Church we are calling 'The Founding Church of Texas.' The following officers are ratified by Dr. Hubbard:

Ann Sharpe, President  
Betty Halliday, Secretary  
George Harris, Treasurer

"Again, I am saying I enjoy your publication, and the activity you report in Michigan is very inspiring. It also appears that another donation from me is in order.

"Best regards,  
Ann"

Dear Ann:

Thanks for the letter and enclo\$ure. Glad you liked the October Issue. Have a care how you toss that \$1.69 word "indiscerptibly" around. I bought a Roget's Thesaurus for \$1.69, and that is the only word I can remember using, from it.

O.K., let's argue. What does affinity, reality and communication equal? Why, understanding, of course - and there it is right in the middle. How is the most acceptable and simplest way of explaining Scientology? In terms of understanding, which is the center of one triangle and a corner of the other one, certainty and freedom - the remaining two sides of the triangle. Enough significance there to choke a cheetah.

Congratulations! Looks like you have an effective group of officers down there.

U C F Frank

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Katharine Miner writes:

Have you tried that congress-process in individual auditing - the one

with the command: "Hold it (a solid) still and keep it from going away?"

I recently gave a week's intensive featuring that process and using two easy chairs to represent Mama and Papa - The preclear made striking improvement and is still holding his gains.

\* \* \* \* \*

In your Choruspondence, BE CERTAIN THAT YOU TELL ME IF YOU DO NOT WANT YOUR LETTER PRINTED, OR PARTS OF SAME. I have been assuming that most people know that editors are liable to do anything, and that they have been telling me - but if it is not noted, I am apt to use it space permitting.

Next month we will start as a regular feature, a COGNITIONS column. So, send in your ideas, and those which have been created in your courses.

With the formation of Minister's Guild of the Founding Church of Michigan, Scientology Detroit will be no more. Financially, it has been that way for some time - when they gave their last vestige of treasure to help allay Mid-West Communicator deficit. Lately, the income/expense ratio has been about 3/1. The last printer's bill - which did not include cutting stencils, folding, licking, stapling - amounted to \$37.50, and stamps cost \$8.60. At 473 copies, this amounts to \$.0792811839 per copy. It is not that some of you have not been doing all right. Ernie Kish, for example, is paid up until Oct. 1967, and Ann Sharpe is paid up until April 1964. But a lot of you - well. So, if there is an asterisk on your address it means that I think that you have been absent-minded, or don't giva -. So, chop, chop it will be.

\*\*\*\*\*

Rev. F. S. Sullivan  
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Farmington, Mich.

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Activities of the First Church of Scientology of Detroit  
Monday and Friday - 8:00 P.M. Basic Course. Rev. Leo Hoemel,  
Instructor  
Sunday - 8:00 P.M. Services. Processing, discussion, Rev.  
Franklin Sullivan