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PHILOSOPHY AND THE LOGICS

by

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Scientology is philosophic in the traditional concept only insofar as it shares the goals of the philosopher - the attainment of certainty and knowledge. It is far more than a philosophy. It is an epistemology, a study of knowledge. Even more, it is a science, as it aligns this knowledge, and from this derives the techniques or processes designed to make the sane more sane and the able more able. It is one with the core of religious essence; because no alignment of this knowledge has been found to be possible without the inclusion of the consideration that that which is basically man is the human soul or spirit - and that any improvement in the status of man can come only thru addressing him as such.

It is a psychology only insofar as the body and the body machinery are affected by the addressing of man as a spirit. Were we to seek a word which more aptly describes Scientology, we would call it a psychoeology. The word "psyche," of course, means soul. It has been corrupted in both spelling and application by Wundt and the other founders of psychology.

Philosophy has been catalogued into two groups; theoretical, or speculative philosophy, and practical philosophy. In methods of thought, Scientology shares little with the theoretical philosophers, from Aristotle (insofar as he was speculative) thru Kant. This approach was concerned with "what cannot possibly be other than it is," and the philosophers proceeded to consider these things as ultimate. Later observations have indicated that a mighty lot of these things which these old boys considered ultimate were merely conclusions formed from limited facilities for observation - from Euclidean geometry to Newtonian physics. They often did not hold when we get into outer space.

As the alchemists sought for the ultimate within their cognizance, which was the transmutation of baser metals into gold, these philosophers of the past sought to achieve the ultimate with a single flourish - or, sometimes with flourishes of a most complex and confusing pattern. They sought for generalizations, logics, methods of prediction which were absolute and ultimate in their certainty. They endeavored to accomplish all of this while operating within the very limited frame of reference of the agreements extant to their local time and place. Many wild and interesting patterns were woven from the threads of reason, hallucination, inspiration and revelation, beautifully colored in picture language of the brightest hues. In short, they sought the transmutation of the finite into the infinite.

The "practical" philosophy of Aristotle, faulty as it was, laid the groundwork for many of our modern sciences including botany, biology, and physics. Much of their reasoning in both philosophies was sound, but only as long as they did not hang the targe of ultimacy upon it. These men lived in a civilization governed by ignorance and superstition, and did give it systems of reason and logic. We recognize

that this reason and logic is indispensable as a tool for the mining of knowledge - but not as a pipeline to the infinite,

Scientology employs all that is workable in all past philosophies. It employs the logic of Aristotle to compare and align data. It uses the inductive method, or empirical approach, which in terms of probabilities may lead to a higher order of relative truth.

The methods of Scientology largely fall into the now, informal evolution called "Scientific Philosophy." This is the approach used by those who have contributed to our present fund of knowledge of the physical universe. A most complete description of, and the background of, this philosophy make up the book "The Rise of Scientific Philosophy," by Hans Reichenbach, University of California Press, 1951. In the same year, L. Ron Hubbard published a book called "A Handbook for Preclears." In this book is contained the Logics, which outline, all too briefly, the procedure thru which the epistemology of Scientology was derived. They, and our discussion of same make up the remainder of this chapter.

LOGIC 1. "Knowledge is a whole group or sub-division of a group or data or speculations or conclusions on data or methods of gaining data."

LOGIC 2. "A body of knowledge is a body of data, aligned or unaligned, or methods of gaining data."

Almost as in the case of a manufacturing process, the necessary prerequisite is the raw material. So it is with a science. A body of knowledge, unaligned, and unevaluated is the raw material from which the science is derived.

LOGIC 3. "Any knowledge which can be sensed, measured or experienced by any entity is capable of influencing that entity. COROLLARY - That knowledge which cannot be sensed, measured or experienced by any entity or type of entity cannot influence that entity or type of entity."

Our interest in Scientology includes all of those things which can be sensed, measured or experienced by a being (entity). Opinions about; suppositions or beliefs regarding; social or other agreements; are not pertinent knowledge. Knowledge, as it is herein used as a relative term, is the resultant of direct observation.

LOGIC 4. "A datum is a facsimile of states of being, states of not being, actions or inactions, conclusions or suppositions in the physical or any other universe."

As we are working with the beingness, it is his facsimile (mental picture) within the physical universe, his own universe, or someone else's universe to the extent that he is the effect of it, that he can sense measure or experience, which makes up the unit of data which was used as the building block with which this science was built up.

LOGIC 5. "A definition of terms is necessary to the alignment, statement and resolutions of suppositions, observations problems and solutions and their communication. "Definition - Descriptive definition: one which classifies by characteristics, by describing existing states of being."

LOGIC 5. "Definition - Differentiative definition: one which compares unlikeness to existing states of being or not being.

"Definition - Associative definition: one which declares likeness to existing states of being or not being.

"Definition - Action definition: one which delineates cause and potential change of state of being by cause of existence, inexistence, action, inaction, purpose of lack of purpose."

A definition of terms is necessary before data can be aligned, compared, evaluated, with precision. Even today, there are those who state that truth cannot be determined by observation. A higher and higher order of relative truth can be obtained to the degree that the observation is correlated with many, many other ones, and the probable error diminished to negligibility provided that terms and data is defined. We habitually use a multiplicity of meanings. Modern logic demands a precision which was totally foreign to the "picture language" used by the older philosophers.

LOGIC 6. "Absolutes are unobtainable."

An absolute is a state of infinite limit, of unlimited frame of reference. Its determination bears the presumption of infinite knowledge; otherwise one would never know if there existed a higher order of truth which might contradict or limit the truth which one considered to be absolute.

The compulsion to ascertain absolutes is born of the anxiety regarding quantitative certainty (stimulus-response mechanism certainties, as differentiated from spiritual certainties). As one is most uncertain relative to his spiritual nature, he seeks his certainties in the physical universe. As these become scarce, he becomes anxious, alarmed, accepts other-determined certainties, which he considers to be better than no certainty at all. In this status, man frantically seeks ultimates. A reduction of certainty will likewise depreciate understanding, freedom, sanity and ability.

An absolute is a no-game condition, because it can no longer contain barriers and the other essentials of a game. A being is as well off as he is able to play games - bigger and bigger games. He is as well off as he can tolerate uncertainties - bigger and bigger uncertainties.

Sanity and ability are a state of balance, between havingness, problems and freedom - not the achieving of an ultimate. Gains are made on the basis of quality, not quantity.

Absolutes are not only unobtainable, but, in the main are not desirable.

LOGIC 7. "Gradient scales are necessary to the evaluation of problems and their data."

Hubbard's note, as follows: "This is the tool of infinity valued logic: absolutes are unobtainable. Terms such as good and bad, alive and dead, right and wrong are used only in conjunction with gradient scales. On the scale of right and wrong, everything above zero or center would be more and more right, approaching an infinite rightness, and everything below center would be more and more wrong approaching an infinite wrongness. All things assisting the

"survival of the survivor are considered to be right for the survivor. All things inhibiting survival from the viewpoint of the survivor can be considered wrong for the survivor. The more a thing assists survival, the more it can be considered right for the survivor: the more a thing or an action inhibits survival, the more it is wrong from the viewpoint of the intended survivor.

"COROLLARY - Any datum has only relative truth.

"COROLLARY - Truth is relative to environments, experience and truth."

LOGIC 8. "A datum can be evaluated only by a datum of comparable magnitude."

Hubbard has placed this logic on the gradient scale, with the recognition that a datum can be partially evaluated by data of differing magnitude; with the degree of evaluation proportionate to the magnitude of the aligning data.

As previously mentioned, the infinite cannot be evaluated in terms of the finite, without omniscience.

LOGIC 9. "A datum is as valuable as it has been evaluated." Data is as valuable as it is workable, useful. It is valuable to the extent that it is true.

It is herein that we are indebted to those who have given us inductive and deductive logic. If we were to see crows for the first time, there were ten of them, we might assume that all crows were black, but if the person were reasonable, he would recognize this assumption as tentative. It has little value, as it has not been adequately evaluated. Were we to see crows all of our life, and find each of every one black, we might have a stronger basis for assuming that all of the crows which we would see in the future would be black. If we should compare our findings with the findings of many others, and they should agree, we might consider that this datum had a high order of relative truth - sufficiently high to be useable. We would not however have the license to state that every crow that ever existed, or that ever will exist is black. It is merely a gradiently high order of relative truth.

The high order of truth in Scientology was developed in the same way, excepting that when an apparent truth is suspected, it is incorporated into a process, and if the process properly run contributes toward making man more sane and able, it is then considered of value.

LOGIC 12. "The value of a datum or a field of data can be modified by the viewpoint of the observer."

The value of a datum is diminished to the extent that the observer allows any predilection or prejudice to influence the observation. Further, as any observer is to some degree imperfect, the greater number of corroborated observations will increase the value of a datum. As the number of observations is increased, the range of probable error is narrowed.

LOGIC 13. "Problems are resolved by compartmenting them into areas of similar magnitude and data, comparing them to data already known or partially known, and resolving each area. Data which cannot be known immediately may be resolved by addressing what is known and using its solution to resolve the remainder."

Therein, Mr. Einstein, Mr. Tolson, and Mr. ... make a mouthful. This is a condensed description of the scientific method. This is the method which has been used to derive the highest order of truth which is now available - that which constitutes the theory and data of Science. With its continued use, the limits of reference are constantly expanding. Yes, other scientific men have used it, but never before has it been used to explore the basic nature of man.

LOGIC 14. "Factors introduced into a problem or solution which do not derive from natural law but only from arbitrary command aberrate that problem or solution."

LOGIC 15. "The introduction of an arbitrary into a problem or solution invites further introduction of arbitraries into problems and solutions."

LOGIC 16. "An abstract postulate must be compared to the universe to which it applies and brought into the category of things which can be sensed, measured or experienced in that universe before the postulate can be considered workable."

LOGIC 17. "Those fields which most depend upon authoritative opinion for their data least contain known natural law."

The definition of an authoritarian command, as related to these logics, tends to be cyclical. It is any command not derived from natural law. Natural law is that which can be directly and self-determinedly sensed, measured or experienced by the being.

An authoritarian command differs from natural law as it is never consistent with natural law. It is seldom consistent with other authoritarian commands, unless its purpose is the creation of a plausible delusion. That which is natural law is freely perceived does not compulsively impose itself, and is not compulsively imposed by, or evaluated by another force or entity. The term natural law is herein used without limit. It pertains to all that actually exists in the physical or any other universe.

LOGIC 18. "A postulate is as valuable as it is workable."

LOGIC 19. "The workability of a postulate is established by the degree that it predicts new phenomena which when looked for will be found to exist, and by the degree that it does not require that phenomena which do not exist in fact to be called into existence for its explanation."

The word "postulate" herein refers to a theory, theoretical concept, real or apparent observation, or any datum resultant of spiritual knowingness or creativeness. It could be of the nature of "self-evident truths" or Kant's "synthetic a priori" (which means "not derived from experience, or derived from reason and necessarily true.")

Were a postulate to be accepted merely because someone said it, it must of necessity be assumed that the conceivor was working from an ultimate limit of reference, capable of assuming an infinity of viewpoints, is omniscient.

Man, as the immortal soul, as an eternal spark of the divine (a concept which aligns itself with every other scientological truth) is indeed potentially capable of such precepts. He is also aberrated. The postulate, unevaluated, could, therefore contain anything from ultimate truth to complete hallucination. All present evidence indicates that if it is his own self-determined perception it will bear a high order of truth. We define hallucination as that which is of other-determined, or authoritative origin.

Newly discovered truths fall into two classes. Those of a higher order than those previously known, we herein refer to as extrapolative. Those of similar magnitude, or of lesser magnitude, which complement, or fill in interstices in the fabric of truth, we herein call interpolative. The latter may be checked for consistency with other truths, and its alignment directly determined. But if the truth is of greater magnitude than any known, and its underlying truths not fully known, its efficacy can be determined only by its workability.

Workability, as connoted, bears the presumption of a predetermined nature of work to be performed. In Scientology, if the new postulate when formulated into a technique of process, contributes to an increase in understanding, certainty, freedom, sanity and ability, becoming a solver of problems - rather than being a problem, it is considered to that degree workable and acceptable. From it may be derived other concepts and theories which, if found to be aligned with the main body of knowledge, reinforces the value of the extrapolation. It is in this and similar manners, as specified in the Logics that the limits of reference of Scientology are expanded.

LOGIC 20. "A science may be considered to be a large body of aligned data which has similarity in application and which has been deduced or induced from."

Man knew from the beginning that if you dropped a physical object, it would fall to the ground. It was only until Newton that it became aligned into the law of gravitation. The truths of Scientology contain much which was known, but was previously unaligned - or was misconstrued by the imposition of authoritarian mandate.

LOGIC 21. "Mathematics are methods of postulating or resolving real or abstract data in any universe and intergrating by symbolization of data, postulates and resolutions."

Mathematics, along with inductive and deductive reasoning has been found to be fallible in the attempt to determine ultimacies - as was attempted by past philosophers. But, like induction and deduction has been found to be a most valuable tool by the scientist for the comparison and alignment of data, and the approximate or general solution to problems. This holds in particular for a newly derived form known as symbolic logic.

Pure mathematics, totally as such, operates in no space, no time, is of zero magnitude. Should it refer to a somethingness in the physical universe, this somethingness must be precisely identical in color, weight, structure etc. - molecule for molecule, atom for atom - if the calculation itself is to be precise. "Pure" mathematics works on the basis of identities, contains no inherent allowance for any similarities or differences. The moment that it operates with reality, it becomes an approximation.

Of course, if we buy a dozen eggs, we do not care if they are precisely identical. We do care if they are hen's eggs or buzzard's eggs, if they are fresh or rotten, unbroken or broken, large or small and are twelve. Thus, in the physical universe, mathematics assumes the adjective characteristic of quantity, similar that of large and small to size, and good and bad to quality.

At the time, 1951, that this was written, an attempt was made to formulate scientological knowledge. It was found later that symbolization had scant application in this particular science.

LOGIC 22. "The human mind is an observer, postulator, creator and storage place for knowledge."

Hubbard's note as follows: "The human mind by definition includes the awareness unit of the living organism, the observer, the computer of data, the spirit, the memory storage, the life force and the individual motivator of the living organism. It is used as distinct from the brain which can be considered to be motivated by the mind."

LOGIC 23. "The human mind is a servo-mechanism to any mathematics evolved or employed by the human mind."

"POSTULATE - The human mind and inventions of the human mind are capable of resolving any and all problems which can be sensed, measured or experienced directly or indirectly

"COROLLARY - The human mind is capable of resolving the problem of the human mind."

Hubbard's note as follow: "The borderline of solution of this science lies between WHY life is surviving and HOW life is surviving without resolving WHY life is surviving."

LOGIC 24. "The resolution of the philosophical, scientific and human studies (such as economics, politics, sociology, medicine, criminology, etc.) depends primarily upon the resolution of the problems of the human mind."

If Scientology does have a basic philosophy, it is this: Something can be done about the human mind and spirit. Man can cause himself to be better than he is. The road lies thru the achievement of greater understanding, certainty and freedom, increased sanity and ability, being a solver of problems instead of being a problem.

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Following are parts of a letter recently received from Al Michel, professional Scientologist of New York:

"Incidentally, Andy Parlogean and his wife Pat (formerly Pat McPheeters) are not running the N. Y. operation. Ken Barrett conducted the 1st Personnel Efficiency course here about 2 weeks ago. Sylvan and Lois Stein have taken over and Sylvan is running an advanced course now and will alternate with P. E. courses. I'm sort of helping out with paper work, I Q and APA tests, etc. Ken is back at the academy in the process of setting up a course called School of Life (actually P. E course), Wash., D. C. regulations prohibit a P.E. course by a non-profit organization so it has to go under another identity even if it is a free course.

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"My brother Larry who is a full-time staff auditor writes that Dick Steves is doing a great job even with a double load of running the H. C. A. and H. A. A. courses. In fact he is doing so well that the H. A. A. course is better than it used to be when we were there."

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There are expenses connected with this magazine, tho not too large. If you enjoy it, and wish to share some of this expense, a contribution of a dollar or two would be most welcome.



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