

A View From The Bridge

By Eric Townsend, England

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Editorial note:

We are serialising the book 'A View from the Bridge,' by Eric Townsend,
and here is the first instalment

A View from the Bridge

Introduction

This book is about Scientology and Dianetics. It is written for people who have had some personal experience of Scientology and Dianetics. It does not try to sell the subjects but to provide a framework into which the individual can slot those bits of knowledge that they have acquired about the subject over the years. It is desirable to have such a framework because these two subjects are so wide ranging that many people have wandered in and out without getting a clear overall picture of what it was all about. This book attempts to give an outline of the main things that were not often explained clearly to newcomers to Scientology and Dianetics. It aims to give a broad outline of fundamentals of the two subjects as a framework into which you can fit the various bits of data that you have already about the subjects. In addition, I hope that it will answer some of the questions that you felt unable to ask in the old days.

Two things should be said about what is stated in this book. Firstly nothing of substance in this book is the opinion of the author. All discoveries, statements, axioms, and principles in this book are based on the writings and recorded lectures of L. Ron Hubbard. At the end of each chapter, and sometimes in the text, reference is made to where the statement or principle can be found. The second thing to say is that whatever you read in this book is not true because Ron Hubbard said it was. The ultimate and only decider of truth is YOU. The writings and references here are submitted for you to consider and then decide for yourself if any or all of them are valid to your highest self. You have to be responsible for truth yourself. That also means not letting any 'authority' decide for you. Something is not true because the White House, the Vatican, the American Medical Association or the University of Wyoming says so. The most that Ron Hubbard would want to do is submit information to you. Only you can decide if it is true. Finally a practical point. All words that are themselves references are written in CAPITALS on the first occasion they appear in this book. You should have access to a copy of the Dianetics and Scientology Technical Dictionary while you read this book. Those words are also listed at the end of each chapter. If you find yourself feeling uncomfortable at any time, apply the basic study technology with which you may be familiar. The main thing is that you

should feel good while reading this book. I enjoyed writing it and I hope you enjoy reading it

Eric Townsend

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A View from the Bridge (1)

By Eric Townsend, England

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A View from the Bridge

By Eric Townsend, England

Chapter One

Body, Mind And Thetan - The Basic Combination(1)

Despite the fact that many people have considerable disagreements with traditional religions, most will at least accept the proposition that they personally have some form of spiritual life and awareness.

The three elements of Body, Mind and Spirit inevitably come up quite early in ones exposure to Scientology, although confronting the idea of being a spirit can be avoided for a while if one is involved exclusively in the area of Dianetics. Nonetheless when the idea of the three in combination first comes up it is usually accepted quite readily and without protest.

Universes

To look at this proposition more closely we need to start with the idea of UNIVERSES. Prior to contacting Scientology, we probably thought of universes only as 'the universe', that is the one made up of stars, planets, space and galaxies. The definition in the Technical Dictionary does of course include that universe but it goes further to point out that there can be and are many universes. The basic definition of a universe is a 'whole system of created things.

An example of another universe would be the game of Chess. Here we have whole set of rules about players and pieces together with agreements about what can and can't be done. These conventions can be said to be a 'whole system of created things', which have been created and agreed upon by the potential players. The games of chess can then go on in this

self-contained world, in which there are an enormous range of possibilities, without reference to anything outside it.

What is known as 'the universe', made up of stars and space, also includes our planet. The basic ingredients of this universe are MATTER, ENERGY, SPACE and TIME. This definition is not exclusive to Scientology but within Scientology it is usually referred to as the MEST UNIVERSE.

The MEST universe includes not just the substance of this planet, its rocks and waters, but also everything to be found here. We can't make a distinction between whether it is inert, like stone, or MOBILE, like a plant or an animal. Both are made up of atoms and molecules, which we now know have a very similar structure to stars and planets.

The human BODY, too, is part of the MEST universe and its components obey the same rules as all other parts of the MEST universe.

With the knowledge of physics, biology and medicine that we have today, the functioning of the human body holds few secrets. If we contrast our knowledge and technology in these areas with 100 years ago, we can foresee a time when it will be possible to construct a working model of any part of the human body. This is because it is a chemical engine that runs on food, water and air. All its parts and all its functions follow the rules of the MEST universe. The question, which is not yet answered, is what starts the machine working and keeps it going.

Mind

Next we come to the Mind. In this area we can't be so certain what we are dealing with. There is a strong confusion for many people between the mind and the brain. Physiological experiments on brains show that certain parts of the brain are connected to certain body parts. So a small impact on one part of the brain will produce a sensation in, for example, the left hand. Beyond this, not very much is known for certain.

There are a wide range of mental activities for which we have virtually no explanations. How do we do mental arithmetic, what part of the brain do we use when we make a decision, and where are memories kept? The enormous range of activities that we do with our minds is out of all proportion to the few pounds of sloppy grey matter that is the human brain. It is true that we can today mimic certain mental functions with a computer. On the other hand, even with today's micro-technology, a computer to carry out just a small part of the mind's routine activities would fill a very large room.

The difference between where we think the mind operates from, the brain, and what it does, is an indicator that it is only partly a phenomenon of the MEST universe.

It has been a function of the new science known as Psychology to try to persuade us that the mind is all contained in the brain. Psychology also tries to explain all mental activity as routines, which the brain learns in the same way as our hands learn to tie shoelaces. It could be that the brain operates on a mechanical basis that is way beyond anything our science has so far analyzed. Most people however cling firmly to the belief that some of the perceptions they receive through the mind could not possibly be learnt, mechanical routines.

Have you noticed how uncomfortable most people seem to get when you mention the functioning of the mind and particularly mental health? This could be their uncertainty about where their mind fits in the scheme of things. There is another indicator of the disquiet, which people feel about mental health. What is it that virtually everybody knows in any locality you visit in the so-called developed world? It is the name of the local Mental Hospital! Yet the emergence of Psychology has not really helped people since it gives them very little help in controlling a wide variety of those mental conditions that they don't want, such as depression, phobias or anxiety.

Until a little over 100 years ago, there was no such thing as Psychology.

It is a much newer field of study than Medicine or Biology.

Interestingly however the term Psychology is derived from the word 'Psyche', which was the Greek term for the human Soul or Spirit.

Spirit

The word used for the soul or spirit in Scientology is THETAN. This is because both of the words have been utilized by various religions and given overtones of meaning that relate to those religions. By taking a completely new and clean word like Thetan we can look at what it is and does without any preconceptions.

Even in today's materialistic world, it is likely that a larger number of the world's population believe that they have a spiritual life than the number who don't. In the last century Anthropologists have contacted many isolated tribes that had had little or no previous contact with the outside world. Without exception they all have some religious belief system and the vast majority believe in some form of life after death. Modern man has tried to wipe away these beliefs by claiming they are unscientific or irrational, but somehow they keep coming back! The Christian religions evolved a belief that man has an immortal soul that only comes into existence when his body is born but does live on after body death. In addition to this, it has played down the identity element of this soul so that the person is portrayed as existing separately from his soul while he is living on earth.

This traditional view is given a strong jolt in Scientology when one is presented with the proposition that the Thetan is you. This is best stated in the C/S1 Definitions with the words: 'The thetan is the 'I'; one doesn't have or own a thetan, one is a thetan'.

We can only decide if this proposition is true or not by our own immediate response to it. I have never heard of anyone disagreeing or protesting.

We cannot prove it, however, by any physical demonstration. This is because we have now moved out of the MEST universe. We cannot point to a thetan or say where it is located because it would have to have material form, which it has not, or a location in space, which it has not. Nevertheless we can still know it exists. It exists in a different universe, known in Scientology as the universe of THETA.

Theta universeWhat is the Theta universe? It is a complete system with its own nature and rules, which are quite different from those of the MEST universe.

It is the universe of THOUGHT. This may sound inconsequential but as we shall see, without thought there is no LIFE. Thought is the motive force of what we call Life. Theta or Thought is what gives life to MEST. The primary ingredients of theta are affinity, reality and communication. Theta is curious and wants to understand. It finds out about things by exerting life force and reasoning. Theta is a huge potential life force to which we belong as individual identities.

We as individual Thetans have chosen to participate in an enormous task. That task is the mastering of the MEST universe. This task could be likened to the conquest of South America by the Spanish in the fifteenth century. Unlike that conquest however, the MEST universe does not contain an indigenous population of beings who already live there. All it contains are matter, energy, space and time. In our terms we could say that it was and is totally inert, that it is not able to move, act or think. There was no life there because life is a characteristic of the Theta universe. The Theta universe then set about the mastering and harnessing of the MEST universe for its own purposes. We are its soldiers and we have come with as much ignorance and arrogance as the Conquistadors who followed Cortez.

Why this came about and how the MEST universe came into existence is outside the scope of this book but an explanation is available within the subject of Scientology.

We started this chapter by looking at the Body and working up through the Mind and to spirit or Thetan. Now let us look at the combination from the Thetan's viewpoint. Unfortunately I will have to refer an individual Thetan in the masculine because we have in our language an enforced sexual division. Thetans of course do not have a sex and only choose a

sexual identity with each body. The word 'it' will not do since at the moment in the development of our language it denotes an inanimate object or a very low life form, which is in complete contradiction to the nature of a Thetan. For the moment 'he' and 'him' will have to be used but it is to be hoped that this quirk of our language will not always be the case.

Our challenge

We as thetans decided to take on the challenge of the MEST universe.

As thetans we have enormous abilities but they are not immediately applicable in this foreign environment. That is why we are here, to find out how to handle it. The MEST universe is not of itself a hostile environment but it is extremely conservative. Its elements work on very predictable lines and any disturbance can have severe consequences.

It can be compared to stepping out of a space probe into an environment about which we know very little. The difference is that we have no Mother Ship or Mission Control to supply us and we have to make do as we go along.

To continue the Lunar analogy, we have devised, developed evolved the bodies we have today as our equivalent of the Moon Buggy! All the other life forms in the MEST universe were devised by us to provide a total ecology to support us as the leading life form in at least this part of the MEST universe. In case you think all this a bit of far-fetched fancy on my part, I would mention that these basic ideas were presented to the world as early as 1951 by Ron Hubbard in the Science of Survival.

So the thetan has evolved the organism of a Body for somewhere to be. This gives the thetan a location in space; you can usually find him in or around his body! To that extent he is in the MEST universe, looking after his creation, his body, and using it to do things which interest him. As a busy thetan, he would find it a bit tedious to be constantly pumping lungs in and out and keeping red and white blood corpuscles in balance. So he developed a SOMATIC MIND (Soma is Greek for body) to do these mechanical body functions for him. The Somatic Mind takes care of the physiological matters mentioned above and can be taught basic body skills like balancing on a bicycle or hitting a ball with implements of varying length.

The Thetan can also use the Somatic Mind as a Caretaker for his Body.

It gave him the opportunity to temporarily vacate the area of his Body to go somewhere else in the MEST universe or to turn his attention somewhere else and leave the MEST universe altogether.

The next stage was to develop this intermediary capacity into a MIND to do various things without constant reference to the thetan. This would include driving cars, household chores, typing, reading and various kinds of work. This Mind is a very clever device. It learns by storing an

enormous number of pictures and operates by referring to these to make decisions. So capable and competent is the Mind that the Thetan can leave it to do a wide range of activities. The Mind is delighted to be given the responsibility but if unsupervised for too long, like any caretaker, it can become careless or irresponsible.

Middle position of mindThe mind occupies a middle position between the universes. It is brought into existence initially by the body and starts accumulating pictures, or impressions, in the womb. It accumulates pictures continuously and by the age of four or five it is very knowledgeable about its environment. It doesn't store these pictures in a physical place but in a kind of 'no-man's' land between the two universes. We know the pictures have tiny amounts of mass to keep them available but they cannot be found unless the mind calls them up. In Scientology we say these are kept in memory banks but as far as we know the banks cannot be located in space.

The thetan monitors the progress of the body in these early stages.

It doesn't seem to interfere provided the body/mind is developing in the direction it wants it to go to pursue the thetan's interests and purposes. It seems content at this stage, in most cases, to just sit back and enjoy all the new and vivid experiences that a child has in the MEST universe. To help things along the thetan may give an occasional hint of a wider awareness or even lend the mind some pictures of his own, since he too has his own bank of pictures, which he has been collecting while in different life forms over a very longtime.

The usual pattern seems to be that at a later time, in late adolescence or early adulthood, the thetan starts to make its existence known and to require some influence over the body and its activities in order to pursue its aims and purposes.

It can be seen already that there is scope for conflict, confusion and misunderstanding on several fronts. Firstly who is giving instructions to which parts of the body at any particular time? Secondly, whose pictures are being consulted for making decisions and drawing conclusions? Thirdly, are MEST rules being followed to handle MEST and theta rules followed to handle theta, or are the two being mixed up? Then there is often uncertainty by the Mind and Body about what the Thetan wants them to do. Further complications also arise when the thetan is also somewhat confused and cannot himself remember exactly what he wanted to do.

These confusions unfortunately can have serious consequences and helping the Thetan to sort them out is what we deal with in auditing. This is the subject of the next chapter.

References: From: Dianetics and Scientology Technical Dictionary:
Universe, Matter, Energy, Space, Time, MEST, MEST Universe, Body,
Theta, Theta Universe, Thought, Life, Thetan, Somatic Mind, Mind,

HOB 15.7.78RA (Revised 25.3.81 & 10.3.84) Scientology Auditing
CS1 Science of Survival - Prediction of Human Behavior (1951)

Appendix of Definitions - Evolution

Note: The book A View from the Bridge can be obtained from Anima
Publications, PO Box 10, Bra hall, Stockport SK7 2QF, England The price
is 10 English Pounds plus 10% for postage (surface mail)(1) Introduction
to this serialized book is in IVy 11, page 24 Tue Jul 11 20:29:22 EDT 2006

Chapter Two

What Really Happens in Auditing

Most people who have had contact with Scientology will have had some experience of Auditing. There may be some readers however who have not been audited or have only a sketchy idea of what it is. For this reason, I will start with a brief summary of what auditing is and does Auditing is a method of enabling people to become more in control of their lives, by examining the things they think and do that hold them back. It normally consists of two people sitting in a private room apparently talking. One person is the Auditor who runs the Auditing Session and the other is the beneficiary who will gain insights into why their life is as it is and what they can do to improve it. In Scientology the second person is called a Preclear, usually shortened to PC. In the very early days of Dianetics, Hubbard referred to this person as a Patient. This term had been dropped however by the time Science of Survival was published in 1951 The term Preclear is self-explanatory once one knows the meaning of the term Clear. Several chapters of this book are concerned however with presenting the data needed to get a good understanding in physical terms of what is meant by the state of Clear. For the moment I would ask the reader to be patient and accept that the term Preclear means someone who has not yet become Clear

What happens in the auditing room has been likened by some to counseling The first response to that comparison is to say that counseling is about advising people what they should do. The defenders of counseling say that only bad counselors do that and that the only advice someone will take is what they work out for themselves. Today auditing is more often compared to so-called 'Non-directive Counseling. The term 'auditing' comes from the French/Latin words for 'to listen' and auditors spend a lot of time learning how to listen. Despite the name, Auditing is much more than unguided listening. It is extremely directive in the sense that the Preclear is guided gently but firmly towards the areas to look at. When one understands what is really happening in auditing one also understands that

it is not really possible to relate it to anything else. It seems to be unique Auditing is communication between thetans. Auditing operates on the spiritual level. One thetan is communicating with another. The one who is the Preclear is being guided and assisted by the Auditor to sort out ideas, decisions and considerations that he, the Preclear, has picked up and which influence his current ability to run his life as he wishes, as a thetan in the MEST universe. This communication is going on at a theta level, in the theta universe. This communication must follow the rules of theta communication, which are based on the ARCU triangle. These rules are somewhat different from normal human communication, although at its best human communication can rise to a level where it does follow the same rules. In auditing however, the door is opened to a very intense and powerful level of communication. It is vital that the rules of theta communication are known and followed. ARCU breaks must be avoided and if they do occur they must be spotted quickly and eliminated.

So what is the difference between the way you communicate to a thetan and ordinary human communication? The most notable differences are that a thetan or spirit does not object to a question being repeated over and over again, provided it is as a new cycle of action. Thetans are by nature very persistent and patient. They stay interested in a question until it is answered or resolved.

Thetans do not like uncompleted cycles of action because they hold some or all of their attention until it is complete. This applies equally to uncompleted communication cycles. The biggest contrast between the spiritual and human style of communication however relates to the phenomenon known in Scientology as 'Q & A'. This means changing the question because of a non-answer to the original question or expanding the answer given by follow up questions. It is only a variety of uncompleted communication cycle but it is peculiarly common in human conversation.

The basic requirements for auditing to take place.

An auditor in training spends a lot of time acquiring the skills of theta communication. This includes careful study of the communication cycle, the auditing communication cycle and doing the auditor Training Routines, known as TRs. In addition he studies and learns the Auditor's Code because it embodies a lot of the rules of theta communication as they relate to auditing.

The E-Meter

No mention has been made so far of the E-Meter. This device is the thing that many people find most mysterious about auditing. Once again there may be readers who are not familiar with what it is, so it is desirable to give a brief description. The Electrometer is a battery-operated device, which passes a tiny electric current through the body of the Preclear. This is done by the PC holding two electrodes, which look like small diameter

tin cans, one in each hand. By observing disturbances to the current passing through the body, the auditor is able to measure mental state and change of state, as an aid to faster and more precise auditing. So why is a MEST object like a meter necessary if the communication is at a theta level, in other words in the theta universe? There are probably two main reasons. Firstly most of us here in bodies have forgotten how to operate as thetans and thus communicate on the theta level. We are so stuck in bodies, which are part of the MEST universe, that we consider only MEST communication is valid. So we need the meter to validate or prove at the MEST level our theta perceptions. This applies to both PCs and auditors. Secondly a lot of our difficulties are with things with which we got tangled up in the MEST universe and it probably seems appropriate to us in our present state that we should disentangle ourselves at the MEST level. This may be a mistaken viewpoint but it is no good telling a preclear that. One of the most basic rules of theta communication is that you must not tell another thetan what to think! So we have to start where we find ourselves. The meter is an aid to the auditor to know what is going on in and around the mind of the PC. Hubbard did all his early auditing before a suitable meter was evolved and that included taking people to the state of Clear. The most that he could advise others to do was to look and be aware of the many physical, mental and spiritual signs that are there and which can guide you. He predicted in 1950 however, in *Dianetics The Modern Science of Mental Health*, that some electronic aid would be needed for auditing to become a widely available facility. Once E-meters became available in the mid-fifties, auditing technology developed very fast and auditor training became much more streamlined. Today it is impossible to envisage auditing taking place without a meter. Even so, some auditors have the presence and awareness to be able to audit some processes without a meter when necessary. Occasionally auditors find themselves in a situation where they have to do some Assist Auditing with no meter and they can do it without mishap. We should never put the priorities of auditing the wrong way round. The meter is an invaluable auditing aid but the presence of a thetan willing and able to audit is much more important.

Desire for change

The second most important requirement is to have someone there willing to be audited. Actually this is an over-simplification. The need is for a being who wants to bring about a change in their condition and is willing to put in the necessary effort to do so. This distinction is needed to avoid drifting into the 'Doctor and Patient' situation. In this the patient gives the doctor his symptoms and then sits back and waits for the doctor to pass a judgment and provide a 'cure' of some sort. This passive patient role is very different from the role of a PC. Auditing is very hard work but it is harder work for the PC than the auditor. The PC is the one who has to confront and consider things, which he has been avoiding for a long time. This is actually physically strenuous and requires courage and determination from

the thetan and his body to be in good physical shape. The auditor has the role of administering the auditing process until it achieves the intended and predictable result. He has to watch for certain other phenomena and handle them as necessary. He then continues with the auditing process, which he has already started. The auditor also performs another vital function. This is the one of supporting the PC in confronting his reactive mind. This is a theta role since the Auditor as a thetan is supporting the PC as a thetan, by providing him with a safe space in which to confront the terrors of his reactive mind.

The sad truth is that we have got to a state where as Preclears we cannot confront or handle some of the contents of our own minds. Since the PC participated in the creation of this mind in the first place, this outcome would be funny if it were not so tragic. The presence of the auditor willing to audit is what combines with the presence of the PC being willing to be audited for an auditing session to actually take place. The need for an auditor and the basic actions required of him are summed up simply and concisely in just a few HCOB's and Policy Letters listed at the end of this chapter

One fundamental principle is that 'The auditor plus PC is greater than the PC's Bank'. There are two corollaries that follow from this 'Auditor plus bank is greater than the PC' and 'PC minus Auditor is less than the Bank' (HCOB 30.4.69 Auditor Trust).

One further corollary can be worked out from this basic proposition which shows why the PC must understand and be committed to the function of auditing. Can you work it out?

Application of all of this produces the basic requirement that must exist before any auditing can be done. This is for the PC to be 'In Session'. This means having got the PC to a point where he is interested in own case and willing to talk to the auditor

Typical session

So let us put together what we have covered so far to see what happens in a typical auditing session. The auditor first checks the physical condition of the PC to confirm that his body is up to cooperating in an auditing session. This includes questioning about food, sleep, alcohol, medicines, and being comfortable in the auditing environment. The auditor then does a metabolism test to check that the body is reacting on the meter. Only if all these aspects are all right will the auditor start the auditing session.

The next step is to check the PC's spiritual condition. Since this isn't a physical condition like the body, this may be better restated as locating the PC's attention, as a thetan. The prime indicator of this is to be found from the meter. If the meter is not registering the phenomena that the auditor expects, he goes through various steps to rectify the situation. The most

familiar of these are known as Rudiments, which means things that are done to set-up the PC for running an auditing session. When this has been done, the auditor knows he has the PC's attention as a thetan, in other words he is 'in session' and the true business of the auditing session can start.

What the auditor then does is locate a charged area of the PC's case that is in the PC's bank, which will read on the meter. He then runs an auditing process, usually a series of repetitive questions. This may make the PC feel uncomfortable but eventually there will be a discharge of the electrical charge relating to that item and the PC will brighten up, have a realization and feel much better. This also is visible to the auditor on the meter. The auditor does not usually tell the PC what is happening on the meter because it can result in the PC becoming 'meter-dependent' He does however tell the PC from time to time that his 'needle is floating', which is the prime indication of the PC being In Session

So the auditor needs to have his PC with a floating needle before he starts the action of addressing the PC's case. The needle must float again at the end of the session when the Auditor has 'discharged' the charge attached to the area that was opened up within the PC's bank. An auditing session may consist of several actions of this sort to discharge areas located. The session should always end after a big release when the PC is feeling good and his needle is floating

Need for a Case Supervisor.

The next question may well be how does the auditor know where to look for a charged area? It is certainly not a good idea to go prodding around unsystematically in the PC's bank to find something to run. It is for this reason that we have a Case Supervisor. It is his or her function to programme the PC's case and decide what area is to be investigated for a charged item that will discharge. The Case Supervisor is a very experienced auditor who has also been trained to supervise cases. He or she operates from a more remote position in relation to the PC than does the Auditor. This means that they work only on written interview and auditing session notes. This is best expressed in the 'Ivory Tower Rule', which says that the Case Supervisor is more successful when he works in seclusion. Probably the main reason for this is because there are far fewer things that can be wrong with thetans than the average human being may think, and even an inexperienced auditor thinks!

The Case Supervisor has another equally important function. He or she is the Auditor's 'handler'. As stated in the Technical Dictionary he or she 'tells the auditor what to do, corrects his tech, keeps the lines straight and the auditor calm and willing and winning' The need for a Case Supervisor to do this comes in part from the fact that the auditor will often get too involved with the PC's case to see the most direct and usually simplest route to solve any difficulty that may occur. This is what is meant by 'keep

the lines straight' Also the auditor could find it difficult not to be drawn into conversation by the PC about his case out of session. He is able to make it clear that the whole operation is run by the Case Supervisor. The degree to which the auditor is under the control of the Case Supervisor is similar to an Astronaut and Mission Control. The astronaut and the auditor are expected to deal with unforeseen occurrences requiring immediate attention but would report back what they had done so as soon as possible. It is unthinkable however that they would change course or destination without the agreement of Mission Control or the Case Supervisor. This is the reason for the strong prohibition against 'C/Sing (Case Supervising) in the chair'. An auditor making decisions on what to do under the pressure of an auditing session is called C/Sing in the chair. It is considered 'very poor form as it leads to Q&A' So we can see that behind the auditor there is another thetan operating for the benefit of the PC. This ensures that the weight of theta against the PC's bank is that much greater. We could even modify the axiom to say 'PC plus auditor plus case supervisor is greater than the PC's bank'. A PC who has been audited in this situation, and is aware of it, feels very safe.

Basic Concept of the Bridge

We still haven't dealt with the question that was asked earlier in this chapter about where to find the charged areas for the PC to handle. There is no doubt that every case has a huge amount of charge. Most of it however is not available to discharge or run-out. This is because the PC's condition or 'case level' is not up to confronting that area of charge. Fortunately for the PC and the auditor there is a mechanism called 'The Mind's Protection', referred to as early as 1950 in *Dianetics: Modern Science of Mental Health*. This means that if the PC is asked to look at an area beyond their confront level, the mind will close it off so that it is not accessible. Although this would protect the PC, it would still represent a setback for the auditor and the PC's confidence in him. So how does the Case Supervisor know what the PC will be able to confront and and thus run-out. The answer is that he utilizes 'The Bridge' which is also known as the 'Classification, Gradation and Awareness Chart'.

This is the same Bridge that features in the title of this book and it will come up again later on. It is a very detailed document, which contains a lot of data and needs to be studied very carefully. At this stage however it is appropriate to give a brief introduction to the origin and purpose of this Bridge or Classification, Gradation and Awareness Chart.

The best way to do this is to look from the top down If we started as very powerful thetans operating in one universe and came to experiment with a new one, it must have taken some very powerful or subtle setbacks to reduce our power. Once the process had started however it would have become a declining spiral. Each setback would have needed less and less power to push us a bit further down. From all the evidence that has

emerged, it would seem that all thetans in this sector of the MEST universe have had broadly similar experiences. Thus if we can trace our route down, we can follow it to go back up.

This then is what is meant by The Bridge or Classification, Gradation and Awareness Chart. It is a gradient of confront that any being to be found in or around a body in this sector of the universe can follow to regain his lost abilities. The Case Supervisor uses this same Bridge or Chart to programme the running of any individual PC's case.

There is not really any question about where a person should start. He or she should start at the bottom. This is because no assumptions can be made about something being uncharged if no check has been made to see if it is charged or not.

There are complicating factors however that must be taken into account by the Case Supervisor. The main one of these is that the PC is continuing to live a daily life in the MEST universe.

There may be some upsetting interactions, which 'key in' other bits of the PC's Bank. These may require special Rudiment type actions to 'key out' their effects so the PC can proceed with his or her standard auditing.

Resistive case points

A second complicating factor can be what the PC was doing before they came to Scientology auditing. This may be drugs, body illness or mystical practices. All of these can constitute points that resist case entry for standard Bridge auditing and are known as Resistive Case Points.

It is the Case Supervisor's function to programme handlings for these which will clear them out of the way, so the PC can get on with his or her standard auditing up the Bridge.

By-passed charge

Thirdly, mistakes may have been made in previous auditing which need to be handled. These may be auditing errors or the PC was run on a process he didn't fully understand (also an auditing error as per Auditors Code), or a bogged session that was never repaired, or an abandoned auditing cycle. All of these things, and many similar ones, will leave 'By-passed Charge' (usually referred to as BPC). This is charge that was 'restimulated but overlooked by both pc and auditor.

It is possible for normal life to restimulate charge that is then overlooked but it usually 'keys out' again pretty quickly. As was said earlier, auditing is very powerful theta communication and the potential for BPC here is much greater. The additional difficulty here can be that although the charge may key out again, the prospect of further auditing will cause it to key back in again. Once again it is up to the Case Supervisor to provide a delicate programme to find and handle the By-passed Charge.

This type of auditing is known as Review Auditing or Setup Programming but it is only done to the point where the PC can go back to their standard Bridge Auditing

You may have noticed that the aim the Case Supervisor is always working towards is getting the PC back to Bridge auditing. You may ask where does auditing to handle physical difficulties, marital problems or financial disabilities fit in. The short answer is that it doesn't. All of these things are symptoms of the individual's difficulties in handling the MEST universe. The quickest and most efficient route to handle these difficulties is the Bridge.

The C/S however will take into account whether this difficulty is so obsessing the PC that they cannot get on with their Bridge auditing. In this case, the C/S will programme a handling to key out the obsession. This should also enable the PC to exteriorize from the issue sufficiently to take some steps in life to improve the situation. The full solution or readjustment of viewpoint may come much later on the Bridge but that must be so because at this point the PC could not confront the underlying issue.

Auditors operate as Ot's

So far we have looked exclusively at the benefits of auditing to the PC. It is interesting to note however that auditing is also beneficial to the Auditor. It is an observable fact that successful, winning auditors look good and feel good after delivering a good session to a PC. There are many factors that may contribute to this but one that was referred to earlier in this chapter is that auditing is theta communication between two spirits. Not only does the PC regain some ability to see things from a spiritual viewpoint and operate as a spirit, but the auditor does so too. The auditor must put himself in the position of an operating thetan before the session starts because he has to initiate the theta communication. The auditor can do this as a result of his training. He was not just trained to be an auditor but to be an Operating Thetan at will.

The auditor has a case just like anyone else. This can be an obstacle to auditing someone who is higher on the Bridge and therefore handling heavier areas of charge than the auditor has encountered himself as a PC. Auditors can also find lower level material uncomfortable because it restimulates something else on their case. The question may be asked when is an auditor not in good enough shape to audit because of their case condition? This was answered with characteristic robust humor by Hubbard when he said there was a simple test one could use. You put a mirror under the nose of the potential auditor. If it mists over, he or she can audit!

Auditors are guided by the requirement that was familiar to all who worked in the CofS, which was 'No case on Post'. This is very much an OT (Operating Thetan) precept because an OT can do anything it wants to

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A View from the Bridge

By Eric Townsend, England

Chapter Three (1)

Dianetics - Where Does It Fit In?

State of clear

For people living in the midst of our restimulative western society, there is little chance of major progress towards spiritual rehabilitation while we

have our own individual reactive mind. And so we come to the latest definition of the word 'Clear'. This is 'A person who no longer has his own individual Reactive Mind'. (HCOB 14.12.81 The State of Clear).

The need to quote a Bulletin of such a recent date, rather than one of the twelve definitions of Clear that appear in the 1975 Dianetics and Scientology Technical Dictionary, is indicative of the difficulty of discussing this term. The definition of Clear has been subject to considerable re-inspection over the years since it first appeared in DMSMH in 1950. This does not mean the earlier definitions were wrong but the whole subject within which this crucial term exists has been changing and developing very fast. The same thing can look very different when seen from a different viewpoint.

Before we examine some of these changes in viewpoint, we must look at one very important point about a thetan becoming a Clear. The crucial point in time is when they themselves become aware that they are Clear.

This is why the term is used 'to attest' to the state of Clear. A person may already have been Clear of a reactive mind for some time but did not have the data to recognize that and acknowledge it to themselves.

A person cannot with certainty become Clear at a particular point on the Bridge. There is a point where you can predict that most people will go Clear but some will do so earlier and some later. Some will have been Clear since before they started the Bridge. The crucial point is the point in time at which you recognize that you are Clear.

No other person can decide for you that you are Clear. There are a lot of unacknowledged Clears around that have not acknowledged to themselves that they are Clear because they do not, or did not at the time, have the data to make an assessment for themselves of whether they are Clear or not!

Need for re-education

This is one of the many times in this book when the need to educate oneself in order to make spiritual gains will become obvious. It was ignorance that got us into this mess in which we now find ourselves but we didn't have the data then. It is available to us now through the development of Dianetics and Scientology. We all need to acquaint ourselves with it so we can apply the tests of does it seem true to us and can it be used. We also need to know how to apply the data to help us improve conditions for ourselves and others.

For many people who didn't study the subject further, what was said in 1950 in Dianetics DMSMH became literal tests to be applied many years after. Many people have become quite upset because they could not reconcile being Clear and the fact that they still have to wear glasses. This

is because in DMSMH they were promised that as Clears they would be free of all body malfunctions, and have a perfect intellect and memory.

While this is understandable, we must look at the situation, as it was then and what has happened since. I don't doubt that there are major physical changes in the people audited to what was referred to as Clear in DMSMH. Several special factors applied to the situation then which don't apply now. Firstly all the people referred to in DMSMH were audited by Hubbard himself. We can expect that his skill and instincts as an auditor would be exceptional.

Secondly we don't know to what state he audited his early PCs to in terms of today's Bridge. He would have audited them by identifying and handling their individual needs. It is perfectly possible for a person to shed large parts of their case and project themselves several jumps up the Bridge. And as you will no doubt observe, a detailed, specified Bridge had not been thought of then. If we accept the axiom that thought (theta) governs form and structure, then there may have been no need for them to go step by step up a Bridge. At that time Hubbard may have been clearing people not just of their 'body case' but also of their whole thetan case.

Thirdly we should ask who were the people that he audited? The people who put themselves in the way of being audited in the kind of social and intellectual climate that existed in the 1940's must have been pretty exceptional. They would predictably have been pretty ripe for breaking out of their case with an awareness, which was already highly developed.

Evolution of the subject

This is all speculation on my part because I have had to think about this issue when I have been confronted with this complaint from time to time. The short answer I usually give is that if all the answers were contained in DMSMH, there would not have been any need to do any more research or write any more books. To further put the issue in time context, I also relate the development of Dianetics and Scientology to the changes in aviation technology. In 1950 the jet engine was in its infancy and was expected to be applicable only to military use for fighter planes. Transport planes were still powered by petrol engines and the future was expected to lie with the Turbine powered propeller engine.

We should see the evolution of Dianetics and Scientology as a time track like any other. Hubbard was working from the inside to the outside, just like we all are. When he developed the principles and practice of Dianetics in the late forties, he had no idea where it would lead. The massive amount of subsequent research that went on can be read up in the Research & Discovery Volumes (2). This series of large volumes contains transcriptions of L. Ron Hubbard's Lectures of which he gave some 2,000, mostly of one or one and a half hours duration. And it makes fascinating reading.

In this context it is only appropriate to look at the key developments for Dianetics and with them the changing idea of Clear. With the discovery and development of the wonders of Scientology processing in the fifties and sixties, Dianetics went out of fashion. The term Clear was still used but it was in relation to a much higher state of spiritual awareness and ability than relates to today's definition of Clear.

We can see something of the changing importance of Dianetics in relation to Scientology by looking at historical developments. In 1950 and 1951 there was only Dianetics. The more advanced technical applications were covered in the books *Science of Survival* (June 1951), *Advanced Procedures and Axioms* (3), *Self-Analysis* (August 1951, originally considered a form of Dianetics processing) and *Handbook for Preclears* (December 1951).

By 1952 the subject of Scientology, spiritual rehabilitation, was in full flight and interest in Dianetics was eclipsed. This situation remained true for the rest of the fifties and most of the sixties. This may have been because the gains in spiritual awareness and causativeness obtained from Scientology processing seemed to make direct addressing of the reactive mind unnecessary. There is further potential confusion because the term clear was used in the sixties in relation to the Clearing Course. This was designed to achieve a state of OT abilities far above what later became understood as Clear or Dianetic Clear.

Revived Interest

In the late sixties/early seventies Hubbard revived his interest in Dianetics. This may have been because it had been found that while Scientology could undoubtedly 'key-out' the reactive mind, it could not 'ERASE' it. ERASURE of the charged images, the 'MENTAL IMAGE PICTURES', in the reactive mind was only ever achieved by confronting them as what they are and this is the province of Dianetics. Whatever the reason, Hubbard's renewed interest in Dianetics bore fruit as Standard Dianetics. Standard Dianetics was a refined and streamlined version of the Dianetics procedures of the fifties. It was incorporated into the book *Dianetics Today* published in 1975.

There was also Expanded Dianetics, which was a special use of Dianetics, particularly directed to handle continuing body difficulties that a person was having.

The continued work on Dianetics in the 70s resulted in the emergence of New Era Dianetics, which was launched in 1977/8. This was designed to be an even more powerful means of getting to the basic ENGRAMS on the 'body case'. It was also discovered however that one should spend the minimum time possible running Dianetics on an individual case. This was because excessive use of Dianetics could stir up fragments of the upper level case and bring them into immediate restimulation. This was also the

reason for the firm instruction against running Dianetics on Clears, published in September 1978.

During the thirty years between 1950 and 1980 it would seem that the term Clear has been something of a moving target. Looking through the definitions of Clear, and related terms, in the 1975 Technical Dictionary is very illuminating.

During the seventies there was further confusion by use of certain prefixes to distinguish between different types of Clear. There was already Dianetic Clear but now there emerged Scientology Clear, Natural Clear and Past Lives Clear. Each had their exact definition but many people didn't know them and often had only their knowledge of reading Dianetics MSMH to which to relate these terms. There was an understandable amount of confusion about this area at the end of the seventies.

In 1980 and 1981 Hubbard did a review and tidy-up of many aspects of Scientology. It was to be his swan song (last piece of Technical work) but fortunately it resulted in the resolving of a number of sources of confusion that had grown up. He also produced a revised sequence for the Bridge, which provided a smoother gradient to get most people onto the upper levels. This revised Bridge and some of its implications will be dealt with more fully in later chapters.

In relation to Dianetics and Clear, the most important changes were a new definition of Clear. This was stated as 'A BEING WHO NO LONGER HAS HIS OWN REACTIVE MIND' (HCOB 14.12.81). This differentiated the state of Clear from any sort of Release state. Hubbard restates that there are enormous gains to be had from releases achieved by Scientology auditing, that is increased spiritual awareness and ability, but these states are not the same as the state of Clear. This state is usually achieved by Dianetics, and faster and more directly by using New Era Dianetics.

DCSI

In May 1979 there emerged a new auditing/studying programme called the Dianetic Clear Special Intensive (DCSI). This programme was designed to determine whether a person really was Clear, not just experiencing a major release, and thus was ready to proceed onto the preparatory steps for the OT levels. This is not just an auditing action but includes study steps by the person who has originated that they may be Clear so that they can make their own assessment of whether they are Clear or not. This also includes an exact dating of the time they became Clear or recognized they were Clear.

As was said earlier, it had been found that getting through Dianetics should be made as short a cycle as possible. This was a major factor in the conception of the revised Bridge, which emerged in 1980. Prior to that date the first steps of the Bridge had been a handling of the major effects

of drugs and the Objective processes to put the PC more stably into present time. After that the PC went straight onto New Era Dianetics and was run on that until he went Clear or attested to already being Clear. After that he did the Scientology Grades to complete their stabilization and restoration of abilities to handle daily life and livingness as an OT. Only when they were stably in control of their daily lives were they ready to start the preparatory steps for the OT levels.

It can be seen that this puts a lot of the priority and attention of the PC on running their 'body case' with Dianetics. It was probably being found that some PCs were spending considerable periods being audited with Dianetics without achieving the desired result of Clear. The downside risks would be an increasing preoccupation with the 'body case' and increasing danger of disturbing something in the upper level case. Even though the effect on a person of going Clear is truly amazing, it is still only a step on the path of spiritual rehabilitation.

To get rid of one's own reactive mind is a necessary step forward but it needs to be achieved with the minimum risk of getting bogged down in that area. So to facilitate getting through this stage as quickly as possible, the Scientology Grades were moved down the Bridge and were placed between the drug handling actions and New Era Dianetics.

Grades before Dianetics

The background to this and the reasons for doing this were given in a bulletin issued called 'Theory of the New Grade Chart' (HCOB 12.12.81).

This explained that the deteriorating state of cases starting on the Bridge in 1980, by comparison to those in the 1950s, meant that they could not be expected to run as quickly and smoothly on Dianetics to Clear. It was necessary therefore to put in more 'undercut' actions.

These included a more thorough handling of the effects of drugs, both medical and street drugs, by means of the Purification Rundown and the new Scientology Drug Rundown.

Secondly the person would then be run on their Scientology Grades. This would bring about considerable benefits in handling better his daily life, his relationships and his environment. It would also have the effect of increasing his awareness that he is a spirit who is able to run his life from that viewpoint. He may well exteriorize from believing he is his body while running these Grades but this won't be a stable state until he is Clear.

Summary

This has had to be a complicated chapter because we have had to pick our way through several major areas to establish links and relationships. The starting point was Dianetics but this took us into the difficult area of understanding the state of Clear and the different ways it has been seen

and approached over time. Finally we had to enter the field of Scientology auditing to see how that which has to be handled in Dianetics is approached today.

So let us summarize what has been concluded.

Dianetics was the first aspect of the total subject to be researched and developed. It was the route into a more effective handling of the mind and spirit of beings in bodies.

The world in which Hubbard did this research and development was very different from the one we live in today. His subjects and co-workers were well educated middle-class people enjoying the intellectual openness and optimism of the immediate post-war years. Anyone who is not familiar with this climate should watch some of the radical films coming out of Hollywood at that time. All sorts of traditional thinking, practices and institutions were being subjected to rigorous scrutiny. There was even a film made about the workings of the mind, which showed a rudimentary form of Dianetic Auditing (4). It is difficult to recall that brief window of optimism because of the dark shadow thrown over the time by Senator Joseph McCarthy and his Un-American Activities Committee. This resulted in a close down of tolerance of radical thinking and a return to very much more authoritarian times in the United States.

The end-product of Dianetics that Hubbard was achieving in the late forties and early fifties was a state called Clear. We only know from the written records of the time what this state was like and can't really relate it to an actual or potential state today. The subsequent development of Scientology and the enormous gains in awareness, data and abilities that came from Scientology processes eclipsed Dianetics for quite a while.

New look in the 70's

Hubbard became interested in Dianetics again in the 70s and developed some very powerful techniques for applying it. Despite their dramatic power to pull out pictures and data from way down the time track, they could not be relied on to get all PCs quickly to the state of Clear. This was partly because of deteriorating condition of new cases who were suffering the effects of more environmental suppression and the increasing use of drugs in medicine and drug taking for stimulus or as a cultural phenomenon. This led to an increased obsession with the body and its condition.

It had been found also that running a PC for a long period on Dianetics could disturb other things on the case. A further complicating factor was that there was little data and increasing confusion about the state of Clear and the varying types of Clear that were being discussed.

For all these reasons a redefinition of the state of Clear was issued in 1981. This is a being who no longer has his own Reactive Mind. This

definition was not radically new and is in line with the previous definitions in the Technical Dictionary (see defs 3 & 5 in the 1975 Tech Dictionary). It was just more explicit and the bulletin in which it appears (HCOB 14.12.81 - 'The State of Clear') reinforced the link between Dianetics and achievement of Clear. The lower Bridge was revised to take account of these factors and ensure that every person had achieved the state of Clear before advancing onto the OT levels. These changes include bringing the Scientology Grades down to before Dianetics to improve the abilities of PCs to operate in everyday life before embarking on Dianetics in their most direct and powerful form, New Era Dianetics.

In HCOB 12.12.81 The Theory of the New Grade Chart, Hubbard makes the statement that the first book, Dianetics MSMH, contains the bulk of the elements and philosophy that we use to day. This statement may cause some confusion or disbelief but you need to know both the material in that book and the technology of today very well to be able to judge for yourself whether that claim is justified.

As a final word on the distinction between Scientology and Dianetics, we can look at the 'Introduction to Scientology' section, which prefaces the 1967 edition of Dianetics - The Evolution of a Science.

This is not a long section but the relationship is best shown by this extract -

'Scientology addresses Man the Spirit, not Man the Machine. As long as we address the spirit, as long as we return the individual to some belief and faith in himself, he gets better, brighter, his IQ goes up, his ability to handle things gets better, he gets more powerful, more persistent and he becomes kinder and more merciful, more tolerant, less critical.

If we start treating the Machine we get a patched up broken leg.'

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(1) First three pages of this chapter appear in IVy 14, from page 29

(2) The Research and Discovery Series, published by Scientology (first edition of Volume 1 by Scientology Publications Organization, Copenhagen, was published in 1980, and covered Rons first Dianetic Lectures, from 10 June 1950).

(3) My first edition, getting very brown, does not have a date or publisher. The Technical Bulletins of Dianetics and Scientology, give the date as November 1951. Ed.

(4) Alfred Hitchcocks film Spellbound.

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Chapter Four

The Rehabilitation of a Spirit

In Scientology we describe a spirit as a THETAN. Probably the most readily identifiable meaning for both terms given in the Technical Dictionary is 'the awareness of awareness unit'. A thetan who is both aware of being a spirit and who is operating from that spiritual viewpoint is described as an OPERATING THETAN. This is usually shortened to the letters OT. Because the auditing and training levels above Clear on the Bridge are referred to as the 'OT levels', it is assumed that one is not capable of operating as a thetan, as an OT, until one has completed the OT levels.

This is an understandable misapprehension. The reality is that every being who is running a human body is capable of being OT. Most human beings are at some time aware of their spiritual capacities. There have of course been a few extraordinary beings who have appeared in human bodies, in particular those we know of as religious teachers and philosophers. Some were canonized as saints and others were even turned into gods. They were probably natural operating thetans who knew they were exterior to their bodies and who could take a broader view of the

MEST universe from that external position. There probably have been many more than have been acknowledged in a spiritual context. Probably their number includes many great artists, inventors and other innovators.

At a more mundane level, an athlete who gives a super-human performance could be said to be operating as a thetan at that time. Similarly an artist or performer who transcends normal human capacities to achieve something outstanding could be said at that time to be operating as a thetan. Likewise an ordinary person who responds to a crisis with courage or determination beyond normal human expectation can be said to have operated as a thetan on that occasion.

What happens here probably is that the being exteriorizes from all the normal considerations of being a human and reviews the situation from the much wider perception that is available to a spirit. From that viewpoint, the being can determine and implement a course of action, which produces a super-human result. The battle to achieve and repeat this is the constant struggle of musicians, artists and writers.

While all of us are capable of this to some extent, and a few people naturally operate at this level most of the time, the difficulty for all of us is maintaining stability. The goal of the OT levels is to help someone to achieve the state of operating as a thetan all the time, with no possibility of being shaken from that state by the kind of setbacks that in the past have overwhelmed him and caused him to lose these spiritual identity and capacities.

Body problems

The first and most obvious zone of difficulties that have reduced a spirit's awareness and abilities are those that relate to the body he is currently involved with. These difficulties can be observed in Aberrated Behavior. This is caused by aberrated mental conclusions and responses. The body mirrors these aberrations in its own physical condition. The degree of aberration in this relationship depends on the experience and abilities of the thetan and body combination, mostly during this lifetime. This is the area dealt with by Dianetics and discussed in the previous chapter.

The thetan himself has a condition, which is based on his own bank of experience and conclusions over a period much longer than one body lifetime. The thetan brings his own expectations of life and living in a body to his combination with a particular body. We measure the condition of the combined thetan, mind and body by means of the TONE SCALE. This scale 'plots the descending spiral of life from full vitality and consciousness' (Technical Dictionary, and Self-Analysis p.37). The observable point on the Tone Scale at which a person is operating is a combination of the positions occupied by the thetan and body. It is worth restating that the thetan and body each have their own separate position on

the Tone Scale. As combined body-thetan they occupy a third position on the Tone Scale. The usual pattern for the body is that it starts high on the Tone Scale as a child and then starts to drift down with the passing of maturity and accumulation of physical damage. The thetan's position on the Scale will combine to pull the body up or down the Tone Scale.

It will be seen therefore that although the experiences of body and reactive mind have to be handled by Dianetics, so do the experiences and conclusions of the thetan, since this is what governs his position on the Tone Scale. Just because we encounter the body as the first and most visible indication of the condition of the combination, that does not mean we can or should handle the body condition first.

The hazards of trying to deal exclusively with the body as the first action, were dealt with in the last chapter, and are the reason why the Scientology Grades now appear before Dianetics on the Bridge. The Scientology Grades are the means of relieving the thetan from some of the effects of his experiences and thus raising him on the Tone Scale and to some extent rehabilitating him as an operating thetan.

You may well ask - How is it possible for a thetan without a body to have a bank? If a thetan doesn't have a mind, how can it have a reactive mind? If it doesn't have a reactive mind, how can it have engrams? So how does it form a bank?

These are entirely valid questions. In considering a thetan we have moved out of the MEST universe. For our purposes here, it is true to say a thetan is a being without mass who you cannot subject to physical pain. Physical pain is one of the essential requirements of an Engram. A thetan can't get physically ill and you can't kill him or in any physical sense knock him unconscious. He is in the theta universe, the universe of thought. The thetan's bank contains conclusions, decisions and postulates. Many of them are harmless but others cause him difficulty but he can't get to his earlier memories to see how and why he formed them.

It is only according to the mechanisms of thought that a thetan can become hung up. The most logical way to look at the major mechanisms, and give them adequate explanation, is to go through the relevant steps of the Bridge.

These are the Scientology Grades, which in 1981 were relocated before Dianetics and Clear on the Bridge. This was done to rehabilitate the basic abilities of thetan before attacking the reactive mind, so he could go Clear.

Importance of memory

The first of these Grades or levels is called ARC Straightwire. The purpose of this is to put the thetan back in contact with his own memory bank. This is not in contact with the reactive mind, which is part of the body mind, but with thetan's own personal memory bank.

So what is the mechanism we are dealing with here that can hang-up a thetan? To answer this we need to remind ourselves that the thetan was on a downward spiral. First he lost his abilities as a powerful thetan. Then he lost his memory of losing those abilities and then lost his awareness that he ever had those abilities. At the same time as losing his memory of his experiences he also lost his identity.

We can see the same process even in the human environment. A person becomes what he is by what he has experienced. We say that experience builds a person's character. Loss of memory is very disorienting to a person because he doesn't know what he has experienced and how that would cause him to behave in particular circumstances. He feels like a baby again.

A thetan in the theta universe doesn't have a body to identify himself. He draws his identity and existence solely from his experience. So, for a thetan loss of memory is even more serious.

By losing his memory he has lost his experiences and thus his identity. So now he is in a deteriorating state of inability with no knowledge that things were ever any different. The next step down is to lose what little certainty that he still has that he exists at all.

Straightwire

The processes at the ARC Straightwire level include some repetitive processes to rehabilitate calling up thoughts and memories quickly and randomly. The bulk of this level however consists of the processes laid out in the book called Self-Analysis. In these processes the thetan is asked to recall specific incidents. He is also required to find a specified PERCEPTICS, such as smell, color, sound, etc. These Perceptics are available because they are part of experiences he had with a body. He is then asked to get an earlier similar incident and finally get the earliest incident he can. He may or may not go into previous lives to get the incidents. This will depend on his confront level and whether he feels secure enough to confront the fact that he has had previous lives.

But why is it called ARC Straightwire you may ask. The definition of ARC is familiar to most people who have studied any Scientology but probably the most relevant definition from the Technical Dictionary is number 4 in the 1975 edition: ' the triagonal manifestation of theta each aspect affecting the other two '.

Straightwire also has a number of definitions which you should look at. The best summary definition for this purpose is to say it is stringing a line from the 'I' in present time directly to some incident in the standard memory bank without any detours.

The aim of ARC Straightwire is to get the thetan to a state called Recall Release. This has been achieved when he the thetan, knows that he can re-

contact his own memory bank, that he has turned round in relation to his deteriorating awareness and abilities, and that as a result he will not get any worse.

Grades and levels

Before dealing with next 'GRADE' or 'LEVEL' it is desirable to distinguish these two different terms. A Grade applies to a PC in this context.

The PC is said to have completed a particular Grade or all the Grades. A Level applies to the Auditor. The Auditor who takes the PC through a particular Grade is said to be trained to deliver that Level or all the Levels. There is sometimes confused use of the two terms, particularly as sometimes a pair of people train on each Level and then co-audit (audit each other) on that Grade. In the context we are discussing at the moment it is more accurate to refer to them as Grades.

Communication

The next Grade deals with the subject of COMMUNICATION. This subject always comes up very early in one's involvement with Scientology. Some people wonder what all the fuss is about and become impatient with the emphasis given to communication skills. This is however to look at the subject from a human point of view. Human beings can get by with a fairly rudimentary level of communication, particularly if their lives are following well-recognized patterns of behavior in our society. Because they get through most days with no major misunderstandings or disasters, they consider that their communication skills are fine. As a human being they may be, but as a thetan this is probably not the case.

A thetan establishes his identity by his ability to communicate with those around him and his environment.

Our society is geared to provide human beings with a standard inflow of safe and predictable communication about work, running a household, body care, being entertained and bringing up children. There are established social patterns for doing all these things and all a good citizen is required to do is to follow them. If a human or a thetan wishes to originate a communication that differs from these social norms, then it will make major demands on their communication skills.

A thetan, who cannot communicate his own views about his environment and his condition, is forced back into accepting the generally accepted view of the norm for himself or becoming an outcast.

So what hangs-up a thetan in relation to communication?

Firstly there are communication failures that he has experienced in the past. Each of these cause him to doubt his ability to communicate. There is a second factor, which limits the ability of a thetan to communicate.

He may not know, because he has forgotten, how to communicate. This is why the Communication Course in its various forms is such an important early action in Scientology. Although the TRAINING ROUTINES, usually referred to as TRs, were originally developed for training auditors, it was found highly beneficial to get the PC to do some TRs, usually in the form of a Communication Course, before they started on his auditing. The increased awareness achieved by a person doing their first Communication Course is often Amazing.

The difficulty that the PC has is that he can rarely express in words what he has perceived and can easily invalidate those gains if he does not do anything to consolidate and advance his progress.

Let us look at the possible reasons for the continuing success of this course.

Firstly the act of confronting another person as a thetan, either with eyes open or shut, brings about an awareness to the person as a thetan, of what he actually is. The body resistance that has to be overcome also helps the thetan to differentiate himself from his body.

Secondly, in the spoken drills the thetas re-experiences the benefits of completing communication cycles. This restores to him a belief that he is capable of communicating effectively.

The extent that a thetan is able to build on and consolidate these gains will depend on the co-operation he can get from his body and mind.

Because people mostly seem to be able to get what they need to survive at a human level, it is assumed that communication is proceeding satisfactorily. For a thetan however, communication is all he has to establish his existence and to interact with whatever environment or universe the thetan chooses to be in. A thetan is without location or form unless he chooses to be somewhere and take a form with which to interact with that environment.

The first stage is to locate. This can only be done by putting out communication lines to that environment.

Grade 0

In auditing on this Grade, known as Grade 0 or Grade Zero, the PC runs auditing processes dealing with communication blocks and difficulties. These include looking at times when communication went well and times when it went badly and also finding positions from which it would be all right to communicate. The PC also runs processes about his communication to individuals or categories of people with whom he has had difficulty. So if the PC has had difficulty talking to policemen the opposite sex or his Auntie Mabel, these can all come up on this Grade.

Similarly the PC may have attention on certain subjects about which he cannot communicate and these may also come up on this Grade.

Whether any particular person or subject comes up or not will depend on whether the meter shows that it is charged and ready to run.

There is usually a strong correlation between charge and PC interest. However it is not always true that what the PC is interested in before the session is actually what is holding any charge. It is commonplace for the PC to be astonished to find that the item that is holding charge is one he considered of no importance.

As in all Scientology programmes the processes on this Grade are arranged on a gradient so that the PC moves from confronting minor difficulties in this area to greater ones until at some point the PC reaches the END PHENOMENA for this Grade.

The End Phenomena are the combined indicators that the PC has completed a process or Grade. In the case of a Grade, the End Phenomena is when the PC has regained an ABILITY. On this Grade the ability regained is to freely communicate with anyone on any subject.

This is not the only ability to be rehabilitated To out-flow communication is only one of four FLOWS that the thetan is involved in. He also rehabilitates his willingness to accept communication from others on any subject without resistance. He also has the ability to allow others to communicate to each other without any need to interfere. Fourthly he no longer resists communication from himself.

This flow is the one that causes understandable confusion. It may mean different things at different points on the Bridge and that will become clear as you read this book.

At this point it may be best to limit ourselves to looking at the communication that goes on between the thetan and the body. The thetan and body are in constant communication and at times this communication line can get very confused and even stormy. The ability and willingness to communicate freely with oneself thus reduces much resistance and tension within the thetan-mind-body combination.

The state achieved at the end of the Grade is known as Communication Release. So what has been achieved by the PC doing Grade Zero? The enormous amount of data in the thetan bank to do with communication difficulties has not all been looked at or erased. What has been looked at however are more recent thoughts, conclusions, and decisions relating to communication difficulties and how to handle them. These will have been produced by recent experiences, usually in this lifetime, and some of these experiences may have been looked at by means of Straightwire during these processes.

The effect of looking at them by this means is to achieve their KEY-OUT. As we saw in Dianetics, Key- Out is different from ERASURE

because Key- Out causes the material to move away and cease to bother the PC at that time. The reason that it will only key-out is that there will be earlier material going back into earlier lifetimes. Rather than disturb this, it is more efficient to go for key-outs at this stage because much of the charge attached to this material will disappear on the achievement of Clear.

One other result will probably have been achieved for the first time for many PCs during this Grade. This is the first conscious awareness of themselves as a thetan or spirit. This is like discovering that there is another person involved in your life who you didn't know was there but who at the same time is very familiar. As an auditor, it is a wonderful privilege to be present at these beginnings of reawakening, at the rebirth of a Thetan!

In the following chapters we will be looking at the areas that need to be addressed to rehabilitate the abilities of our PC as a thetan.

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A View from the Bridge

By Eric Townsend, England

Chapter Five

Grade One

In auditing a PC through the Grades, we are helping that person to rehabilitate their awareness and abilities as a spirit or thetan. We have looked at the preliminary action of ARC Straightwire to rehabilitate recall ability and at Grade Zero, which is concerned with rehabilitating the thetan's ability to communicate. In order to help us understand what has to

be dealt with on the next four Grades, it will be helpful to have a brief look at the recognizable features of a thetan and how it operates.

A thetan actually thinks and behaves in a way quite different from the mind, which is the product of the thetan-body combination. Because it is of the Theta universe it does not have the physical limitations of a creation in the MEST universe. It doesn't get tired or need holidays. It doesn't get bored in the physical sense and it does not forget anything. We can be amazed at the extent of a thetan's memory and its ability to recall things that happened millions of years ago. By contrast we as human beings often have difficulty remembering something that happened yesterday.

For a thetan that can be a disadvantage. A thetan doesn't exist in the physical universe or keep its memories there. All its memories exist in the Theta universe where there is no time so they exist in now. That is why the thetan appears to have 'instant recall' but that is only a human way of looking at it.

The disadvantage is that if a memory upsets or obsesses a thetan, it is exerting an influence on the thetan from the moment it happens until he can come to terms with it. Another way of expressing it is to say this issue represents an open or incomplete cycle. Only when the thetan can confront what happened exactly as it did happen will it cease to have any effect on him.

To relate this to an axiom in Scientology, at the point when the thetan can fully AS-IS what happened, without any distortion or lies, it will disappear and cease to have any effect on him.

Until the thetan can confront and As-Is what happened, the memory will trouble him. There is no time limit on how long that can be. Because that can be very uncomfortable, thetans have to find other ways to relieve the pressure exerted by these memories. Thetans use various methods to avoid confronting a memory. They can try to SUPPRESS the memory, INVALIDATE it, or NOT-IS it. These are all different ways of trying to maintain that the events in the memory didn't happen.

A thetan operates in the theta universe, the universe of Thought, primarily by means of 'postulating'. A POSTULATE is a thought, but not any kind of wondering thought. It is the kind of thought that is a conclusion, consideration or decision drawn from experience and which affects future action. For example if a person, a thetan in a body, picks up a piece of glowing wood from the fire it burns the fingers of the body. The thetan concludes that the heat of the fire is stronger than the body and that therefore fire, and things that have been in contact with the fire, should not be handled by a body without some protection. That is a simple postulate.

Postulates are actually the only things that a thetan has to enable him to survive in the MEST universe, or any other universe.

In a difficult situation, which the thetan cannot confront, the only response open to a thetan is to create a postulate to counteract it. The techniques referred to above, suppress, invalidate and not-is, are all forms of super-imposed Postulate.

What interests a thetan?

So what kind of things can upset or obsess a thetan to the extent of holding his attention for such a long time? To answer this we need to look at some of the other qualities of a thetan. Firstly thetans are very curious and want to know about everything. Thetans grow and expand through the conclusions they draw from experience. This means they are constantly investigating and experimenting. As a result they sometimes get tangled up in things that they don't fully understand and which then go wrong. A thetan is however basically good and honest. So if something does go wrong, the thetan may regret it but may not be willing to confront it and take responsibility for what happened. This event will however continue to hold the thetan's attention because at a deeper level he considers it was his fault.

Although he has not taken responsibility for what happened, he will take precautions to ensure that it does not happen again.

This could be likened to a child investigating what was inside a valuable Ming vase. As a result of his interest it falls and breaks. The child may not be able to confront what has happened. He may hide the pieces and not tell anyone about it. You can then predict that he will keep well away from the room where it happened and from all similar rooms and vases!

Thetans are also very tenacious. If an unresolved situation interests them, they will continue to worry about it and try to puzzle out a solution for an unlimited period of time.

A final point to make is that thetans decide for themselves what is important. Thetans do not naturally have any external reference point for what is important. This means that very often the only criterion they will apply to a puzzle is whether or not it interests them.

These qualities of a thetan can also be recognized in various muted forms in human beings. This is part of the difficulty we have in distinguishing between the characteristics of a thetan and a human being. The original idea was of course that the thetan would animate a human body to represent all the good qualities of a thetan.

As we know things have gone a little wrong. The first aim is to restore to the thetan some of his lost abilities. We can then sort out what has gone wrong on the body side. We will look further at the potentiality of the thetan-body combination in the form we call 'human' at the end of this chapter. In the mean time we will return to what has to be dealt with on Grades One to Four.

Two parts

Grade One is actually in two distinct parts. The first part is concerned with the OBJECTIVE PROCESSES. These are fourteen different processes and several have a number of parts to them. These processes are different from all the other processes on the Grades.

All the other processes ask the PC to look inside himself for answers to questions or responses to auditing instructions. Because the answers or responses are unique to the person, these are called SUBJECTIVE PROCESSES.

The group of processes at the beginning of Grade One are called Objective Processes because they are putting the thetan back in contact with the outside world, in other words, the non-thought world of the MEST universe.

You may ask why is the thetan out of contact with the MEST universe. The simple answer is that because of his previous disappointments in handling the MEST universe, he has formed the view that he can't do anything about it.

We need to bring in another term peculiar to Scientology at this point. This is the term HAVE or HAVINGNESS. It means willing and able to reach towards something and to experience it.

For example let us suppose two people walk through a park. One person stops to admire the flowers while the other just walked by with no more than a glance. We could say that the first person had more Havingness for flowers, and the MEST universe generally, at that point in time.

The important point about havingness is that it is really a spiritual capacity, although we can draw human comparisons as in the case of our two people and the flowers.

Objective processes

To return to the matter of the thetan's response to the MEST universe, the thetan has had sufficient unhappy experiences with MEST that he no longer believes he can communicate with it or control it.

As a thetan, he has a much reduced level of havingness of the MEST universe. He then leaves it to his body to deal with the MEST universe while he surrounds himself with a stockade of postulates about why he can't have any effect on MEST.

Most people who have had some contact with Scientology will know something about Objective Processing. They will have seen or heard about people touching walls, finding spots on the floor, and doing repetitive actions with books, bottles and other small objects, under the supervision

of an auditor. What is going on can be established by looking at the full name of the main group of processes. They are called the 'CCHs'. These initials stand for CONTROL, COMMUNICATION and HAVINGNESS.

These processes start by getting the person to Control items in his environment, then into Communication with them and finally to greater ability to Have his surroundings and his body, which is part of the MEST universe.

These steps are not separately identifiable in each process but the progression through Control, then Communication, to Havingness takes place nonetheless.

The effect of restoring the thetan's Havingness of the MEST universe is that it brings him more into the present and away from his past problems. For this reason Objective Processing is used in a number of other situations besides at this point on the Grade Chart. It is used to help a person recover from what are called the 'after-effects' of an accident or operation. It can be used to help a person who is feeling sick, tired or has a temperature. In all these cases it is taking the thetan's attention off a past event and bringing it more into present time. Once the thetan reduces or removes his attention from the past event, the physical recovery of the body happens very quickly.

Objective Processing is also used for people who have been on drugs, on heavy medication or who have been heavy drinkers. Taking these substances produces such heavy overwhelm of the body, mind and thetan that experiencing this represents an attention holding event in its own right.

The thetan can't As-Is it because he does not understand the effects that they had on him. Also there is the preceding situation, which caused the need for drugs, heavy medication or alcohol in the first place.

All of this needs to be handled at some stage in auditing but in the meantime one needs to get the thetan into shape where any Subjective auditing will be effective. This is where the Objective Processes come in. They help the thetan to locate himself in his environment in present time. From that viewpoint he can start to look inward and find the answers he needs to start the long haul of regaining his abilities as a thetan.

The difficulty is that in the whole process of getting someone up the Bridge, we are rehabilitating a being in the theta universe. We have to do this in the MEST universe for at least the early part of the journey because he believes he is a part of the MEST universe. Actually he is half in and half out and very unstable in both.

In order to help him we need to get him to a state where he knows what he is and can locate himself at a stable point in the MEST universe. This is what Objective Processing is designed to achieve.

Protest

Objective Processing seems to cause more concern and impatience from people who have not had it than other forms of auditing. Maybe the point of Subjective Processing is more easily grasped and the idea of getting more into contact with the MEST universe seems pointless or boring.

This is an understandable human viewpoint. It makes Objective Processing one of the most difficult areas of Scientology processing to explain to someone who has not had any experience of it. We are at this point at the junction point of the two universes and we have to explain a theta phenomenon in terms of the MEST universe.

I can best supplement my efforts here to do this by relating my experiences on this part of the Bridge. I still remember it vividly even though it was many years ago.

I protested about having to do the Objective Processes. I had been trained to do them on other people and I had audited a few of these processes on other people with no very dramatic results that I could see. I had even had a few of them run on me by another trainee auditor. My protests were gently acknowledged but my Case Supervisor said I should still do them.

I can only say the results were amazing but apart from one major COGNITION on one of the later processes, I still can't explain anything about what happened. At the end of the Objective Processes section of this Grade, I insisted on writing a 'Success Story', even though it was not usual to do so at that point. I can remember writing that the effect of these processes was like a set of controlled explosions, which were blowing out the side of a hill!

This is another point on the Bridge where the thetan begins to recognize his existence as a thetan. It is interesting to see how in Objective Processing we use the MEST universe to produce a therapeutic effect in the theta universe.

Help

The second part of Grade One actually covers two areas. The first of these is HELP.

It may come as a surprise that the issue of Help should come up in auditing. We must remember however that we are looking at areas where attention is held because of past failures. So important is the area of Help that Hubbard refers to it as 'the key button, which admits auditing' (Tech. Dictionary & HCOB 5.5.60 "Help").

To see its power to hold up spiritual progress we must look at the various Flows.

Flow one is the receiving of Help from another. Firstly it goes against the independent nature of a thetan to accept help from others when it feels it could or should be able to handle its own difficulties.

Secondly the thetan knows there have been occasions in the past when help was offered and accepted but the offered help turned out to be a trick that exploited him or trapped him. This experience produces a thetan who is very wary and suspicious of all offers of Help. He may have such fear that all help is potential betrayal that, to be on the safe side, he won't accept any Help.

This subject Help and Betrayal is covered very graphically in the HCOB 5.5.1960 "Help" and HCOB 9.5.60 "How Help Became Betrayal".

Flow two concerns giving help to another. Here the thetan may have failed to help someone he thinks he should have helped. He may feel guilty but is unable to confront his omission. Alternatively he may have tried to help and failed. Again he may not be able to confront his failure and covers it with a postulate like 'All help is useless anyway.' This postulate will of course also block his ability to receive help, which in this case is auditing. As part of the thetan's rehabilitation in this area it is necessary to direct his attention to some of the many cases where he did give help that was effective.

Flow three concerns others helping others. Here there may have been inaction or failed action to assist others to help others. Or it may be that in the case of apparent help that was actually a betrayal, the thetan did something to advance this or failed to do something to prevent it.

Finally we have Flow zero where the thetan may have failed to help himself. This may have been failing to pursue a course of action to get effective help or making a mistake in accepting the wrong sort help, which turned out to be betrayal.

We can see therefore that there is enormous scope for a thetan to be hung-up on the area of Help. Ultimately only the thetan can free himself from what currently limits his powers. Part of that process is however being willing to accept effective help and at a later stage being willing to give it.

Problems

So the next area we come to is that of PROBLEMS. Once again the need is to see this area from a thetan's viewpoint. As human beings we talk loosely about problems as anything that we can't easily accomplish. Thetans don't see it like that. They have in their natural state enormous powers and potentially they can do anything. What hangs up a thetan is a choice between which it cannot decide. In this way the enormous powers of the thetan are not all going the same way. They are halved and the two halves then neutralize each other.

The anatomy of a Problem is 'postulate-counter postulate, terminal-counter-terminal, force-counter-force.' or 'an intention-counter-intention that worries the preclear'. (Technical Dictionary - PROBLEM). Further helpful data on this is to be found under the definition 'GOALS PROBLEM MASS' in the same dictionary. In the first definition Hubbard gives the analogy of two fire hoses directed at each other. The point at which the two jets of water meet would be a mass of water held up by the two forces meeting. The mass of water can be related to the mental mass a thetan perceives who observes two equal forces in opposition. The perception of the mass is the perception of the Problem.

It may be helpful to try to distinguish between a difficulty and a Problem. This is a distinction that humans don't usually make but it can be helpful to see how a thetan perceives a Problem.

Suppose I return home and find that a load of gravel that I ordered for the garden has been dumped in the street outside my house. I know what I have to do. I have to move that gravel out of the street into my garden. I may be able to get someone else to do it for me but if necessary I can spend all evening with a wheelbarrow and move it myself. I have a difficulty but I know what I have to achieve. Now suppose I am driving along and I come to a fork in the road. I have no map, there are no signs and there is nobody to ask which is the road for my destination. Now I have a Problem. I don't have a difficulty because it is not difficult to drive the car down one road or the other, but I have a problem because I don't know which one to choose.

To see the implications of this simple example of a Problem, we should bear in mind the characteristics of a thetan. He is good and honest and wants to do the right thing. He doesn't like random actions so he won't take a chance but also he does like puzzles. He has no sense of time, being outside the MEST universe, and so can stay at the fork in the road indefinitely considering and worrying about which road to take.

What will get our thetan out of this dilemma? Only his ability to see his situation as a continuing problem and thus move himself out of it by assessing it!

Why have problems?

So if a thetan can do that, why does he have any problems? In some cases, it is a problem that someone else has given him and he doesn't yet see that it is a Problem. More usually it is because he wants to have that Problem! You will immediately ask why he would want a Problem that will hang him up at a fork in the road for eternity.

The simple answer is summed up in the datum to be found on one of the Saint Hill Special Briefing Course recorded lectures that Hubbard gave on this subject.

This datum is that 'A Problem is a solution to another Problem'.

The function that is fulfilled by worrying over the fork in the road is that the thetan does not have to look at another problem or confusion. As discussed earlier, a thetan does not forget about a problem. The only way the thetan can relieve himself of the pressure of the first problem is to find another problem to worry about. So we can see that a thetan can be quite pleased to have a small, comfortable problem to worry about rather than the one it wants to keep its attention off.

What would be the nature of the problem that the thetan is trying to avoid? This would be a problem to do with its survival. This would be where an action to further its own survival was opposed or confused by a comparable amount of counter intention. All of this is paralleled in human existence and we can take an example that illustrates the visible steps of the sequence.

Suppose a man has a job that he believes he is doing well and it is providing the means for him to bring up his family. Suddenly he loses his job and is not given a satisfactory reason for being dismissed. He can be confused and overwhelmed by not understanding what he has to do to keep his job. This is his first problem. He may be able to come up with some postulate to explain it, such as 'all bosses are unfair' or 'you can't keep a job at my age', but he still has a problem to do with himself holding a job and supporting a family.

This problem may be too unpleasant for him to contemplate so he gets another. Maybe he contracts a chronic illness and now he, as a thetan, can worry about whether he or his body will win. The body and illness being approximately equal, he has all the ingredients for a long term problem.

He will however struggle very hard to keep that problem going because if he loses his body or the illness, he will have to confront the original problem or find another problem!

The sequence of Objective Processes followed by the Help Processes sets-up the thetan to break through the area of attention holding Problems, on all the flows, to achieve the state of Problems Release. The ability gained is to 'recognize the source of problems and make them disappear'.

REFERENCES:

Dianetics and Scientology Technical Dictionary

AS-IS plus see Axioms of Scientology no.11, NOT-ISNESS, SUPPRESS, INVALIDATE, POSTULATE, SUBJECTIVE PROCESSING, OBJECTIVE PROCESSING, HAVE & HAVINGNESS, CCHs, COGNITION, HELP & HELP PROCESSING, PROBLEM, GOALS PROBLEM MASS, PROBLEMS INTENSIVE

HCOB 5.5.60 "Help" & HCOB 19.5.60 "How Help Became Betrayal"

TAPES SHSBC 3.10.61 "The Prior Confusion" & 21.4.64 "Help And Solutions"

HCOB 2.11.61 "The Prior Confusion"

HCOPL 23.10.80 "Chart of Abilities Gained for Lower Levels and Expanded Lower Grades"

BTB 15.11.79 0-IV "Expanded Grade Processes"

Note: The book A View from the Bridge can be obtained from Anima Publications, PO Box 10, Bramhall, Stockport SK7 2QF, England. The price is £10 plus postage (surface mail). Postage £1 to U.K, £2 rest of Europe, £3 rest of world.

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A View from the Bridge

By Eric Townsend, England

Chapter Six(a)(1)

Grade Two - Overts, Withholds and all that.

The state, which the thetan achieves on Grade Two is known as Relief Release. The ability to be gained on this grade is 'Relief from the Hostilities and Sufferings of Life'. This all sounds very promising but what area of existence needs to be handled to achieve these desirable sounding benefits? The area to be examined and handled is that of Overts and Withholds.

This quite complicated subject is another that is usually contacted quite early in one's involvement with Scientology, usually under the title of ETHICS. Unless one obtained a thorough grounding in the subject of Ethics early on, it is almost certain to be imperfectly understood at an intellectual level, although the thetan probably recognises what it is all about.

Before we can look at what is dealt with in auditing on this Grade, we need to go over the main terms to do with individual ethics and look at how they relate to each other. In this chapter it is only possible to give an introductory explanation and you are advised to follow up any questions you have in the source materials as it is a hazardous area to disturb and leave unhandled. It is, however, a very interesting and rewarding area to study.

Overt acts - the thetan knows

The first term to consider is an OVERT ACT, often shortened to the single word Overt. The shortest way of defining an Overt is to say it is a wrong or harmful act. In other contexts this might be called a Crime or a Sin. We can't, however, provide a clear cut list of what are wrong or harmful acts. Both moral philosophers and most thinking people are constantly wrestling with the apparent conflicts in this area. Is it ethical to

shoot a homicidal gunman, a military deserter or an enemy soldier? Should one refuse money, weapons or drugs to someone who may use them to harm themselves? How far is it all right to go in restraining, punishing or deterring criminals, children or mentally deranged people.

The Scientology answer to these awkward questions is based on the application of the test of the 'least damage to the least number of Dynamics'.

The subject of the DYNAMICS is dealt with more fully later on in this book, but for the moment the Dynamics can be described as the various zones in which the thetan moves towards SURVIVAL. These start with individual identity and move through family, community groups and humanity to beyond the MEST universe.

So the test of good or bad is greatest or least good to the greatest number of dynamics. This is not a new idea and can also be found in the work of the English philosopher Jeremy Bentham (1748-1832). Its application here at least provides a basis for resolving the potential dilemmas in the area of right and wrong actions. More difficult perhaps is obtaining agreement on the accurate measurement of good or harm to each of the dynamics in any set of circumstances.

There is a deeper issue to consider, however. We may have a workable formula for good behaviour but that does not mean to say that everybody has to follow it just because Ron Hubbard or Jeremy Bentham thinks it is a good idea.

Ethics contra moral

This discussion of good and bad actions is part of the subject Generally known as Ethics and Morals. Before we go on to look at the terms that are usually associated with the idea of Overts in Scientology (Withhold, Missed Withhold and Motivator) we must look at exactly what the term Ethics covers in Scientology.

A good starting point is to distinguish Ethics from Morals. In normal language these two terms are often interchanged and supposedly mean the same thing. In Scientology however a distinction has emerged which is helpful. It should be said however that Hubbard himself was not always clear in his distinction between them, as can be seen by looking at the six definitions of Ethics in the Technical Dictionary.

Number six, however, gives a clear definition of Ethics as 'that which is enforced by oneself, his belief in his own honor, and good reason, an optimum solution along the eight dynamics'. Although there is reference to 'good reason' and 'rationality' in several of the definitions, the meaning of ethics, as it relates to a single individual, means it is still a matter of individual choice what actions he takes. This means no other person can enforce Ethics on an individual.

Morals or a moral code are something, which are agreed by the members of a group to further their survival. As time passes new members of the group inherit the rules agreed by the original founding members of the group. These are often referred to as the 'mores' of the group.

Thus a group of stamp collectors may decide to set up a society to advance their shared common interest in stamps. New members joining the society are expected to follow the rules for conducting the society, set up by the original founders. This will include rules to govern the conduct of individuals while they are being members of the society.

Members of any group are expected to know and follow the code of Conduct of that group. What happens when a member fails to follow the rules of the group? The rest of the group will feel the need to protect itself from the potential weakening of the group caused by the member who chooses not to follow the rules. The group can introduce sanctions or penalties to discipline the errant group member and bring him back into line.

A Stamp Collectors Society does not have much power to enforce sanctions but it has the ultimate one of expelling the member who is not willing to follow the rules. This is true of all societies and applies equally in the operation of a nation state. In medieval states it was popular with rulers to deal with a troublesome group member of noble birth by banishing him from the state, That meant sending him into exile. Less exalted citizens also got expelled from the state but more permanently by means of execution. Even imprisonment can be seen as a means of temporarily excluding a non-conforming group member from the group, in the hope that on release the offending group member will conform more readily to the rules of the group.

The rules of a nation state are presented in the form of Laws. These are enforced by the police and the courts. The laws of any country are based on the moral code (mores) of that society, which it is assumed have provided a formula for survival over a period of time. In some cases there is further enforcement of the mores of that society by a religious belief system, in which case the moral law is further supported by having some supernatural approval. Usually at this point it gets Capital Letters added to it and becomes Moral Law.

This short excursion into moral philosophy has been necessary to show how all groups, from the smallest to the largest, are based on agreements. The founding stamp collectors agreed the rules and constitution of their society for its prosperous survival. In a similar way so did the Founding Fathers of the United States of America. In both cases the rules can be adapted and modified as time passes and circumstances change. It is, however, assumed in both cases that when new members join they will accept the rules as they stand at that point in time. The individual always has the right to decide whether to join or not and whether to stay or not.

A being who thinks he is a human body may well protest that he did not know the rules of the society he was born into before he arrived. His viewpoint will have to be dealt with on that level, using moral law to appeal to his reason or, if that fails, with criminal laws which enforces sanctions which we hope are designed to do no more than enable him to 'see reason'.

From our viewpoint as spiritual beings, able to operate outside MEST, we have the ability to know the mores of a society when we choose to enter it. We also have the responsibility to ourselves and our integrity not to stay in a society with which we cannot agree.

Sophocles and Tchaikovsky were two individuals who actually committed suicide to leave a society with which they could not agree. Many other courageous people, some famous and some not, embarked knowingly on a course that would lead inevitably to the execution of their body, rather than say they agreed with something that they did not.

So where has all this got us to? We can now distinguish between Ethics as an individual matter and Morals which are the rules or practices of a group. An individual crosses from ethics into morals when he agrees to accept the rules and practices of a group.

Scientology morals and ethics

Many people have been confused over the subject of individual ethics in relation to Scientology because the word Ethics was also used in conjunction with the word Scientology to describe the moral code of the organisation of Scientology. Thus the main book on the subject is called 'An Introduction to Scientology Ethics'. The distinction is, however, to be found in the first definition of Ethics in the Technical Dictionary. This says 'the term used to denote ethics as a subject, or the use of ethics, or that section of a Scientology Church which handles ethics matters' (BTB 12.4.72R).

It could be said, therefore, that it would be more accurate to refer to the rules and constitution of the organisation set-up to spread Scientology as its moral code and that this area should be referred to as Scientology Morals. The old Scientology organisation was, and is, no different from any other group, in that individual thetans can assess it and decide if it is something with which they can agree and which they want to support. If they decide that they do wish to actively support it in some way, then at that point they move from individual ethics to group mores or morals.

The distinction between the two concepts can be most clearly seen by comparing the Code of Honour and the Code of a Scientologist, both of which can be found in the book 'Scientology 0-8 The Book of Basics'.

The subject of Scientology Ethics and how it is intended to work is dealt with in a later chapter since it is not relevant to individual ethics which is the subject dealt with on Grade Two.

Moral codes in groups

We have seen that a moral code can be developed by any group. This will happen even if it is not written down. There are thousands and thousands of types of group. Any group comes into existence to further the survival and advancement of a purpose and thereby of itself. The survival of the group will depend on the behaviour of its individual members and this is governed by its moral code.

In some groups this code of behaviour is written down, in the form of a code of conduct or actual rules. Thus a golf club or tennis club will have rules, which say when members can play and what behaviour is expected.

A street gang will have its own behaviour code for individual members, in relation to the other gangs, other members of the same gang and the police. In this case the moral code is unlikely to be written down but it is just as well known.

Hubbard talks about bank robbers having their own moral code and presumably even groups of terrorists also have their own moral codes. In all cases the code is intended to further the survival of the purpose and the group. The individual joining a group is expected to know and observe the moral code of that group.

Individual moral codes

Each individual will also have his own personal code of behaviour that he will have arrived at from his observations and conclusions about what most reliably furthers his own survival.

This is where the Code of Honor, which was referred to earlier, fits in. It is a list of suggestions that the individual can consider and adopt if he chooses. It is, however, a matter of personal ethics. If the individual falls short in living by these rules, he is only responsible to himself and can alter the rules if he wants to. If the individual decides that he should adopt certain behaviour patterns because he chooses to be a member of the human race or a group of elite spirits, then that has become a moral code matter.

It is in relation to moral codes that most of the issues that come up on Grade Two originate.

We can now look at the question of what constitutes an Overt Act again in relation to moral codes. Something is an overt, and therefore is wrong, because a moral code says it is wrong. What is more, all the other beings who support that moral code will agree that it is wrong!

If an individual joins some group, or pledges loyalty to a group that he finds himself passively part of, then he personally feels some obligation to uphold the mores of the group. If he then does something against the interests of the group or fails to do something he could have or should

have to promote or protect the group, then that constitutes an overt act in his own eyes. He will feel shame and guilt at his own failure, quite apart from any fear that he may have for possible retribution from other members of the group.

Withholds

Now we can look at a definition for the next term which is a WITHHOLD. There are nine definitions of Withhold in the Technical Dictionary but it is still a term, which causes some difficulty. The first definition in the Technical Dictionary says it is 'an unspoken, unannounced transgression against a moral code by which the person was bound.' The crucial thing about a withhold is that it is passive. It says in the definition that it is 'unspoken, unannounced'. That is not the same as saying it was denied or falsified. Definition six says it is 'something the PC did which he isn't talking about'. All the person is doing is not talking about it and hoping nobody else does either.

A common misunderstanding is that the transgression only becomes a withhold when it is actively covered up. To clarify this it may be helpful to look at the incident in which St Peter is said to have denied that he was with Christ when he (Christ) was arrested. This denial would not have been a withhold but an overt, in Peter's eyes, because the emerging moral code was that one should be honest without regard to the consequences. Peter's denial of Christ was an active thing but a withhold is a passive thing. You cannot do a withhold, you can only have a withhold!

A withhold may be passive but it is uncomfortable. The more common descriptions of the feelings would be such terms as 'guilt' and 'shame'. But why are they so uncomfortable? Definition 3 says that 'A withhold is something that a person believes that, if it is revealed, it will endanger their self-preservation.'

Thus the major ingredients are fear that the original action will be revealed and fear of the consequences. The consequences may include punishment for the transgression but equally as fearsome is shame of revelation to his fellows in the group that he considers he has damaged or failed in some way!

Overts of omission may lead to leaving

It should be said here that it is as big a burden for a thetan to have an OVERT OF OMISSION as one of commission. An Overt of commission means to have done something against the interests of the group, say, to betray a member or steal from it. An Overt of Omission is to fail in carrying out an order or doing his job adequately. In either of these situations, the being's action sooner or later will be to leave the group. This is both to avoid discovery and perhaps more important to him, to avoid repeating the Overt Act. (Rest of chapter 6 in IVy 19. Ed.)

(1) Earlier chapters of this book appear in the following IVys: 12, 13, 14, 15, 16 and 17. This chapter continued in IVy 19.

Chapter Sixth(b)
Grade Two - Overts,
Withholds and all that (continued).

Misseds withholds

Time passes and the original Overt Act is to some extent forgotten. More accurately it is covered up by attention being directed to other activities and events. As we saw in an earlier chapter, these things are carried forward as incomplete cycles and they still hold some attention even though they may be buried by many later events.

The Overt Act, or more accurately the Withhold, is highly sensitive to being disturbed and thus reactivating all the withhold phenomena. This is where we encounter the term the MISSED WITHHOLD.

This is a situation where someone comes close to discovering the original overt act, usually quite unintentionally. At this point all the guilt comes flooding back and that thetan is put into a turmoil of fear that the original Overt may have been discovered. Much of this may happen at a thetan level with little or no penetration to human consciousness. Whether conscious or not, the thetan can be literally paralysed by fear of discovery.

It seems the further away one gets from the original and the more charged-up the thetas become about it. Thus because each reminder adds another lock more charge is added to the original incident.

There is even a phenomenon called the MISSED MISSED WITHHOLD. This is where an auditor disturbs a Missed Withhold and fails to get it out and stated by the PC. By this time the PC can be quite frantic. This phenomenon is vividly portrayed in the novel *Crime and Punishment* by Feodor Dostoevsky.

What poor confronting leads to

The source of all this trouble is the thetan's unwillingness to confront his own overt acts.

Why is the thetan so resistant to confronting and admitting his own actions? The simplest answer is that a being is basically good and that the

most severe judge of the thetan's overt actions is himself! All consequences for himself come with his agreement, so the only real fear he has is his own self-censure and self-punishment.

Consequently he will go to considerable lengths to convince himself that he was not to blame or not wrong in the actions he did.

This is where we come to the terms MOTIVATOR and JUSTIFICATION, which are attempts by the thetan to avoid confronting his own actions.

The simple definition of a Motivator is a received aggressive or destructive act.

If one is on the receiving end of any flow, one is strongly inclined to return it in like currency. We find this with affinity and it is equally true with antagonistic actions. So if an overt is done to you, it is automatically a motivator for you because it 'motivates' you to return an aggressive act. You do have choice in the matter but your inclination is to respond in the same way as the flow you received.

So far this is very straightforward but Motivators can be twisted around in time or importance to justify Overt Actions to the person who commits them.

Let us take a simple example from the world of children. Johnny hits Billy for no apparent reason. Billy hits Johnny back somewhat harder. Johnny starts to cry and runs complaining to his mother who then hits Billy.

Johnny justifies his action, which got Billy hit by saying that Billy hit him. This is his Motivator.

This is a simple case of Johnny selecting the item that justifies his action and omitting the rest. If challenged, Johnny may say that Billy hit him much harder than he hit Billy but the point is he did forget or minimize anything which cannot be used to justify his last action.

The same pattern can be seen among adults, although it is often more hidden. Feuds and disputes go on within families and communities with overt acts going backwards and forwards.

The size and scale of the actions may be out of all proportion to the original slight that started it all. It doesn't seem to matter what started it because all attention and discussion is on the latest "motivator" that the other side has committed and which justifies another overt act to pay it back.

This pattern and its consequences can be seen in the story of Romeo and Juliet. No attempt is ever made to go back to find the basic incident that started the feud. If both sides did so and confronted their initial actions, all the charge holding the chain would blow.

Punishment gives motivators

If a person is unable to do an overt back he will settle for sympathy. Thus someone in prison for committing a crime against the society in which he lives is experiencing the return flow for his action. He will see this as an overt against himself and as a motivator for another action against society.

In the meantime, while in prison, he cannot do much against society so he will instead seek sympathy (agreement) from others or from himself. The fact that his situation or condition stems from his original actions is 'forgotten'.

Rarely however, is the pattern or sequence as simple as the above examples. In the Romeo and Juliet situation, the people who were around when the dispute started are probably long since dead. What gets passed on in the folklore is the history of the major past Motivators and little else. Needless to say the perceived backlog of injustice and motivators creates a climate in which new overts will be committed.

Motivator hunger

There is also a reverse situation called Motivator Hunger. This is where someone considers that they have committed overts against others.

They have to a large extent buried them to avoid confronting them. This still leaves them with an air of grievance which causes the person to be constantly expecting or finding overts against themselves. Thus they can be said to be 'hungry for motivators' to justify the feeling of imbalance of overt actions which they feel within themselves.

The use of motivators is the primary justification which a thetas uses for his overt acts. This justification is successful for him to the extent that it enables him not to accept responsibility for causing his overt actions. As has been said, and can be readily observed, beings will go to considerable lengths not to confront their own actions and their consequences. Keeping an overt-motivator chain going rather than confronting the cause of it is a prime example of this. He doesn't talk about the overts, he with-holds them, but is very quick to talk about the motivators. If he thinks someone has come close to discovering one of his overts, the missed withhold, he becomes extremely agitated by the fear of discovery.

The cure

What is surprising is how quickly all this agitation evaporates when the PC finally reveals the Overt Act to the auditor.

Despite knowing the Auditor's Code, most PCs find it very difficult to give up their overts. This is because the severest critic of the thetan's actions is the thetan himself. The only determinant of whether an action is right or wrong for an individual is the thetan himself. Fortunately for us, all it is the basic nature of a theta to be ethical, that is to aim for the

greatest good for the greatest number of dynamics. If a thetan discovers that he has not done that, his capacity to censure and punish himself is far greater than any human being would be willing to exert on another. We are, after all, dealing with a being of immense capacities by comparison to human standards.

Grade II handling

To return to what happens on Grade Two, we are aiming to relieve and then free the thetan from the hostilities of life. There are firstly processes designed to raise the PC's confront and then processes dealing with Worry, Criticism and Revealing things. These processes are also designed to expand the PC's awareness of how these might apply across the four flows and across the dynamics. The Case Superior will decide which of these processes are needed by a particular PC.

Then the processes go on to getting the PC to look at overts and withholds in all sorts of areas across the Dynamics and physical universe. In case this sounds accusatory, it should be remembered that the judge of which items need to be brought up and confronted is the thetan himself. This occurs by the mechanism of charge being visible on the meter. The meter shows that an item is a 'reading item', that is, it has charge and is close enough to the thetan's confront level for the charge to be run out of it.

Checking by lists

This mechanism should also be remembered in looking at the other auditing action, which are often included on this level. This auditing action has been known by three names, the CONFSSIONAL, INTEGRITY CHECKING and SECURITY CHECKING. It consists of a list of questions about personal abilities. Unfortunately even the idea of such a list is re-stimulative to many, if not all, beings. Why would this be if a thetan is the only judge of his own actions? Well, apart from the issue discussed above of limiting his own confront there will have been many times in the past where he has voluntarily accepted the moral code of a group and then been accused of failing to act by it.

Since these three terms became mixed up it is essential to distinguish them. In 1960 Hubbard referred to CONFSSION as 'a limited effort to relieve a person from the pressure of his overts' (Technical Dictionary). It was run as a simple auditing action for the purpose.

The title has reminders for many of the Roman Catholic sacrament called Confession. Despite apparent similarities, it isn't the same and perhaps this was a reason for the renaming of this action as Integrity Processing in 1972. It is very helpful to look at the definition of Integrity both in a standard dictionary and in the Technical Dictionary. Both describe it as being in a state of 'wholeness'. The action of Withholding the Overt is to

separate the being from part of himself The action of helping the thetan to confront the withhold is to give him back that which he was separated from and restore him to wholeness.

Once again the only judge of what is a Withhold is the thetan himself.

Only things which are ready to be confronted will read on the meter and only those will be run. Many will be surprisingly small and in other cases the thetan's attention is on some secondary aspect of the act.

The auditor and case supervisor are both bound to confidentiality by the Auditor's Code and pass no judgement and enforce no consequences. They perform no function other than to ensure that the items that come up are fully confronted by the thetan and that all charge on the item, or chain of items, is discharged.

The confusion of Security Checking with Integrity Checking comes from the similarity of the list of questions. There are several lists and the case supervisor will decide which list is most appropriate for the PC in the circumstances. Security Checks can use several lists, including the famous Johannesburg list, known as a Joburg.

Security Checking was not done under a case supervisor and there was no confidentiality guarantee. This was because it was done in the Ethics Department and its purpose was 'to see whether a person has any counter-intention toward Scientology or Scientology Churches' (Tech. Dictionary). Despite the bad reputation Sec. Checking obtained in the early eighties in the CofS, it could still be a very beneficial experience.

Ability gained - responsibility

The key concept that needs to be understood in this area is RESPONSIBILITY. This is a term of open-ended meaning. It means at the first stage confronting and admitting being cause of those things that one actually did as a thetan. It is the restoration of this willingness to take responsibility, which gives the being back his integrity and frees him from the 'hostilities and sufferings of life'.

The abilities gained on the various Flows emerge from this willingness to take responsibility.

So on Flow One, the thetan is Free from things that have been done to him in the past, thus breaking the overt-motivator chain, and is willing for others to be at cause over him.

Flow Two is relief from guilt about things he has done to others and a freeing up of his willingness to be at cause over others without fear of hurting them.

Flow Three is willingness to let others be at cause over each other without fear of them doing harm

Flow Four is relief from hostilities and sufferings imposed by self upon

self. This relates to the relationship between the thetan and the body.

Completion of this Grade restores wholeness to the thetan and can be seen as passing through a doorway from dark to light.

BTB15.11.79 O-IV "Expanded Grade Processes"

Books:

Introduction to Scientology Ethics 1968

Scientology 0-8 - The Book of Basics 1970

Note: The book A View from the Bridge can be obtained from Anima Publications, PO Box 10, Bramhall, Stockport SK7 2QF England. The price is 10pounds plus postage (surface mail). Postage 1 pound to U.K, 2 pounds rest of Europe, 3 pounds rest of world.

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A View from the Bridge

By Eric Townsend, England

Chapter Seven(1)

Grade Three - Freedom release

GRADE THREE achieves the state of Freedom Release and the ability to be gained is 'Freedom from the Upsets of the Past, and Ability to Face the Future'.

Upsets and ARC breaks

So what are these upsets of the past that a thetan needs to be free of?

Simply stated these are fixed attention units, still stuck at times when sudden change took place in the past. It is very interesting to look at the definition of CHANGE in the Technical Dictionary.

Change is defined as being 'a shift in location or the redirection of energy'. It also says that a thetan experiencing too rapid change, or too little change, experiences a reduction in beingness and havingness.

So it would appear that a thetan needs a certain level of change but too much can cause an upset.

The word 'upset' is used sometimes by Hubbard but he does not define it or accept it as a useable term. This may be because it is not exact enough. A person who is upset by some sudden change in their life may be left with attention units fixed at that point of time, but it is not always true. Also the usual understanding of the word upset implies emotion, which is another confusing factor.

It may be helpful to contrast two situations. Suppose someone, who you know doesn't like you, does something which causes you difficulty.

You may become annoyed and emotionally upset but you could have that if you know that if that person had the opportunity to do something against your interests, he or she would do it.

Now suppose someone else, who you consider a friend, does something to harm you! This time the response is deeper because you didn't expect it and you probably don't understand why they did it.

This unpredictable action can be too high a level of change for you to absorb. This is the level of upset that can fix attention units and hold them at that point in time. As we shall see later the key ingredient is a failure to understand something.

You may well have observed that in these circumstances a person often does not become emotional! They often say 'I was too shocked to say or do anything'. Sometimes there is a delayed emotional response and sometimes there isn't.

We are here concerned with a difference in viewpoint, between the body/mind on the one hand and the thetan on the other. The effect of what has happened on the body/mind is an emotional upset and on the thetan it is, or may be, an ARC BREAK. So we arrive at the basic issue that Grade Three is all about, ARC Breaks.

Getting a clear understanding of what exactly is an ARC Break is another hurdle for newcomers to Scientology. Many an old hand would also be hard pressed to give a clear idea of what an ARC Break is. Before we look into the definitions of an ARC Break, it may be helpful to look a little more closely at what is going on in an emotional upset, which as we have said is often confused with an ARC Break.

Emotion and misemotion

Emotion is a characteristic of the human organism not of a thetan.

A thetan cannot cry or laugh. Only a body can cry or laugh but the thetan can derive some satisfaction from the body having these experiences.

We can only judge to a limited extent the effect on a thetan of an emotional experience. An experience can be emotionally upsetting, as indicated by the outward physical signs, but still not be an ARC Break.

We must remember that one of the reasons a thetan is with a body is to gain some vicarious (secondhand) thrills from the sensual and emotional responses of the body!

Scientology distinguishes between EMOTION (desirable emotion like laughter, joy, and love) and MISEMOTION (unpleasant emotion like antagonism, anger, grief and fear). But these categories are both parts of the same spectrum, known as the Emotional Tone Scale. If a thetan cannot get the higher emotions, he may be willing to content himself with Misemotion.

In case this seems a bit unreal here is something, which you may recognise and find helpful. Many people say that when they get highly emotional, or misemotional, they suddenly find themselves outside the experience and able to observe themselves being in the emotional experience.

At this point the thetan is aware of having the experience and can derive some pleasure, as a spirit, from it. Sometimes the experience may not be very pleasant for the body! We know that sometimes misemotion can actually be a pleasant release, such as of pent-up grief or anger. There are grounds for considering that if the thetan cannot get up the Tone Scale to contrive pleasant emotional experiences, he may bring about a situation that will cause Misemotion.

The experience of misemotion, from the thetan's viewpoint, is after all better than no emotional experience!

All of this can go on quite separately from the ARC Break. There is no emotion in the ARC Break itself. An ARC Break is primarily analytical and is a failure to understand something.

ARC

So let us look at the interaction of ARC in greater detail. These initials of course stand for AFFINITY, REALITY and COMMUNICATION.

The term ARC is often used incorrectly in conversation among Scientologists to the extent that it has caused the term to change. As it says in the Tech. Dictionary 'It has come to mean good feeling, love or friendliness, such as He was in ARC with his friend'.

Initially these three terms were defined as the constituents of UNDERSTANDING. It is therefore more accurate to say that a person has a 'good understanding' with his friend.

The mechanism of how these three ingredients interrelate is described in the definition of the ARC TRIANGLE. This triangle shows Affinity, Reality, and Communication, one at each corner. The theory is that one improves or raises the triangle by doing something to one of the three corners. This will automatically improve or raise the other two corners, and thus increases Understanding.

Understanding

And what is UNDERSTANDING? The definitions in a larger everyday dictionary give a lot of examples of the different ways this word is used but not much on its underlying meaning. Probably the best is one of the simplest 'to know the meaning of' (Chambers Universal Learners Dictionary). There are other implications, such as knowing thoroughly and being able to discuss and apply. These are valid of course but they move away from the simplest proposition of 'knowing the meaning of'.

In the Technical dictionary, this definition is expanded as follows: 'Understanding is knowingness of life to a certain direction and object and thing or action. The understanding is knowingness in action. We break this down and we get affinity, reality and communication'.

How do the three ingredients of Understanding work?

AFFINITY is often equated with LOVE but that term 'has too many meanings and is open to wide interpretation. The definitions in the Technical Dictionary make fascinating reading but for our purposes it is better to stick to the simplest meaning, which is 'liking'. The proposition is that one is more willing to listen sympathetically to a statement from someone one likes, than from a person one dislikes.

You can confirm this if you can remember having a message from someone but then finding it was from someone else. You probably will have observed that your attitude to the same message changed when you realised it was from a different author!

REALITY is a term, which is often made easier by substitution with the term AGREEMENT. This is helpful but for anyone who doubts how Reality, as we normally use the word, equates to something as apparently artificial as an agreement, then the essay on Reality in the Volunteer Ministers Handbook is well worth reading.

In this context we can take it that if two people already agree on some basic issues, then communication between them will be easier. If you have two Baptist Ministers and two members of the Communist Party all travelling together in a railway carriage, you would expect that communication would be easier between the pairs with similar basic

beliefs than across the two pairs. It can be seen that each pair will have basic agreements on how the world is and should be treated. These shared agreements will facilitate communication on other issues.

The third ingredient is COMMUNICATION. This is the actual mechanism of getting the message across. The best analogy would be a telephone line. If you wish to communicate with someone who is physically some distance away, you need a communication line to do so. A telephone connection is a good practical way of seeing what is needed. When there isn't such a big distance, or even a very small distance, the same elements must still be there. There must be some attention going both ways, there must be intention to communicate and intention (willingness) to receive communication. All this can be seen in the telephone situation.

The phone rings and is answered. The caller identifies himself and the other answerer expresses some willingness to receive the communication.

Then some communication must pass along the line and be received and duplicated. Most readers will recognise the elements of the expanded Communication Formula (Axiom 28 Amended). These elements must be present in any form of communication, of which there are very many.

The subject and formula of Communication is given so much attention in Scientology because all spiritual life is dependent on the ability to communicate. Many beings in human form have forgotten the principles of doing it properly. Even after being reminded in the Axioms and other writings on the subject, many people still couldn't apply the principles. So the TRAINING ROUTINES(TRs) were evolved to practice these skills and thus rehabilitate the ability of people to communicate. These were substantially revised and updated as recently as 1979 & 80.

All of this, however, is concerned exclusively with getting the telephone line connected, that is giving the people at each end the skill and confidence to get their message through and duplicated at the other end.

Whether the message is understood or not will depend as much on the other two elements of Affinity and Reality. These last two elements have been downgraded in the minds of some people, probably because Hubbard said in one of the definitions of ARC (Def.3) that communication is the most important. The definition refers to Communication as being 'the operation'. This could be interpreted as meaning, if the telephone line is down then no communication can take place.

However high the Affinity and Reality between the parties at a human level, they cannot make up for the absence of an operating communication line.

In Scientology the first step for achieving understanding was always stated as 'Get in a communication line'.

Having given due importance to Communication, the need for Affinity and Reality is unavoidable to achieve Understanding. A useful way of seeing this could be to relate it to making a stew. The main ingredient would be the meat. To this must be added water and seasoning. They could be said to be less important but without either we would not have an edible stew. Another point is that once the stew is made, it is then impossible to see or separate the ingredients.

A good example of communication without affinity and reality is propaganda.

In an authoritarian country with government controlled media, there is a predictable diet of uncriticised policy statements by the rulers and impressive sounding statistics. The messages are communicated forcefully in the papers and on radio and television but most of the population do not have sufficient reality and affinity with the government to accept their messages. The exceptions are the supporters of that political regime. For whatever reasons, they have sufficient affinity and reality with the government to accept and understand these messages.

As well as the limitations of Communication on its own, there has been another misuse of the term that has caused confusion. The skills of the TRs were offered in courses called Communication Courses and the promise was 'learn how to improve your communication'. These courses rarely gave much attention to affinity or reality so that while a student would finish a Communication Course with a better ability to get communication flowing, he would usually have an incomplete understanding of the whole subject, which is not Communication but Understanding.

The beginning and end of this subject is Understanding which was defined earlier as 'knowing the meaning of' or more deeply in the Tech. Dictionary as 'knowingness of life'.

Further study of Understanding in the Technical Dictionary, shows that it is also defined as 'knowingness in action' and in definition three it says that its function is as 'a universal solvent'.

What does this solvent solve? Presumably it solves the unknowns and illogics (secrets and mysteries) of the MEST universe and replaces them with knowingness and logic. That is pretty important since it contributes to our major purpose of mastering, which could be said to be understanding, the Mest Universe!

ARC breaks

Now that we have some idea of the mechanics and purpose of ARC, we can look at what is an ARC Break. We have established that ARC is primarily a spiritual formula and thus any break is primarily going to

impinge on the thetan. The body may exhibit signs of this but patching up the body will not handle the underlying cause.

We have said earlier that an ARC break is a failure to understand something. So let us suppose the thetan we are auditing has an ARC break which reads on the meter. The read means it is available to be handled. The PC will be able to find what it is about and tell the auditor. Just from that recognition, the ARC break may blow (or as-is) and the PC's needle will start to float. It is the recognition that there is an ARC break that is required, not an understanding of the original proposition, which was not understood. If the thetan can spot at the time of happening that there was a failure to understand something, then there will not be an ARC break.

Now let us suppose the ARC break does not blow. The auditor assesses the constituent parts of Affinity, Reality and Communication to help the PC find out more about this ARC break. He also includes Understanding because there is a possibility there was not enough data or incorrect data. A person may be told something, which contains a word that he has never encountered before. The whole statement may therefore be incomprehensible and can thus lead to an ARC break based on a break in Understanding.

One of these categories assessed will read and the auditor will ask whether that was where the break was. At this point the ARC break may blow but if not the auditor will assess the type of break found by a scale known as the CDEINR scale. It equates to the Tone Scale and is explained in Scientology 0-8, The Book of Basics Pp. 111-114. It is also useful to look at the Scales for each of the three elements, Affinity, Reality and Communication, in relation to Emotion Tone Scale, Pp 102-104.

The theory is that Affinity, Reality and Communication can be delivered or present in the incident at some point equivalent to the Tone Scale.

This further direction to the detail of the circumstances should blow the ARC break. If it does not, then the auditor asks for an earlier similar ARC break and repeats the whole sequence.

No attempt is made to run ARC breaks as incidents, even though they run in chains. The procedure used to handle the ARC break is for the auditor to use the meter to find it and then indicate it to the PC, at which point it will disappear and the PC will feel and look much better. In the definition of ARC break in the Technical Dictionary it says 'It's called an ARC break instead of an upset, because, if one discovers which of the three points of understanding have been cut, one can bring about a rapid recovery in the person's state of mind'.

We are back at the distinction between an ARC break and an upset.

It takes time for a person to recover from an emotional upset. They may receive consolation and assistance from others but it always takes some further time for them to get over it. The ARC break is a theta phenomenon

and is outside time. Therefore it is now. One has an ARC break always in the present tense. It holds up time forever or until it is handled. When it is handled the effect is immediate.

If you help a person by finding and indicating the ARC break, it will blow and the person will lose its effects immediately. Technically this is because an ARC break is basically By-Passed Charge. This is charge that has been restimulated by some event or earlier auditing.

The auditor is using the 'Find and Indicate' technique to key-out again the restimulated charge without going back any further than necessary to knock out the restimulator, which was the ARC break.

There is no intention to handle the charge that was restimulated.

You may ask why this is. The answer is that we are dealing with a thetan's bank, which goes a long way back and has some very heavy incidents on it. These the thetan is not yet ready to confront as a thetan, and still less ready as a human being. Fortunately this does not matter as we have a reliable means of keying-out the charge again if we help the PC find exactly what keyed it in.

Sometimes this was quite an insignificant event but the results were considerable because it restimulated major charge for the thetan. This can drive the thetan into a dramatisation of rage or other misemotion out of all proportion to the event that restimulated it. Finding and indicating the ARC break that caused the restimulation will have an effect that seems nothing short of miraculous.

An even deeper explanation of an ARC break is a troublesome incomplete cycle of action. Some attempt was made to give or receive understanding and it failed to achieve what was intended. If it restimulates deeper charge in the thetan's bank, then an ARC break has been brought into existence.

The subject of ARC breaks has been covered at some length here because it is fundamental to understanding what is wrong with thetans and what they have to deal with on the Bridge. It could be said everything to be dealt with on the Bridge are various forms of ARC breaks.

Actually they are all basically ARC breaks but some have particular overlaying forms and features that lend themselves to being audited by different means.

Result of grade III

In Grade Three we are not aiming to run down the major chains that have been restimulated by the ARC breaks. Instead we are aiming for 'Freedom from the upsets of the past and ability to face the future'.

In view of what has been said earlier in this chapter, we may quarrel with the word Upsets but the principle of Keying-Out can be seen clearly.

The full Ability Gained goes on to say 'ability to experience sudden change without becoming upset'. This implies that the level of key-out achieved is such that the thetan is now able to undertake the full rigours of daily life and the Bridge without fear of frequent or serious restimulation.

Flow Two is concerned with a rehabilitated ability to grant beingness to others and no further need to change the reality of others to accord with ones own.

Flow Three is granting that beingness to others in their relations with each other.

Flow 0, which comes fourth, is freedom from the upsets one has caused oneself and freedom to cause and experience rapid changes in the future.

To bring about these major key-outs in the thetan's bank, the Grade includes processes covering Change wanted in self and others, Accept-Reject, Alteration, and processes related to 'Change-No Change-Failed Change'. More and more the PC starts to identify the items that need auditing by means of Listing questions. When the PC reaches the End Phenomena of this Level they get an immense surge of certainty in their ability to face and handle the future.

Rudiments

Before concluding this chapter, it would be appropriate to give some attention to the subject of Rudiments. These were described briefly in Chapter Two as the steps that an auditor takes to get a PC set-up for the auditing session. The reason for mentioning them here is that we can see that they use the same technique as has been outlined in this chapter for handling ARC breaks.

In Rudiments however this technique is only used to get the PC to be 'In Session', which means 'willing to talk to the auditor and interested in his own case'.

What has to be handled to get the PC to be 'In Session' What has to be handled are key-ins that have occurred in everyday life since the last session.

Exactly which Rudiments routine should be used is determined by the Case Supervisor. In normal circumstances the action will be based on six topics that may have been restimulated. These are ARC breaks, Present Time Problems, Missed Withholds, Overts, Invalidation, and Evaluation. The same key-out technique of getting the PC to as-is the key-in, earlier similar if necessary, is used. Special breakdown questions are used for ARC Breaks and Missed Withholds but otherwise the pc just goes over it until the charge blows. The PC then brightens up and his needle starts to float.

The Case Supervisor may ask for just one Rudiment to be 'flown' to achieve an F/N, if the needle was not already floating. He may ask for the

first three to be checked and run to F/N or he may ask for all six to be checked and run to F/N.

If the PC has not been audited for some time or has been subject to doubtful auditing or incomplete auditing cycles, then the Case Supervisor may order a more thorough clean-up. This may include a variety of lists to find areas of by-passed charge in previous auditing. These areas have to be found and handled because logically, if an ARC break occurred in auditing, more auditing is likely to restimulate even more charge. While this may still be technically a Rudiments action it can extend over several sessions and is often referred to as a Setup Program.

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Note: The book A View from the Bridge can be obtained from Anima Publications, PO Box 10, Bramhall, Stockport SK7 2QF, England.

The price is 10 english pounds plus postage (surface mail). Postage 1 english pound United Kingdom, 2 english pounds rest of Europe, 3 english pounds rest of the world.

(1)Earlier chapters of this book appear in the following Ivy's: 12, 13, 14, 15, 16, 17, 18 and 19.

Chapter Eight

Grade Four – Ability Release

SO WE COME TO the last step of the Grades, which is Grade 4. This Grade might be said to handle what is left over after the major releases achieved on the earlier Grades. This could give the impression that all that is needed is a tidy-up of a few loose ends.

This may sometimes be the case but more usually what has to be handled is a big slippery ruin, which has so far escaped being detected or confronted on the Grade actions run so far.

Alternatively it may have been far from hidden and may have required many minor handlings to key it out again because the PC was not yet causative enough to handle the issue in question.

The issue concerned will vary from individual to individual but can be covered by the general heading of 'Fixed Conditions'. This term is not defined in the Technical Dictionary but the term Fixed could be said to be short for Fixed Attention Units, which cause a continuing or repeating Condition to be set-up to counter-balance this fixed attention.

Aims of Grade IV

Grade Four is aimed at the ability of 'Moving out of Fixed Conditions and Gaining Abilities to Do New Things'. The name of this state is Abilities Release It is the level on the Grades that restores the ability TO DO, and that could also be said to be the ultimate purpose of the whole of the Grades.

What is to be handled and how it should be done is determined by the Case Supervisor, based on a lot of data gained about the PC by running the lower Grades.

The style of auditing being used is now much more flexible as the PC himself is much more causative. Whereas on the lower Grades it may have been necessary to run a repetitive process for half an hour for the PC to find the charge and as-is it, he can now be asked to give a list of the possibilities and often spot the right item himself with little or no help from the auditor.

Two major areas that often have to be handled on this Grade are PTSness and Service Facsimilies.

We can take a brief look at each of these to see the sort of mechanisms that have to be handled.

PTSness

Most people come across the idea of PTSness early in their involvement with Scientology and therefore receive some education in the subject.

PTS stands for Potential Trouble Source and means a person whose current state of mind is such that he is potential trouble for himself and for others. This concept is a little difficult for many people to accept because

it sounds very invalidative. It was not, however, originated as a term in 'case diagnosis' but was coined as part of the Admin Tech. needed for running an organisation to administer the technology of Scientology.

In an organisational context, a potential trouble maker is a common enough idea and all well run organisations have some way of responding to the danger they present. The handling within the Scientology Admin Tech. is both constructive and humane, which is more than can be said for the handling such a person would receive in many other organizations known to us today.

A person who is PTS is connected to someone who is termed a Suppressive Person. This suppressive person is preventing the PTS person from being at cause in all or part of his life. The suppressive person is antagonistic to anything that will improve the condition and causitiveness of the person they are suppressing. Thus the suppressive person is bound to object to Scienology, which has the object and capacity to achieve those two improvements.

The person manifests such symptoms as recurring illnesses, having accidents, making mistakes and 'Roller-Coasting'. This latter term means they do not hold their gains in self awareness and ability. Auditing cannot achieve stable gain on a person who is PTS.

The concept of a Suppressive Person is also a difficult one for many people to accept in their early days with Scientology. They tend to think it overly uncharitable and unfair to condemn some people to carry the designation Suppressive Person around their necks.

Two Types of PTSness

Hubbard said there were only about 2% of the population who are real Suppressive Persons. If this proportion is correct, it means that many people would get though their entire life without encountering a real Suppressive Person.

Most of us know or have known someone who demonstrates most of the twelve anti-social characteristics (see HCOB 27.9.66 "The Antisocial Personality").

While some people may hesitate in accepting the existence of Suppressive Persons, there can't be much doubt about the existence of suppressed (PTS) people. The reason is that supression is contagious. The true Suppressive Person is not the only person who suppresses others, so do his victims!

Most PTS people whom we encounter are probably not being suppressed by a real Suppressive Person but by someone else who is PTS. A PTS person struggles to regain his self-determinism by suppressing those around him, excluding of course the person who is suppressing him. Thus suppression is passed on and exists in a vast network of suppressive

relationships. Nonetheless if we are dealing with a particular person who is suppressed, it does not matter whether the person suppressing him is a real Suppressive Person or is himself PTS to someone else.

Our aim is only to free the person with whom we are in contact from the suppressive web in which he has become enmeshed. We do not have to make a judgement on whether his suppressor is a real Suppressive Person or not.

Some mechanisms of PTsness

The only way to verify for oneself the theory of PTsness, is to see if there is an obvious gain in self-determinism and well-being when someone correctly spots and handles the person who is suppressing him.

Most Scientologists have received the PTS education steps and have had a PTS Interview. Just being in Scientology increases the chances of suppressive action being taken against you.

The CofS handlings were usually only adequate to key out the suppression temporarily and enable us to get on with our lives.

On Grade Four the handling is for people who are PTS TYPE TWO.

PTS Type One are people whose actual suppressor is around in present time.

Type Two are people who were heavily suppressed at some time in the past by someone who is no longer around. The suppressive influence continues and the current suppressors have a suppressive influence, perhaps quite intentionally, because they restimulate memories of the original suppressor.

Then there are other PCs who have a recurring history of PTsness. These are the people who may get at cause over one suppressor but in a very short period find another suppressor to whom they become PTS. These conditions go back to early overts committed by the thetan and which now hold him in a continuing PTS condition. The alternative to confronting his past actions is to surrender self-determinism to others. Locating and handling these original incidents is one of the areas covered on Grade Four.

Service Facsimiles

The other major area covered is the Service Facsimile. This is another mechanism that renders the PC or thetan incapable of self-determined action. It is, however, something he takes on himself as an assumed survival mechanism. The Technical Dictionary refers to it as 'a self-installed disability that 'explains' how he is not responsible for not being able to cope'.

For example, if a child is undertaking a difficult task and is unable to

achieve it's goal. He may well then have an accident that causes an injury. This gets him sympathy and all thought of failing to achieve the task is for the moment banished. This can become an engramic response to all future challenges. It can take the form of a painful physical condition, which can break out at a moment of challenge. Because it worked once, then it is carried forward with the expectation that it will work again.

There are strong similarities between this mechanism and the Sympathy Engram encountered in Dianetics: Modern Science of Mental Health. This is, however, not just a bank mechanism, but something the thetan has decided to use to divert attention from a failure. It is the thetan's decision or postulate that holds it firmly in place. Its purpose is "to make self right and others wrong" (Technical Dictionary).

This condition is thus part engramic but cannot easily be handled by Dianetics because the thetan considers it too important as a survival mechanism to allow it to be disturbed. It has to be addressed and handled through the Scientology processes on Grade Four.

The end phenomena on this Grade include personal freedom from fixed conditions no further need to justify one's own actions or defend self from others, no further need for 'make-guilty'-mechanisms or for sympathy, and willingness to be right or wrong.

The other flows reflect a willingness to accept the justifications and 'make-guilty'-mechanisms of others without becoming involved in them or needing to do anything about them. This is the ultimate in achieving the ability to 'grant beingness' to others, which is considered by Hubbard to be 'probably the highest of human virtues'.

The ideal EP of Grade IV The ability to grant beingness is, of course, also a cumulation of the gains on the earlier Grades as well.

This ability could also be stated as willingness to experience any effect and is graphically stated in the "Two Rules for Happy Living' from Scientology: A New Slant on Life –

- 1) Be able to experience anything.
- 2) Cause only those things that others can experience easily.

So we come to the end of the series of steps known as the Lower Bridge Grades. While each has its own ability gained, what can we hope for overall for the thetan who has completed these steps?

We will try to answer this in the next chapter by looking again at the state of Clear in the light of the information examined in the chapters on the Grades.

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Chapter Nine (a)

Clear & Beyond (a)

After completing the Grades the thetan feels very much more able and is usually comfortably exterior to the body through which he operates.

At the end of the last chapter we asked 'How stable is a being after competing Grades?' The answer is the gains are permanently his but are subject to invalidating ravages from two directions.

Why the Bridge?

Firstly, if he is not Clear already or does not become so soon after he will be in constant danger from a major key-in of the Reactive Mind. This can be caused by any unpleasant experience in daily life. Such an experience and it's after effects will certainly undermine the certainties he achieved on the Grades and reduce his abilities to handle life analytically.

Alternatively, if he is Clear and does not continue his progress up the Bridge, he will be increasingly subject to pressures from those things waiting to be handled higher up the Bridge. He will tend to think that these influences are his own impulses and will thus invalidate both his gains on the Grades and his state of Clear.

The truth is that the thetan must keep moving up the Bridge if he is to

hold on to the gains he has already made. Many people resent the fact that in Scientology there is a constant harping and nagging about the need to continue moving up the Bridge. It is not the purpose of this book to sell the concept of a Bridge but in this chapter we will be looking at what needs to be handled on the next stage of the Bridge above Clear. In the next chapter we will be looking at how and why the idea of a bridge came into existence. Firstly however we need to look again at the state of Clear.

The Grades are a preparation for the final step to Clear. The Grades are also a preparation for the later Bridge.

It was stated in HCOB 12.12.81 "The Theory of the New Grade Charts" that enormous gains and life changing cognitions can be achieved on the Grades. But the Grades do not themselves achieve the state of Clear.

The process for achieving Clear is Dianetics because Dianetics is a controlled method of getting into the Reactive Mind. By accessing the Reactive Mind, the thetan can see it for what it is and he can then as-is it, at which point it will all disappear.

With the various developments in Dianetic technique since the 1950s, this process is usually quite a fast step, particularly on a PC who has just completed the Grades. As we have seen, the thetan, who has just completed the Grades is already well exterior and aware of itself as a spirit. From that viewpoint it can easily see that the Reactive Mind is a 'mocked-up' mechanism, which supposedly advances the survival of the body. At the point that the thetan realises this, it will as-is and disappear.

The definition of Clear is - A person who no longer has his own Reactive Mind.

How to go Clear

It sometimes happens that Grades are run on a person who is already Clear but does not know it. This can be because he has gone Clear on earlier Dianetic auditing or it may have happened as a result of a non-auditing experience earlier in this lifetime, or he may have been Clear throughout this lifetime! Because of these various possibilities, the term used is that a person attests to the state of Clear at this point on the Bridge.

To attest means to say or show something is true. This allows for someone who has been Clear for some time to attest that they are Clear without any invalidation of their previous state. Deciding if one is Clear is a very personal matter. It would be gross evaluation for someone else to tell you that you are Clear.

Only you can decide that, but you may need data and guidance to come to a firm conclusion one way or the other.

The normal sequence is that a PC makes some origination about the possibility of being Clear.

The next step is to do the DCSI (Dianetic Clear Special Intensive). This is a series of auditing and study steps to consider data about the state of Clear and to handle the many misconceptions and confusions, which have grown up around the term Clear. The PC must satisfy the Case Supervisor that he fully understands what the state of Clear is and satisfy himself that he is Clear. This will include dating and locating exactly when and where he went Clear or whether he is one of the rarer cases who was already Clear. He may then attest to the state of Clear.

Finally he does a step called the Sunshine Run-down to stabilize his state of being Clear.

The first few weeks and months after this experience are usually a period of euphoria, characterised by a strong feeling of well-being and cheerfulness.

This is partly because of the completion of a period of struggle to achieve this breakthrough.

Equally important however is the ending of a period of unacknowledgement of the state achieved. This may have been only a few days, or very much longer, but the feeling of being in an unacknowledged state is very uncomfortable.

As was said earlier this is not primarily a hunger for acknowledgement by someone else, but acknowledgement by oneself!

Progress is not always as tidy as the laid out sequence on the Bridge Chart, that is, up through the Grades, followed by Dianetics to Clear, DCSI and Sunshine Rundown.

What happens when someone makes a Clear origination part way through the Grades? That origination must be handled of course. If the person is able to attest to the state of Clear, this may cause quite a long interruption.

The cycle of the Grades has not necessarily been completed however. As was mentioned earlier, the Grades were repositioned on the Bridge in 1980. They were moved from being after Clear to being before Clear. This was to help exteriorise the thetan and reduce the time he needed to spend on Dianetics to go Clear. The misunderstanding that has become widespread in the 1980s is that there is no need to complete the Grades and that further time spent on them in-validates the state of Clear.

The Non-interference Zone

On the other hand, after attesting to Clear, the thetan has now arrived in the 'Non-Interference Zone'. This is an area where the thetan is at risk from the next layers of the Bridge impacting on him. Unnecessary auditing is likely to increase the pressure and enturbulation from this direction. This was first covered in an HCOB of 23.12 71 and reinforced in October 1983 and modified by a bulletin on Stalled Dianetic Clears in March 1984.

Because of the dates of these later bulletins we are in an area of doubtful author-ship but the existence and importance of the Non-interference Zone principle cannot be doubted. It should be left to an experienced Case Supervisor to determine for each individual what parts of the Grades should be handled and what can be left before the person moves on to the next stages of the Bridge.

In looking at 'The Bridge to Total Freedom', all we can perceive and conclude will be governed by what point we are viewing it from. The following assessment of the Bridge will be from the viewpoint of Grades completion and Clear. From other points on the Bridge, it will look different and the conclusions may be different.

From this viewpoint, the following paragraphs attempt to look both up and down the Bridge. As far as possible the points are made in terms that will be real to a person who is Clear but there may be disagreement from someone who is at a different point on the Bridge.

In 'An Open Letter to All Clears', Ron Hubbard says: 'Essentially, you are clear on the 1st Dynamic' In the light of what we have looked at in recent chapters, we might add that if you have also completed the Grades, you are also 'able' on the first Dynamic. But what is meant by 'clear on the 1st Dynamic'?

What Influences a Clear

We know that the thetan is 'clear' of a reactive mind. This term refers to the clear button on an adding machine that is used to remove previous calculations. When the Clear button is not effective, old numbers get added into new calculations. This was best illustrated in the analogy of the 'HELD DOWN SEVEN' use in Diabetics - Evolution of a Science.

A reactive mind is capable of closing down cooperation by the body with the wishes of the thetan.

A reactive mind is a feature of a body and the thetan only put himself in a position where he could be so much affected by a reactive mind because he took a body.

He took a body for a purpose even though he may not easily remember at the moment what that purpose was. It was usually to do with working out his own previous difficulties and failures with mastering the MEST universe.

The body is not, however, an inert lump of matter. It has an animator of its own, which is a separate thetan. This thetan has different and less ambitious goals from the thetan of the 'I' who occupies the body through most of its lifetime. This animating thetan is known as the Genetic Entity and its main aim is survival of the body and the body line. It can be compared to the animator of an advanced animal such as a dog, cat or horse. Its main concern is keeping the body alive and procreating to ensure

the continuance of the species. This Genetic Entity has a track and case of its own, which extends into its own previous lives.

In the confused state in which a pre-clear thetan can be put by the reactive mind, he will sometimes be unable to distinguish between his goals, which he can't remember very well, and those of the the Genetic Entity which are simple and well known.

On attesting to the state of Clear the thetan, who is the 'I', knows that he is not his body and that he no longer has a reactive mind that can pull him into behaving as if he were. This could be said to be the simplest explanation of 'clear on the 1st Dynamic'.

The body is not part of the first dynamic but the fifth dynamic, the dynamic of animal and plant life. Therefore the condition of the body although it will probably have improved during the process of clearing the thetan has technically nothing to do with the thetan being clear on the first dynamic!

In our progress so far on the Bridge we have rehabilitated the thetan within the Genetic Entity/Thetan combination. The first step was to separate him from the clinging physical effects of drugs of all sorts by the Purification Run-down, Objective Processes and Scientology Drug Rundown. Then we have run the Grades so that we have restored to him some of his awareness of being a self-determined thetan and some of his abilities as such. The processes run on the Grades will have been concerned mostly with this lifetime 'Locks' and thus will have, as a by-product, unburdened quite a lot of the reactive mind.

By the end of this the thetan is in much better shape, and has a much better relationship with the body (Genetic Entity). He is now able to confront head-on the reactive mind with the most powerful Dianetic processes. If at this stage he goes into previous lives, they will usually be those of the Genetic Entity since the starting point is the reactive mind and the physical pressures and pains which it exerts on the body.

What can influence a clear

When the thetan becomes clear, not only is he free of a reactive mind, which may take over control of his actions, but the body too is free from reactive mind influences that can cause unwanted body conditions. The combination of thetan and body is now in harmony and in much better shape to face the future together.

This sounds good and it is good but few people can keep this optimum state for more than a few months after attesting to the state of Clear.

After a period the thetan starts to find it more difficult to be at cause in all areas of his life and maybe will start to experience unwanted emotions and impulses. This can cause him to doubt his state of Clear and even invalidate some of his previous gains. The body for it's part might start to

develop unwanted physical sensations and conditions for which physical remedies may be thought necessary.

Several points of clarification can be made which should help to explain what is happening.

Firstly it has been said that the thetan has his own Bank and can be influenced by it. This Bank is, however, not like a reactive mind, which is sometimes also referred to as a Bank.

The thetan's bank is made up of conclusions, decisions and postulates (postulate = causative thinkingness. FOT, Ed.), but they are all there as analytical conclusions based on the data available at the time they were made. Because of other factors, which we will be looking at shortly, the thetan does not have the attention units immediately available to examine these conclusions in present time. It could be said that they are forgotten or occluded by the presence of the things that claim his attention. This is why the thetan doesn't know who he is or what he has done. As he progresses up the Bridge he obtains more 'space' to be himself and recovers more and more of this information.

This recovery is not usually done by accessing pictures, as in Dianetic processing but by knowingness. He will suddenly cognite that he was doing something or was someone for a particular purpose. He may suddenly realize why he has always had an interest in something as it falls into place as part of a broader pattern.

Finally, it should be said that someone who has just gone clear is extremely vulnerable to external influences. This can be seen by the frequency with which recent clears go PTS to members of their own family or other people in bodies in their immediate vicinity. It could be said that the reactive mind may have been highly undesirable but it did have the benefit of shielding the thetan to some extent from external influences. A person returning home after attesting to Clear is very relaxed and exterior to the MEST universe and other beings. While he has changed, they have not and he can easily come under their influence. It could be compared to a new born baby coming out of a sterile ward in a hospital and being exposed to the germs and viruses of everyday life.

Many things that have caused him worry or concern will suddenly be seen in broader context, from a more exterior viewpoint, at which point they will disappear as matters of concern. The issues that have been causing difficulty will all be soluble by means of the data encountered on the Grades.

The only difference is that he is now sufficiently exterior to see the whole issue for what it is. His grounding on the Grades in spotting the traps that thetans fall into will give him all he needs for handling what is in his own bank.

He may at first have attention on questions about the past but these will

gradually swing to much greater interest in the present and future.

The purpose of explaining this at this point is to indicate that a clear thetan will not usually display case manifestations like a pre-clear because of what is in his own bank of postulates and conclusions. Thus any apparent repeat patterns of reactive mind type of behaviour is not coming from our cleared thetan.

Secondly, the condition of the body after the thetan goes clear becomes very much like a barometer for the thetan. Thus if the body starts to display mysterious physical complaints after clear, they are usually indicators of pressures impacting on the thetans. Physical remedies of these conditions will do little but give short term relief and the need is to address the cause of the pressure to reduce or remove its influence.

Next steps after Clear

So what does a thetan have to confront and handle on the Bridge in the levels immediately above Clear? The short answer is - other beings who are in some way connected or attached to the thetan. These beings have their own banks but are usually in such a state of overwhelm that they are barely conscious.

The best overview of this can be gained from HCOB 30.7.80 The Nature of a Being. In this bulletin Ron Hubbard says it would be very easy if one was handling just simple, single beings. The basics of the technology of Scientology and Dianetics would handle all that could be wrong with a single thetan.

A thetan who is operating through a body, or as he says 'a human being "in the flesh"', is not a simple being. The influences he mentions are Valences (other personalities the thetan thinks it safer to be), influences from the body which as we have seen is a separate identity, influences from other people around the human being who, as we have seen, may cause the individual to go PTS. The other major influencing factors are other disembodied beings, usually described as 'Entities' and which are referred to both in Dianetics Modern Science of Mental Health and in History of Man (references quoted at the end of this chapter).

Now we must address the issue of confidentiality and security relating to materials and data for the OT levels. It was often said that the issue of confidentiality was hyped-up in the early eighties by the CofS in order to stimulate interest and justify high prices. In fact the Solo Auditors Course Checksheet (HCOPL 6.12.79) contains seven references to be studied on this aspect of Advanced Courses, plus a clay demo and an essay. It was hardly a non-issue in the sixties and seventies, from when most of these references date, and we can therefore assume it has some factual basis. Quite separately we can ask experienced Case Supervisors and they will usually report that they have encountered individuals who have 'dabbled' in the OT levels and who have manifested undesirable mental and physical

effects.

I do not propose to spend much time justifying the warnings about confidentiality and security for upper level materials. We live in a dangerous environment and MEST bodies are extremely vulnerable to its forces. For millions of years we only had firelight to enable us to see in the dark. Then we found and harnessed electricity! It is however more dangerous than candles and if we mess about with high voltage electric cables, or even domestic wiring, we put ourselves at risk. If we use electricity with the appropriate plugs and fuses, it is perfectly safe and it does what we want it to.

If we look at this situation, we can draw the analogy of discovering the principles and working out the technology for harnessing them. In the early days Hubbard had to find his way through uncharted country to get through it himself. It was certainly hard and no doubt justifies the description he gave to one part of it as 'the Wall of Fire'. He was then able to look back and evolve a method for handling the charge lying in this area. Having done this he could give us a direct and safe path through it. If we follow this the way it was meant to be done, then we, too can make the journey safely and comparatively easily. The rules and safety precautions exist for our benefit.

What would your reaction be to someone who ignored the warning instructions on a large piece of electrical equipment because they thought they could find a quicker or easier way of doing what they wanted?

(This whole issue is presented simply and directly in HCOPL 14.2.65 Safeguarding Technology.)

Yet, having said all this, there is not that much that is necessarily secret. What is more, it can be explained why it has to be a secret. It was said in the HCOB Nature of a Being that there are other 'entities' around us. They are in our space or can come into it. This means we as thetans, who have chosen to take a body, are inevitably a 'composite' being that is made up of two or more parts. These other beings are not in good shape, otherwise they would be off taking bodies of their own or operating as independent thetans in some other life form.

Fortunately for us when we are pre-clears, they are usually in states of very low consciousness and give us very little trouble. The process of clearing ourselves from a reactive mind will inevitably disturb and awaken some of these to some degree. This is particularly the case with running Dianetics. This is why so much emphasis was put on not running Dianetics on Clears and OTs.

The crucial difficulty with running Dianetics is that you do not know whose case is being run. What you can be certain of is that it is not the case of the Clear because by definition he does not have a reactive mind with engram chains to run.

The materials that are confidential materials are those, which concern what happened to those entities in the Clear's space who are in such poor condition. The reason they are confidential is that reading them for interest or to try a non-standard handling will restimulate these entities. If they are not handled to a point of going free, they will remain with By-Passed Charge and will thus increase the pressure they exert on the Clear. This is really a deliberate or malevolent action on their part but as they become more conscious they become more active.

They are like a sleepy army of apathetic beings who grumble and groan but have no real idea of where they are or what state they are in. Nonetheless this volume of mass is capable of making life very uncomfortable for the thetan's body and holding a large part of the thetan's attention as he tries to 'not-is' them.

Solo auditing

The most significant difference between auditing before and after attesting to Clear is that the thetan who is clear trains to audit himself as a Solo Auditor. There is quite a lot of mystery about what is going on in Solo Auditing, even for some people who can Solo Audit.

There are several reasons for doing the upper levels of the Bridge as a Solo Auditor. Firstly and most practical, the upper levels take a lot of auditing hours and require regular sessions at least once a day for extended periods. It would be unrealistically expensive to employ an auditor to run the upper level processes when one could do it oneself.

Secondly, the point of the Bridge is for the thetan to become more causative and to take on greater responsibility along the dynamics.

Having to sit and be audited by someone else puts the thetan at effect. It is sometimes necessary for the thetan as a 'Pre-OT' to have Review Auditing from a more experienced auditor to handle a particular difficulty or to groove in a new procedure. As he goes up the Bridge however the thetan becomes more impatient with being audited and wants to get back into the driving seat as soon as possible.

Thirdly, auditing on the upper levels is mostly about freeing other beings who find themselves in the space of or connected to the thetan. This could be compared with auditing one's own circle of family and friends. We all want to help those with whom we are intimately associated, primarily for their benefit but also for the benefit to ourselves of making our lives more comfortable. One would want to do it if one could. It would be unnecessarily wasteful of auditing resources to have another person come into our home (our space) and audit one's own family and associates while we sat in the room doing nothing but passing communication.

Finally, it should be said that as one moves up the Bridge, one encounters some pretty remarkable things and has some exciting adventures.

There is a great need to be a proficient auditor with faultless TRs. This is summed up in the lecture extras entitled 'The Relationship of Training to OT' and the HCOB 'Training and OT'. From my own experience, I can only add that it means exactly what it says.

It may come as something of a disappointment to some people to find that on the upper levels the thetan himself does not receive much auditing. This is because he does not have 'case' like a Dianetic Pre-Clear and has only his bank of postulates, considerations, decisions and a few confusions. These do not technically need auditing but only enough free attention and space to examine them for what they are. In fact the thetan can get involved in auditing on the upper levels from time to time but he is largely sitting on the sidelines observing and sometimes making comments. The best explanation of what really happens in Solo Auditing, and it is my assessment and is not explicitly stated in any of the materials of Scientology, is that the thetan sets up a another valence who trains as the Solo Auditor. This other valence Solo Auditor is capable of running the session on the beings to be handled and, while wearing auditor's hat, is capable of keeping the thetan from becoming involved, as a thetan, in the session.

The procedures for the lower OT levels, numbers 1,2 and 3, are quite mechanical and rote. Most Pre-OT's say that they barely understand what is going on in the sessions that they run on OT 2 and 3. This is partly because they are given only minimum data to set them up to run each of these levels.

This is to avoid unnecessary restimulation of the beings to be audited. In session they are given just enough restimulation to wake them up so that they can then be taken through to the level of awareness where they can reassume their self-determinism and can go free.

The best reassurance to the Solo Auditor that he is doing a good job is the dramatic effects visible on the meter. This is yet another very good reason for these levels being audited Solo. If one had an auditor indicating to you that certain things were happening, one would be hard pressed to believe it. The reactions and responses that are there to be seen on the meter are the best possible confirmation that something is being achieved.

The other confirmation is that the thetan starts to have cognitions and increased awareness about himself, usually out of session! The completion of each of these levels is usually accompanied by some quite major awareness shift.

The validity of OT-levels

There has been much discussion in recent years among the so-called independent Scientologists about the validity of the OT levels. Various

people have taken it upon themselves to 'reveal' the contents of the OT materials and to encourage discussion on whether or not they could be true.

Quite apart from the possible physical consequences that this can have on individuals, it seems to miss the point of the OT levels. The whole point of the OT levels procedures is not what they consist of but what they do! Let us use the analogy of electricity again. We do not enter into a big discussion about whether electricity exists because we cannot see it. We do not ponder over volts, currents, resistances and amperes when deciding whether it will work our vacuum cleaner. At the first level we can stick our fingers into the socket and we will soon find there is something there. Far better is to plug in our vacuum cleaner and see whether it makes the machine do the job we want done.

In the early OT levels, we use the laid down procedures to clear some space around ourselves and free some attention units. We do not audit ourselves at this stage but others who are actually pressing in on us and holding our attention. This increase in space and awareness enables us to gain brief glimpses of ourselves and our capacities. With each bit of additional awareness we become freer of the fixed thinking that has held us for a very long time. In these early stages there is a lot of confusion and only some of it blows off. Later on one can look back down the Bridge and see much more clearly what was going on.

You always have the right to doubt and if what has just been said doesn't seem true to you, then you should disregard it. Equally it does not make sense to form your view on agreements with other people who invalidate the OT levels. That is just another form of other-determinism. Unless your view is entirely self-determined then you are not free.

Thousands, maybe tens of thousands of people have now done these early OT levels. Thousands more have known about them and have decided not to do them. There is only one practical way to find out if these levels are able to achieve an increase in freedom for you. Plug in your vacuum cleaner and turn on the switch!

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Chapter Ten

The Bridge To Total Freedom

Throughout this book there have been frequent references to THE BRIDGE but so far there has been little attention given to discussing the nature of or validity of this concept. The traditional Bridge chart was headed with the words The Bridge to Total Freedom. The idea of progressing through anything by a gradient is a very well established principle in all aspects of Scientology. Applying this to gains in awareness and ability towards "Total Freedom" does, however, seem to produce quite strong resistance and disagreement from some people.

Firstly let us look at the particular origin of the concept. It first appears in 1950 in Diabetics - Modern Science of Mental Health. In this book Hubbard talks about an engineer stringing a bridge across a canyon that divides two plateaus. The population live in discomfort and misery on the lower plateau. The hope is that life will be better on the higher plateau but because it is higher it is out of sight of the people living on the lower one, so they do not know for sure. Only those who have been there know what is on the upper plateau. So we get the idea of a bridge that goes up, rather than the usual idea of a bridge that spans across a horizontal divide!

Main disagreements with the Scn bridge

The current disagreements with the Bridge seem to fall into three categories. Firstly it is condemned by some as being evaluative because it tells people how their case is stacked and how it must be approached.

Second the Bridge is seen by most as being long and hard.

Thirdly, many people complain that it seems to be elastic as new bits are constantly being added onto the far end.

Evaluative

Let us look at each of these points in turn. The first disagreement meets is that the Bridge is evaluative. It is natural that as thetans we should take a fiercely independent attitude to our 'case'. It feels very much our own. We are intimately familiar with it and no other person can be expected to understand it.

While this reaction is natural, it can also be seen as a question of viewpoint. Most people need careful programming to assist them through the early stages of their case, which are usually very particular to that individual. It needs the most experienced Case Supervisors and most flubless Auditors to handle a case on its first steps on the Bridge. As the PC processes, however, it will be found that his case falls into a similar pattern to many, many others. This can be seen as early as his progress up through the Grades.

The same difficulties with communication, problems, withholds and ARC breaks crop up to be handled with predictable regularity. This does not invalidate the thetan's individuality.

Each thetan has a unique personality, and that means an immense variety of individuality, but the nature of their cases seem to be very similar. On the upper levels the same is true. The same patterns emerge over and over again.

If we accept the probability that the Bridge is intimately connected to the Dynamics, it is to be expected that as a being progresses, his case will start to interconnect with the cases of others who represent his other dynamics. Thus towards the higher levels of the bridge it can be expected that the truth of the statement that 'No man is an island alone unto himself' will become increasingly obvious.

On a more pragmatic level we should perhaps consider the Bridge as a map. We do not regard a map as evaluative because it tells us where we can expect to find things. A map does not give us detailed pictures of what we will see and experience on our journey. It only acts as a general guide.

We should not automatically trust all maps because they are maps. Until recently official maps sold in the USSR were deliberately misleading.

A few minutes out with a street map of Moscow would tell one whether the map was a reliable guide or not. The only test for a map is to follow it for a bit and see whether it is accurate! You may choose to travel without a map and that is your privilege. But you may spend a long time wandering, especially if you have not been able to establish a destination!

A demanding bridge

The second disagreement with the idea of the Bridge is that it is long and hard. That is factually correct. It takes a lot of time and work to get up the Bridge. At various times it has also cost quite a lot of money to move on the Bridge, but as money is an exchange mechanism for work of value, that comes to more of the same thing. It may not need to take a whole lifetime to get up the Bridge as far as we know it, but it will certainly require a number of years where one's whole life is built around getting up the Bridge. Unpleasant though it may be to confront this, it is no one's fault but our own. We cannot even blame Ron Hubbard since it is our case that the Bridge has been evolved to handle.

We can console ourselves however, with the thought that we must be quite exceptional beings to be able to confront both our case and the Bridge to handle it.

How to make it

Fortunately we can fall back on a proven Scientology principle in handling this issue. That is the principle of GRADIENT. Each step of the Bridge has a pay-off that we can identify and benefit from. The sensible way to approach the length and effort of the Bridge is to take one step at a time.

The pattern outlined earlier in this book is that each step of the Bridge after Clear consists of clearing away an area of held or dispersed attention. The space that we clear, or attention that we free, enables us to rise further in our awareness and ability and to see who we are and where we are going. This clarity of vision does not last indefinitely. The next layer of our case gradually starts to move in on us and once again absorbs and disperses much of our attention until it too is handled.

Another feature of case is that each layer that comes in has a similar 'flavour' to the last one we handled. This is because it is our case and it could be said that many of its characteristic features have permeated or spread through the many layers of our case. This can lead to a sickening recurrence of the same old considerations and obstacles at each stage on the Bridge. Fortunately we do not forget the cognitions or lose the certainties that we obtained during the periods of clarified vision and these fortify us in our future endeavors.

After a while one begins to see the pattern of one's case and even accept the logic of the predictions of what will come next. There is a kind of

mirror image of the pattern of the Bridge to the pattern of one's case. This may sound like a truism (so obvious as to not need saying) but in this context it's meaning is that the Bridge is as it is to handle the pattern of our case, and not that our case is patterned to fit the Bridge! There are certainly temptations to become disheartened but these can be counteracted by looking at the progress one has made and at the scope of what one is handling, and also at one's increased ability to operate effectively in life.

Training

Another factor to be taken into account is that the Bridge has two sides to it. In parallel with the levels of auditing and the gains to be had from them, there is a parallel gradation chart of training to be done. This side of the Bridge is not actually an optional extra but an essential part of obtaining the increases in freedom and ability that the Bridge offers.

Many people are understandably resistant to the idea of studying and training to be auditors when they have only been in the subject for five minutes. Unfortunately many people have had studying difficulties in the past, which makes them resistant to studying the basic principles and practices of the subject. Why studying is necessary is because it is a fundamental aim of Scientology to make the individual more able.

This means more at Cause. The more the individual is subject to a number of actions being done to him, and the less he knows about what is going on the more he is effect of these actions. This may be necessary in the very early stages of case handling but as early as possible the individual should start to put himself at cause over the subject by learning about it.

Auditing does put the PC at effect. As the individual goes up the Bridge the more powerful the auditing becomes. Thus the more the individual needs to put himself at cause over the subject to maintain the balance. The best method of getting at cause over the subject is not just to study it but to apply it.

It can be observed that the more a person understands and can apply the theory and technology of Scientology, the faster their auditing goes and the more stable are the gains they achieve. This may smell of the worst aspects of indoctrination, which has come to mean filling a person with set beliefs and expectations. One can only ask if given the choice, would you prefer to have something unknown done to you or would you prefer to acquaint yourself with it and then decide whether or not to test its validity? A second reason for studying and training is that as the person increases in causitiveness they will start to have an impact on the other dynamics. This will produce reactions from those dynamics and the individual needs to have the knowledge to understand and the technology to handle those reactions.

It is frequently said that Scientology Technology (the techniques of delivering case gain to others) and Ethics and Admin. Technology provide all the essential tools for survival and success across the Dynamics. As the Bridge increasingly involves the other Dynamics, a good working knowledge of all aspects of the subject becomes a pre-requisite for progress on the Bridge.

The axiomatic statement that it is necessary for one to learn how to deliver and administer all the technology in order to achieve the state of OT was made as early as 1963 in "The Relationship of Training to OT" (Saint Hill Special Briefing Course lecture extract) and more recently in the HCOB Training and OT.

So if one takes into account the Training side of the Bridge, it is even longer and harder than many people realise!

How elastic is the bridge

Next we have the question of elasticity of the Bridge. In 1950 Hubbard thought that the top of the Bridge had been reached with the state of Clear achieved by Dianetic auditing. Then came the discoveries of the fifties and the development of the technology to apply those discoveries over the next twenty years. For most of the seventies it was assumed that the Bridge finished at OT7 even though what was to be handled on OT 5, 6 & 7 was modified with the discoveries relating to NOTS (New Era Dianetics for OTs) in the late seventies.

A further indication of the extending nature of the Bridge appears in Ron's Journal 30 from December 1978. In this resume of the year's work Ron Hubbard indicated that there were already several levels upwards from OT 8 researched but not yet released.

Then in 1983 an extended 'Bridge to Total Freedom' was published by the CofS which showed the upper levels going up to OT 15. No information was given about what was to be audited or abilities to be gained in the levels above OT 6.

Since few people had at that stage reached beyond OT 6, there was not much discussion about these higher levels at the time.

In October 1984 Bill Robertson first announced the emergence of RONS Org in Frankfurt to continue work on the evolution of The Bridge. This was finalized over the next two years and made public in January 1987. The new Bridge announced then stretches to OT 40. For many thetans this was a hugely daunting prospect.

If we look at this full Bridge more closely, however, we can see that there is a stage called 'Caselessness' which is achieved at completion of OT16. This state of Carelessness can be related to the THREE UNIVERSES, referred to in 1954 in the Creation of Human Ability.

Caselessness is described as no attention in the First Universe, which is

one's own universe After that there is no more gain to be had from auditing of or by oneself as there is no more CASE left to audit. The rest of the Bridge is concerned with games and actions in the other Universes.

It will be observed that there is a discrepancy of one level between the state of Carelessness on the RONS Org Bridge and the top of the Bridge published by the CofS in 1983. Although not specified as this missing level, it is likely that the extra level was the discovery in ?1984 of what had to be handled on OT8 which has become known as the Excalibur level.

It is not the purpose of this book to sell the RONS Org Bridge but to give the reader data about recent developments. The best guide to this new Upper Bridge is to be found in the published lecture called Admin Briefing Number 1, details of which can be found at the end of this chapter. For further mass and reality on this extended Bridge you would be well advised to obtain the chart showing the steps and also listen to the two later tapes by Bill Robertson called Admin. Briefing Nos 2 & 3.

The question still remains, is the Bridge elastic? I can only give a personal opinion based on my observations and studies. That opinion is that it probably is elastic and it is being further extended by the thetans who have reached the top of the current formalised, written down Bridge. From that point on you can probably write your own Bridge based on what you decide you want to achieve as part of the completion of the Bridge for the entire MEST universe.

Ultimately there is I believe, an end to the concept we know as the Bridge but it is based on completion of a much bigger cycle and goal than our own first dynamic freedom. You can, however, reach your own cognitions and conclusions on the subject by reading the Factors, Logics and Axioms of Scientology and Dianetics, which are all to be found in Scientology 0-8.

Finally we come to the question of how real or relevant is the existence of a Bridge anyway.

Ron says in "The Relationship of Training to OT" that a person may come into Scientology to cure their lumbosis, then they want to handle their family difficulties, and so it progresses. At that stage the goals of going Clear and becoming OT are unreal to the person. It seems that for most people the goal of the Bridge appears to change as they go up it. If you can recall the time before you attested to Clear, can you remember how little interested you were in the idea of becoming an Operating Thetan?

The pattern seems to be that at each advance in awareness the size and scope of the new goal seems to be larger than the last one. So the pattern of the Bridge seems to be a progression from smaller goals and achievements to larger and larger goals and achievements.

The pattern we can see is that we move from handling our lumbosais and family difficulties to handling our first dynamic case (Clear), to handling our composite case (OT). After that there are few other designated states but the ultimate goal, written at the top of the Bridge Chart, is still Total Freedom.

So let us look at what it means to be an Operating Thetan and then at the idea of Total Freedom.

Operating Thetans

Much earlier in this book it was said that we are all to some extent Operatmg Thetans, otherwise we would not be operating a body to read this book. We took a body to continue with the pursuit of our goals and purposes.

Many of us found that running a body was a lot more difficult than we had thought. Even if we managed to stay in control of our bodies before encountering Scientology we can see that many thetans have become 'effect' of their bodies and instead of controlling their bodies, their bodies control them.

In the Technical Dictionary, there are seven definitions of OPERATING THETAN. Each represents some aspect of the state but the seventh contains the best summary. 'A real OT has no reactive mind, is cause over matter, energy, space, time and thought and is completely free'.

This definition is self-sufficient but there is a common misunderstanding about the state of OT to do with EXTERIORIZATION. It was thought that the thetan will exteriorize from his body and travel round the universe with full perceptions. We know this can be done and most of us have had some 'out-of-body' experiences.

We can develop this skill if we want, to but it is, however, not a particularly useful thing to do.

While moving around in this disembodied state, the thetan cannot do much because he has not got his body along with him. He is interested in being at cause over MEST and he needs a body under good control to do this. While flying around in the MEST universe, he is still part of it and still effect of it.

For an operating thetan 'exteriorization' means moving completely out of his body and the MEST universe. This is something that can be achieved at will once one has achieved a certainty of total self-detemninism and freedom as a thetan, in other words when one is an Operating Thetan.

Freedom and abilities of an OT

So now we come to the subject of FREEDOM. This subject has exercised philosophers for many years. In the Technical Dictionary there are four definitions. The first three concern abilities to handle MEST and

absence of barriers. The fourth equates freedom with Understanding and it has the same component parts of Affinity, Reality and Communication. To understand complete Freedom one has to achieve complete Understanding. Perhaps this could have been predicted since neither can be achieved until one reaches the top of the Bridge!

Rights of a thetan

A more immediately helpful definition has emerged with the extension of the Bridge in recent years. This comes with a statement of the Rights of a Thetan. The three rights of a thetan are:

1. Right to one's own sanity and self-determinism
2. Right to leave a game when one chooses
3. Right to choose a new game or not choose a game as one wishes

If one knows one has and can exercise these rights, and can grant these rights to others, one has freedom. Absolutes may not be attainable (Logic 6) but to the extent that one can achieve and grant these rights then to that extent one is free!

Finally in this chapter it may be appropriate to say something about the Bridge in relation to you. Anyone who has read this far will have at least done some of the steps of the Bridge, at least to Clear. In deciding whether to continue on the long haul that we know as the Bridge, I can only offer a couple of simple suggestions that may be of assistance.

Firstly be very sure that you make the decision! That means only you! Plenty of people will try to influence you, including me. Don't let any of them make the decision for you. Listen to what all of them have to say and then decide.

Secondly, in *Dianetics Modern Science of Mental Health*, Ron suggests that the key test is 'Does it work?' For you at the moment there is probably a bewildering choice of therapies, philosophies and spiritual paths, and you probably think you haven't got time to try them all. So apply the test retrospectively. Take a piece of paper and list all the 'isms' and 'ologies' that you have experience of this lifetime. Now against each one list the gains in awareness and ability, and anything else that you consider you have made from them.

Warning: Here comes my attempt to influence you - If you are Clear ask yourself if anything else you have done brought about changes of comparable magnitude. What conclusions you draw from this exercise are of course up to you.

Thirdly if you have any disagreements or disappointments with any part of the Bridge or the subject, look to see if it was the subject or technology that failed or if it is possible that there was a failure in your understanding or application of it.

Of course you may not need any further change and life may be going very well for you in which case no decision needs to be made.

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