

JAN 7 1978



A periodical published by the Dialogue Center
Katrinebjergvej 52, DK 8200 Aarhus N, Denmark
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new religious movements

up-date

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Second issue. July 1977.

EDITORIAL.

The main theme of this issue of Up-Date is Scientology. The coming issues in a similar way will focus on one of the new religious movements, but not exclusively. Future foci will be "The Unification Church", "Transcendental Meditation", "Tantra".

The introduction about Scientology is a preliminary introduction. It is necessary to pay full attention to these first steps, even if they are very elementary, for it is during the first steps that the experience: "it works" is normally created. Later stages will normally be rather dry and dull, but the initial knowledge that something is happening carries the disciple onwards. You may ask why it to some degree seems to work, and an answer could be given, but not in this issue.

Auditing and the E-meter constitute the basis of Scientology from the first step until you are changed into a superhuman being. Thus the nature of this basis has to be dealt with in order to understand Scientology, which is probably the most dangerous and strange movement within the rich flora of new religions.

We include a letter from one of the leading Scientologists in Denmark, Birthe Hauge, in order to show how evasive the movement uses to be when criticism hits it. As an answer to the protest of Scientology we publish the full text of the alarming policy letter "Ethics protection", which shows the real nature of the so-called "ethics" within Scientology. This is done in order to give Scientology fair play: no reduction, no comment, just evidence.

At the bottom of most of the new religious movements is found a hunger for authority, "the guru-syndrome". Even in Scientology the guru Ron Lafayette Hubbard is the main pillar of the whole movement. The guru-concept in this issue is described on - the basis of material from the Indian guru swami Narayanananda, who has created a rather strong, tantric movement in Scandinavia and Germany with minor groups in other countries.

We consider it an important part of our editorial obligation to inform about literature relevant for our subject. In this issue we publish an English summary of dr. Kranenburgs dissertation from Holland.

We are grateful for all the letters we have received from readers. We are not able to answer all of them at once. But we try hard to cope with our task. We are able in some cases to pass questions on to other people or centers, who are competent concerning a specific movement. You should therefore not hesitate to send us questions. In the same connection we are most grateful to learn about people who have got special experience and knowledge about specific movements.

We are developing an international net-work, and in doing this we have to be very careful, because some of the movements are very eager to infiltrate, especially Scientology. When you approach us it is most helpful if you add references with whom we can get into contact in order to get rid of possible uncertainties.

We are happy to announce that an international seminar on new religious movements will take place at the University of Aarhus, Denmark 16th to 18th of December. Participation in this seminar is not open for the public. You will have to apply for participation, and with your application you should forward a letter of confirmation from some person, known to us. This does not apply for members of the IAMS, who per definition can participate in the seminar. We are sorry that we are forced to be that careful, but experience has taught us the necessity of such precautions.

This is the second issue of Up-Date. We are happy to send it to you free of charge, but that cannot go on. In the future you will have to pay for the publication. We intend to send it four times a year, and a yearly subscription will cost you \$ 4,-, £ 2-50, DM 10,-, Dkr. 25,-. If you send us more money we shall use it to forward Up-Date to new people free of charge. Please send the money on an international check.

We hopefully look forward to a wide and effective cooperation of our readers and promise to try our best to communicate important information to you as soon as it is possible for us.

Jan Grønberg and Johannes Aagaard

R. KRANENBORG: ZELFVERWERKELIJKING,
 OOSTERSE RELIGIES BINNEN EEN WESTERSE SUBKULTUR,
 J. H. KOK, KAMPEN (ISBN 90 242 0389 9)

This study deals with a number of Eastern religious groups which are presently finding a following among certain segments of the younger generation in The Netherlands.

The introductory chapter sets out to describe and circumscribe the subject of investigation. It became apparent that a very large number of Eastern religious groups are operating in the West, which made it necessary to place definite limits on the number of groups dealt with. Apart from one exception, this study is restricted, therefore, to a number of religious groups originating in India - one for each of the main streams of Hinduism. This first chapter also seeks to determine which type of youth feels especially attracted to Hinduism: It appears to be that segment of the Western youth subculture which is oriented towards the Amsterdam meditation center "De Kosmos"; this group uses LSD and Marihuana, but no other drugs. Finally, the Introduction describes the method employed in the systematization and writing-up of this investigation; each chapter consists of three sections: (a) a description of teachings, (b) a report of interviews and conversations with adherents, (c) further historico-religious information and a summary.

Chapter II begins with a brief historical survey of the development of East-West contacts from the 17th century onward. This is followed by an overview of the origins and growth of the youth subculture in the United States and The Netherlands, and, finally, a description of the activities and goals of the Amsterdam meditation center "De Kosmos".

Chapter III deals specifically with "psychedelic religion"

as advocated and developed by T. F. Leary. The inclusion of the chapter was necessary because it became apparent that it is impossible to understand the explosive growth of Eastern religions among young people apart from a consideration of their use of narcotics, such as marijuana, hashish, LSD and mescaline. The psychedelic experience caused by these narcotics are felt by many to be religious in nature. Suitable interpretation of these experiences was/is sought in the East. It appears that many young people go through a "psychedelic phase" prior to joining an Eastern Group.

Chapter IV investigates the macrobiotic movement, which originated in Japan. Though at first glance this movement does not seem to be particularly religious, upon further investigation it must be so termed, for the founder G. Ohsawa places his philosophy (having to do with the proper way of eating, drinking and living) within a definitely religious framework. For him macrobiotics lead to enlightenment, satori. It became apparent from the interviews that three-fourths of those who adhere to the macrobiotic life-style are not aware of its religious background.

Chapter V deals with two different forms of yoga. The first form investigated is Hatha yoga as propagated in the Netherlands by the "Stichting Yoga Nederland". Although denied by its followers, Hatha yoga always stands within a definite religious context, usually that of the Advaita Vedanta. The second form dealt with is Kundalini yoga as taught by the "Healthy-Happy-Holy Organization" (3HO), a Sikh group within which Karma yoga, too, plays a large role. Both these forms of yoga share the conviction that control of body and breathing can lead one to enlightenment, to samadhi.

Chapter VI describes that form of transcendent meditation which stems from the teachings of Maharishi Mahesh Yogi,

the Indian guru who gained world fame through the Beatles. Though this movement stoutly maintains that it represents nothing more than a technique and that it is purely scientific, a careful study of Maharishi's pronouncements clearly indicates that it is grounded in the Hindu conviction that in their deepest essence God and man are identical: Brahman is equal to Atman: While this religious aspect was repeatedly denied in the interviews with the adherents of this movement, there was a remarkable measure of agreement among them in their view of "the religions".

Chapter VII is devoted to a discussion of the Hare Krishna movement, in which Bhakti - loving resignation of oneself to God - stands in central position. This movement, under the leadership of A. C. Bhaktivedanta Swami, appears to be strictly Indian, i.e., appears not to have adjusted itself in any way to the West. The way to salvation is found through a constant singing of the holy Mantra, which consists of the names of the highest God; since God and his name are identical, when one sings this name, one literally sings God.

The last chapter seeks to throw light upon a number of elements which the movements investigated have in common. In the first place we mention the emphasis upon self-realisation. Man is not helplessly dependant upon divine powers but can realize his own salvation because he contains the divine. The great interest in and need for experience, is also worth noting: this is definitely one of the things which characterizes all of these movements. In connection with this we mention the shared conviction among these groups that man possesses more possibilities, than he is aware of, and that he must learn to exploit these potentialities. This chapter also shows the close connection between one's interest in Eastern groups,

on the one hand, and his views of Western society and Christianity, on the other. Remarkably, while most of the adherents of these groups profess great distaste for religion, they themselves are intensely religiously involved. The problem here is in understanding what religion is. For most young people "religion" connotes often static, dogmatic, impersonal, cold form of Christianity they have experienced in the Church. As far as they are concerned, the Eastern religions are completely different; that is why they view them as sciences. But for these young people criticism of Christianity does not in any way imply criticism of Jesus Christ: they have only great respect for Him.

Since this study falls within the discipline of the History and Phenomenology of Religion, and particularly since it consciously aims as being descriptive (and not prescriptive), one will search it in vain for any sort of theological evaluation - still, because it is a dissertation written by a theologian for a theological faculty, it raises a whole series of questions which could perhaps be dealt with in a strictly theological way.

GURU AND GOD

by JOHANNES AAGAARD

It is impossible to translate the word "guru". It corresponds to neither "priest", nor "teacher", nor similar expressions. We must for this reason refrain from translating it, and instead interpret it, so that its meaning becomes clear. In what follows we take our starting point from the sense the word has in the movement called "Yoga Trust" - i.e. Swami Narayanananda's movement at Gylling, (in Jutland, Denmark). It would be equally valid to have used evidence from other guru-movements. On the whole their understanding of "guru" is the same, in that they regard their own leader as the real guru, while the other "gurus" are false and deceitful "pseudo-gurus".

Swami Narayanananda, the leader of Yoga Trust, the so-called Gylling-Guru, has written twelve full-length books as well as a number of shorter works. He has also organised a number of darshans or satsanghs, at which he has guided his disciples by means of conversation. 1)

This is the vow which all the monks and nuns at Gylling have to take: "I will observe life-long celibacy (Brahmacharya) and lead a pure and simple life. I will remain ever faithful unto God and Guru and try to spread his Message unto the whole world". (Oath of Sannyasa).

"God and Guru" describes the content of their faith, but what is the mutual relationship between God and Guru? Here there is no doubt. Among six points published by Swami Narayanananda on 16th March 1972 we read as follows:

1. There is only One God and That is the Ultimate Truth.
2. God, Guru, and the Ultimate Truth are one and the same.

This "dictum" (the guru's own word) must be recalled every morning on waking, and every evening on going to bed.

God and the guru and the ultimate truth are one and the same reality. There is no difference, no distinction. They are one.

At the Sannyasi-ordination in 1965 relationship to the guru was formulated in the words of the following vow:

"I dedicate my life to God, the Guru and his Message.
I will remain ever faithful to God and Guru.
I shall keep celibacy (Brahmacharya) all my life
and continue my Sadhana (discipleship)".

But the disciples' understanding of "God and guru" is only one side of the question: how has the master himself understood this relationship? This is clear from his books and other writings. He takes up the subject first in "the Primal Power in Man or The Kundalini Shakti" from 1950 (this extract is from the 1960 edition, p. 116): "A Guru is a perfect man. One who is a master of his mind and the senses: and one who has realised the Truth or attained Nirvikalpa Samadhi. Such persons always live in God".

In 1951 he described the significance of the guru thus: The place of the Guru is a very exalted one. Everyone cannot become a Guru. A real Guru is considered to be Brahma (the Creator), Vishnu (the Sustainer), and Maheswara (the Destroyer). 2) A real Guru is one who has realised God: become God. Hence there is no difference between the grace of God and the grace of the Guru". 3)

The same year he wrote in "the Ideal Life and Moksha" that the guru is "mediator between God and the aspirant". As such, the guru is necessary for nearly everyone. Only "some great souls, who are born perfect..." can do without the guru's help. For all others, the guru is responsible for mental and spiritual growth. The guru chooses which Ishta Devata the disciple must concentrate on (the chosen deity). and the guru provides the mantra which is the subject of the disciple's meditation. For this reason the disciple is to regard the guru as "the very embodiment of God". 4)

Worship of Ishta Devata is performed according to a ritual called Upachara. This often consists of 16 stages, and there are different forms of Upachara in the different guru-schools, though basically they are the same. 5)

The guru's perfection, then, is a result of his being God. "When he uses the word "I" he always means Athman or Brahman". 6)

But this statement does not only apply to the guru: becoming God is a possibility open to all people. Anyone can end up by answering the question "Who am I" with the words "I am Brahma and his Shakti, Vishnu and his Shakti, Shiva and his Shakti". "I am the God of gods, the Lord of lords, the Light of lights, the Power of powers, and the Life of lives. I am that Sat-Chit-Ananda Brahman, the One without a second." 7)

For this reason the guru binds his disciples to himself totally. He becomes their world. He is their father and their mother. At the initiation ceremony he gives his disciples a new body 8), and therefore the initiation is a new birth, at which the guru is both parents. The guru "takes care of the Latter (disciple) like a father and the same time he loves the disciple like a mother "also".9)

Relationship to the guru, then, involves absolute obedience. When he has chosen himself a guru, the disciple must have "infinite and implicit faith in him and his power and wisdom and carry out his instructions to the letter." 10).

The disciple must treat the guru as God. The guru's word must be law for him. His command must be obeyed "even at the risk of life. He must never say no to him even if he asks him (the disciple) to jump from a house-top." 11)

Everything must be sacrificed to the guru - mind, body, values, everything. Nothing may be kept secret, for the guru is "the very Athman of the disciple", in the same way as God and guru "are the same". 12)

Doubt is a deadly sin. This statement comes again and again in Narayananda's books: "It is better to have a bullet through the heart than to allow doubt to arise in the mind", and by doubt he means doubt in the guru.

The disciple can pray to the guru to rid him of all his sins 13), for the guru "must take upon himself the sins of the disciple" 14). The guru can do this, if he is "a man of Enlightenment". Thus he can "wash away these sins by his supernatural powers". But if he is not a genuine guru, then his disciple's sins will cause him to sink, and to suffer from incurable diseases. 15)

But a genuine guru is without sin. "One can never do any sinful acts after attaining Nirvikalpa Samadhi. Whatever such a man does is for the benefit of others 16). Indeed the guru is even "master" of "decay and death" 17) - all the while he - like God - is "omnipotent, omniscient, omnipresent" 18).

There are no limits to this power: in his mind he can see everything in the past, the present, and the future. Everything is revealed to him, and he does not need to seek knowledge as other men do. Experience has shown Narayanananda, however, that "even the true Gurus sometimes suffer physically when initiating disciples because of the sins of the latter", but even if they suffer because of this they can "destroy the sins of their disciples". 19)

Anyone who regards his guru as "a mere mortal" can never make spiritual progress, for he lacks faith in the guru's words. 20)

The guru is then perfect, divine, in fact God himself. But the picture is not without its contradictions. How can such a sinless divine character pray in this way: "Lead me, O Lord, in Thy righteousness, Make Thy way straight for me. Cleanse Thou my heart from all hidden faults and frailties. Keep Thy servant away from presumptuous sins. Remove from my mind all delusions, doubts, and ignorance and let them not have sway over me any more. Lord! Wash out iniquity from me and cleanse me in and out". 21)

This is the "ideological" understanding of the guru. But how is relationships to the guru worked out in practice? By making use of techniques which have all the appearance of possession! The disciple consciously seeks to let the guru possess his mind, for in this way it is presumed that God himself takes over the mind.

This happens especially through the meditation which Swami Narayanananda has developed, and which he describes in this way: "Worship the Guru (Spiritual Teacher) in the Sahasrara (Crown of Head). Imagine that the Guru is sitting on a thousand-petalled Lotus with a radiant face and body, and blessing you. Worship the Guru mentally with flowers, garlands, sandal-paste, etc." 22)

Then merge the form of the Guru in the form of Ishta Devata in the heart (Ishta Devata is the deity one is most attached to) ... Then worship the Mother Kundalini Shakti in the Muladhara Chakra (the lowest central point between the sexual organs and the anus) mentally. After worshipping Her, wake up the Mother Shakti with the words: "Wake up Mother!" And reach the Goal this very moment .." 23)

The Guru has taken over the position normally held by Shiva in the tantric form of meditation, that is at the highest point in Sahasrara. The Mother-deity, who must be awakened and lifted up to Sahasrara, is thus united with the guru;

This same idea is repeated - in a little more detail - in "The Secrets of Mind Control" 24). Here it is stated clearly: "One should then merge the Guru-form in the form of the Ishta-Devata thinking all the time that the Guru has become one with the Ishta-Devata and begin worshipping Him mentally with flowers, garlands, sandal-paste etc. One should pray to him sincerely to remove all one's past sins, to save one from all harm, pit-falls, and dangers, to lead one on the right path and to grant peace and strength of mind, character, wisdom, and Enlightenment".

The guru is thus God and saviour. No guru, no salvation. This exclusiveness is quite clear. If the gurus are apparently extremely tolerant towards other religions and can contain them all, the reason is simple - there is no salvation in any of them. Ordinary human beings cannot be saved without a guru, no matter what their religious affiliation may be. On the other hand it is emphasised often that true gurus are few, so that salvation is in practice confined to very few people.

NOTES:

1. His works - consisting of both written and oral material - are in the archives of the Institute for the Theology of Mission and Ecumenical Theology in Århus, Denmark, and are at present undergoing analysis and interpretation.
2. Maheshwara is another name for Shiva.
3. "Revelation" 1951, 1968 edition p. 15f. The same statement is found in "A Practical Guide to Samadhi" 1957, 1966 ed. pp 86 and 205.
4. "The Ideal Life and Moksha (Freedom)" 1951, 1965 edn pp. 105 ff., also p. 107. See also "The Secrets of Mind-Control" 1954, 1959 edn p. 99: Only a man of God-realisation, i.e. one who has attained Samadhi, can know what the Ish-ta-Mantra of a disciple should be and it is only he who can give him initiation. The same book points out (p.160) that for this reason one must not choose one's guru lightly, and one must not change either mantra or Ishta Devata. "Stick to one Guru, one Mantra, and one Ishta-Devata" (p. 205)
5. "The Ideal Life and Moksha" 1965, p. 111. Transcendental Meditation's ordination ritual is a form of Upachara.
6. "The Secrets of Mind-Control" 1954, 1959 edn p. 239.
7. "The Ideal Life and Moksha" 1965 p.153f.

8. "A Practical Guide to Samadhi" 1957, 1966 edn. p. 92.
9. "Revelation" 1951, 1968 edn. p. 193.
10. "The Secrets of Mind Control" 1954, 1959 edn. p.205.
11. "A Practical Guide to Samadhi" 1957, 1966 edn. p.95.
12. Ibid. p.95f.
13. "The Secrets of Mind-Control" 1954, 1959 edn.p.83.
14. Ibid. p.211. See also "A Practical Guide to Samadhi" 1957. 1966 edn. p.92f. and "The Ideal Life of (sic ADB) Moksha" 1951, 1965 edn. p.109.
15. Ibid. p. 211.
16. Ibid. p. 240.
17. "A Practical Guide to Samadhi" 1957, 1966 edn.p.149. Here is to be found the most comprehensive account of "Guru and his necessity".
18. "A Practical Guide to Samadhi" 1957, 1966 edn. p.149.
19. Ibid. p. 93.
20. Ibid. p. 205f.
21. "Revelation" 1951, 1968 edn p. 237f. The prayer comes from a kind of diary written 16th August 1944.
22. It is this worship which in Transcendental Meditation is given to Guru Dev at the initiation ceremony.
23. "The Primal Power" 1950, 1960 edn p. 132.
24. 1954, 1959 edn. p.82f.

SCIENTOLOGY

AN ANSWER - BY BIRTHE HAUGE,
THE CHURCH OF SCIENTOLOGY, DENMARK.

This is to let the readers know how we in the Church of Scientology have a system of Ethics in order to keep its members happy and expanding: "In order to be happy and do well and in order to grow and exist as a group its members individually must be ethical", quote by L. Ron Hubbard.

If you look at this subject outside of its relations or worse without having studied or realised the religious belief of Scientology as a form of life, you easily could think that these ethical prescriptions are authoritarian.

To discuss the ethics of Scientology without thorough knowledge or experience regarding the philosophic truths and religious form of living of Scientology, and to discuss it from the viewpoint of how it MIGHT be applied by someone, is quite unreal.

Therefore let's consider the ethical prescriptions of Scientology in its correct context. They form a codex, which is recommended for use in the daily life situations like the man in the street possibly out of old custom handles the same way, it has methods which in this relation aren't strange at all or unusual, but it may when printed out of its correct context seem so. Scientology is a religion. A new religion with very old roots. That which it is most like is Buddhism, which will be evident through a thorough and un-prejudiced study of many works by the founder of Scientology L. Ron Hubbard.

Due to the strong connection of Scientology to the Buddhism principles although being renewed and formed into the style of the 20. century (Buddhism probably also was "modern" when it was formed 2500 years ago?)

it may be difficult by the first glance to perceive it as a religion in a western so-called Christian country.

Any religious movement has during its first years had difficulties which follows when one enter new values and lifepatterns into a society. It may become pursued openly like the first Christians in Rome or it may be denied official recognition as a religion.

All the prescribtions aim at recovery and the intention is always clearly marked: The purpose of ethics is to make spiritual results and progress possible, and to impede harms and disturbances of those that are on the road to spiritual freedom.

In practise it derives from the Vinaya Pitaka, the Buddhist book of ethics, written about 2500 years ago.

The great majority of people seek betterment and sincerely wish to be ethical. A small percentage, however, caught tenaciously in the grip of their reactive natures, actively oppose any improvement in themselves and in their fellow men. Such persons inevitably attempt to undermine the spiritual advances of others. Ethics, rationally practised, assists the individual to travel the path to spiritual awareness more easily. Ethics is the balanced way, the highway rather than the byway, the practise of virtue.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 1 SEPTEMBER AD15
Issue VII

Remimeo
All Hats

Div 1
ETHICS

ETHICS PROTECTION

Ethics actions must parallel the purposes of Scientology and its organizations.

Ethics exists primarily to get technology in. Tech can't work unless Ethics is already in. When tech goes out Ethics can (and is expected to) get it in. For the purpose of Scientology amongst others, is to apply Scientology. Therefore when tech is in, Ethics actions tend to be dropped. Ethics continues its actions until tech is in and as soon as it is, backs off and only acts if tech goes out again.

The purpose of the org is to get the show on the road and keep it going. This means production. Every division is a production unit. It makes or does something that can have a *statistic* to see if it goes up or down. Example: a typist gets out 500 letters in one week. That's a statistic. If the next week the same typist gets out 600 letters that's an UP statistic. If the typist gets out 300 letters that's a DOWN statistic. Every post in an org can have a statistic. So does every portion of the org. The purpose is to keep production (statistics) up. This is the only thing that gives a good income for the staff member personally. When statistics go down or when things are so organized you can't get one for a post, the staff members' pay goes down as the org goes down in its overall production. The production of an organization is only the total of its individual staff members. When these have down statistics so does the org.

Ethics actions are often used to handle down individual statistics. A person who is not doing his job becomes an Ethics target.

Conversely, if a person *is* doing his job (and his statistic will show that) Ethics is considered to be *in* and the person is *protected* by Ethics.

As an example of the proper application of Ethics to the production of an org, let us say the Letter Registrar has a high statistic (gets out lots of effective mail). Somebody reports the Letter Registrar for rudeness, somebody else reports the Letter Registrar for irregular conduct with a student. Somebody else reports the Letter Registrar for leaving all the lights on. Proper Ethics Officer action = look up the general statistics of the Letter Registrar, and seeing that they average quite high, file the complaints with a yawn.

As the second example of Ethics application to the production of an org, let us say that a Course Supervisor has a low statistic (very few students moved out of his course, course number growing, hardly anyone graduating, a bad Academy statistic). Somebody reports this Course Supervisor for being late for work, somebody else reports him for no weekly Adcomm report and bang! Ethics looks up the person, calls for an Ethics Hearing with trimmings.

We are not in the business of being good boys and girls. We're in the business of going free and getting the org production roaring. Nothing else is of any interest then to Ethics but (a) getting tech in, getting run and getting run right and (b) getting production up and org roaring along.

Therefore if a staff member *is* getting production up by having his own statistic

excellent, Ethics sure isn't interested. But if a staff member isn't producing, shown by his bad statistic for his post, Ethics is fascinated with his smallest misdemeanor.

In short a staff member can get away with murder so long as his statistic is up and can't sneeze without a chop if it's down.

To do otherwise is to permit some suppressive person to simply Ethics chit every producer in the org out of existence.

When people do start reporting a staff member with a high statistic, what you investigate is the person who turned in the report.

In an ancient army a particularly brave deed was recognized by an award of the title of Kha-Khan. It was not a rank. The person remained what he was, BUT he was entitled to be forgiven the death penalty ten times in case in the future he did anything wrong. That was a Kha-Khan.

That's what producing, high statistic staff members are—Kha-Khans. They can get away with murder without a blink from Ethics.

The average fair to poor statistic staff member of course gets just routine ethics with hearings or courts for too many misdeeds. The low statistic fellow gets a court if he sneezes.

Ethics *must* use all org discipline only in view of the production statistic of the staff member involved.

And Ethics must recognize a Kha-Khan when it sees one—and tear up the bad report chits on the person with a yawn.

To the staff member this means—if you do your job you are protected by Ethics. And if you aren't so protected and your statistic is high, cable me.

L. RON HUBBARD

LRH:ml.rd

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by L. Ron Hubbard

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SCIENTOLOGY

HARASSMENT - BY JAN GRØNBORG

Studying Scientology from the outside is an exciting task. But it is a tremendous work to get through the efficient smokescreen of secrecy and systematic hypocrisy. Anyone who tries must be prepared to pay a considerable price for the insight he gets. - Money, yes. The rate of inflation in Scientology is by now 5 percent pr. month. But the price in money is not the highest. Many scholars, government officials, and news reporters have experienced massive harassment after their public statements on Scientology. (NB: I do not accuse scientologists of being behind all this harassment, though I know of some cases where it has been proved).

Let me quote some passages from an HCO Policy Letter of 15th February 1966, signed L. Ron Hubbard:

"NEVER agree to an investigation of Scientology.

....

This is the correct procedure:

- (1) Spot who is attacking us.
- (2) Start investigating them promptly for FELONIES or worse using own professionals, not outside agencies.
- (3) Double curve our reply by saying we welcome an investigation of them.
- (4) Start feeding lurid, blood sex crime actual evidence on the attackers to the press.

Don't ever tamely submit to an investigation of us. Make it rough, rough on attackers all the way.

You can "get reasonable about it" and lose. Sure we break no laws. Sure we have nothing to hide. BUT attackers are simply an anti-Scientology *propaganda* agency so far as we are concerned. They have proven they want no facts and will only lie no matter what they discover. So BANISH all ideas that any fair hearing is intended and start our attack with their first breath. Never wait. Never talk about us - only them. Use *their* blood, sex, crime to get headlines. Don't use us."

NB: The main reason why this issue of Up-Date is delayed is the fact that the Danish editor, dr. Johannes Aagaard has had to cope with a series of harassments of the type mentioned above.

SCIENTOLOGY

THE E-METER - BY JAN GRØNBORG

A frequently occurring misunderstanding - according to scientologists - is that the E-meter is constructed as a lie detector and used as such.

The Swedish Marknadsdomstolen, the court concerned with consumers protection, has had a case on the marketing of the E-meter in Sweden. In the judgement you can read among other conclusions a prohibition of the statement made by scientologists: "The E-meter ... is the invaluable means to measure the mental condition of a person and to change it."

To reach its conclusion the court had asked several experts to examine the E-meter. One of them is Professor David Ingvar, University of Lund. Part of his statement is reported in the judgement.

The following is a translation of the pages 10-13 of the judgement:

"During the hearing Ingvar presented a Hubbard E-meter, together with the instructions for use and a psychogalvanometer made by Siemens, and stated that he "was an associate professor at Lund University and a chief medical doctor of a laboratory where they were working on measurement of the human nervous system. As a chief medical doctor he had twenty-five years experience behind him and had been concerned with how the psychological can influence the physical. The E-meter is based on a 19th century principle about changes in the resistance of the human organism. It is known that some changes in physical resistance can have some part effect on the psychological result.

The E-meter is constructed according to the principle of Wheatstone's Bridge, a well-known principle in the electro-technical world. The E-meter is thus an electrical instrument consisting of a box containing a Wheatstone Bridge and a transistorised galvanometer with electrodes, consisting of two tins connected to the box. The person to be tested holds the two tins. The construction of the E-meter is identical to the wiring scheme indicated in the patent documents related to the E-meter. The Siemens' psychogalvanometer is constructed on the same classical lines as the E-meter and costs the same price. The psychogalvanometer of the Siemens type is used for psychological and neurological experiments. With the help of such instruments the well-known principle about the so-called psychogalvanomic reflexes is studied. Some of the Church of Scientology handbooks deal with the E-meter describing in wordy and vague terms the various readings of the instrument. It is very difficult to get an understanding of the significance of these readings from the handbook, or how it is possible to read the mental state of a person, with the E-meter. Furthermore the handbook is open to misinterpretation and contains no warning of possible misreadings on the part of the E-meter.

The main objection that can be raised in connection with the E-meter is namely that it registers a lot of readings which do not necessarily truly reflect the mental state of the testee. The existence of these so-called psychogalvanomic reflexes cannot in themselves be questioned, but to measure such phenomena and relate them to psychological phenomena requires a systematic method that is not possible to attempt with an E-meter. A number of well-known factors make the readings a risky business since the testee may, for instance be under medical treat-

ment, or the reading may be influenced by the body temperature or the pressure of the testee's hands on the tins: even a movement of the body can effect the reading.

Changes in measurement can take place even without any mental activity, and this questions the use of the E-meter. If somebody interrupts the testee, if he becomes tense and nervous or is given an order then this produces a physical change which then provokes a whole spectrum of things, such as increased sweating of the palms, or increased activity of the nerves controlling the sebaceous glands, which in turn changes the resistance in the electric tins. These "vegetative" phenomena, beyond the control of the will can also entail changes in the muscle, blood pressure, breathing and in the hormones. The changes in the body decide the reading of the E-meter and are only a part of what happens when psychological activity occurs. Consequently, it is not true to say that the E-meter can measure the mental state of a human being, or indeed change that state.

On the one hand it is possible with the help of the E-meter, under certain controlled conditions to observe a connection between the various readings and some psychological activity, for instance the effect of fear, pain and association of loaded words. Such measurements however, must be taken under closely controlled conditions.

On the other hand there are some scientists, who are of the opinion that not even such measurements clearly indicate the relationship between the measurement taken and the psychic activity mentioned above. The E-meter is not acceptable from the technical point of view as the placing of electrodes differs from the Siemens model.

It seems that the E-meter plays a central role in the Church of Scientology and it appears to have a hold over the members of the Scientology movement. This means that apparently, in the use of the E-meter, there comes a moment of suggestion which influences the testee, to create a situation which is a little more "loaded" and the whole procedure then becomes a secret and mystical one.

The E-meter has been the subject of severe criticism from overseas. There have been discussions in the Danish press on the statements made by the Church of Scientology about the effectiveness of the E-meter. An English Parliamentary Commission has investigated the Scientology movement and its position and studied the E-meter in detail with regard to its liability. The Commission reported in 1971 and stated that the E-meter cannot be considered as an instrument to measure mental health."

Scientology introduces the E-meter as the great contribution of L. Ron Hubbard to modern science. In the official Canadian report by Professor John A. Lee "Sectarian Healers and Hypnotherapy", however, you can read of the background of the introduction of the E(lectro)-meter into psychotherapy.

Professor Lee states that this version of Electropsychometry was the invention of Volney G. Mathison of California, a world traveller and philosopher who investigated the occult teaching and practices of many groups, and finally developed his own "scientific" explanation of the occult. He was also a renowned hypnotist and claimed some skills in electronics, which he applied to the "invention" of the electropsychometer or the E-meter.

According to dr. Ray Wallis, British sociologist, the E-meter was introduced into Dianetics by Mathison in 1951, but was little employed until the emergence of

Scientology in 1952. However , Mathison kept mixing Dianetics and Scientology with other therapeutic practices, so there was a break between him and Hubbard, after which for some time the E-meter fell out of use in Scientology.

By 1957, Hubbard and his associates had developed their own transistorized version of the machine, and it returned to favour. Today the E-meter is one of the most basic elements of Scientology. Therefore, of course, it is necessary to present it as the invention of Hubbard and as infallible. None of the two claims is supported by scientists.

- - - - -

As for the use of the E-meter:

Scientologists always object when they are accused of using a lie detector. The E-meter is never used as such, they claim. It would be possible, but for ethical reasons it is not done.

Nonetheless you can read in a Policy Letter of 20th July 1966, signed L. Ron Hubbard:

"Security checks should be given any new staff on a meter (an E-meter). When a theft or insecurity has occurred staff should consent to such a check, and such a consent is contained in the hiring contract."

A former employee at Hubbard's private home testifies that the E-meter was used to investigate a theft of some money. All the domestic staff - not all of them scientologists - had to go through a lie detector check with the E-meter.

In an instruction by L. Ron Hubbard on how his children's nanny was to treat his children Diana, Quentin, Suzette and Arthur (all of his third marriage) he openly writes:

"Never forbid the children to tell others or their parents something. I always know when this has been done, and I occasionally put the children on a consultation E-meter to check this over."

So even Hubbard's family have been put to lie detector tests!

Now the reader should not get the impression that I maintain that the use of the E-meters as lie detectors is their primary function. As you can read elsewhere in this issue the E-meter serves primarily as the tool of Scientology auditors. The aspect here mentioned must be realized, however, in order to understand some of the rare atmosphere of the scientological world.

SCIENTOLOGY

AUDITING

"THE PEARL OF SCIENTOLOGY" BY MIKKEL PADE

Auditing 1) is - by the Scientologists - claimed to be the pearl of Dianetics and Scientology.

There is a bit of truth in this because the pearl and auditing has one thing in common: The price.

To reach the first step on the road to total freedom (Life Repair) can easily make you 2.000 - 3.000 dollars poorer, depending on how many hours they think you need. This article is only concerned with auditing at the beginning level.

The understanding of man implied in auditing.

You are a thetan 3). Everybody's a thetan. All thetans are basically good. All thetans want to do good things, but - through 75 million years the thetans (through minds and bodies) have been hurt by all kinds of universal diseases and catastrophes - and that is what makes them act and react a bit irrational, now and then.

Through all lifetimes, every thetan has had its own timetrack 4). This time-track is filled with pictures of different events, in which the thetan has been involved and the timetrack has been recorded and accumulated by the two minds that every thetan has got as a kind of computer.

The body 5) is the needed equipment for the thetan and its minds to survive life on this planet.

The two minds are:

- 1) The analytical Mind 6) which is able to record all the pictures that it is able to confront.

- 2) The reactive Mind 6) which is a kind of first aid for the analytic one - it takes all the pictures that the analytic mind is unable to receive (pain, etc.)

The thetan is not aware of the pictures from the reactive mind, they have been recorded during unconsciousness. They will cause trouble when the thetan is reminded of an event, similar to or in some connection with a former one, being recorded in the reactive mind: The reactive mind can be restimulated. For example: Under the construction of the Cheops-pyramid you were smashed by a stone. Last year, when you came to Egypt as a tourist and looked at the pyramid, you got a slight headache. The reactive mind was restimulated.

In short, auditing is to pick up episodes from the reactive mind and make them analytic - or rather let them fade away. You have to be aware of the first episode of a kind, then the following episodes of the same kind will disappear from the reactive mind, too.

When the reactive mind is empty, you are clear 7). You'll be aware that you are a thetan and not your body. Now it is not a question of release from troubles in the past. Now the OT 8) Grades are waiting for you. And with the OT-Grades - the Universe. At OT VI it should be possible to take a trip to Venus or Mars. At this level you should be able to be where you want to be - just by the force of your will. In short, the purpose of the OT-programme is to enable you to do everything - just by the force of your will.

Notes:

- 1) Auditing: ".... The action of asking a preclear 2) a question (which he can understand and answer), getting an answer to that question and acknowledging him for that answer".
- 2) Preclear: (pc): ".... generally a person being audited..."
- 3) Thetan: "From THETA (life static), a word taken from

the Greek symbol of letter: theta, traditional symbol for thought and spirit. The thetan is the individual himself - not the body or the mind. The thetan is the "I"; one doesn't have or own a thetan; one is a thetan".

- 4) Time-track: "The endless record complete with 52 perceptions of the pc's entire past; the consecutive record of mental image pictures which accumulates through the preclear life or lives. It is very exactly dated".
- 5) Body: "The organized physical composition or substance of an animal or man whether living or dead. It can also mean a grouping or gathering, or any whole of anything".
- 6) "The Analytical Mind" and "The Reactive Mind":
 ".... The analytical mind would be the conscious aware mind which thinks, observes data, remembers it and resolves problems. It would be essentially the conscious mind as opposed to the unconscious mind. In Dianetics and Scientology the analytical mind is the one which is alert and aware and and the reactive mind simply react without analysis....."
- 7) Clear: "A thetan who can be at cause knowingly and at will over mental matter, energy, space and time regards the First Dynamic (survival for self)"
- 8) OT = Operating Thetan: "A being who can be at cause knowingly and at will over thought, life, form, matter, energy, space and time, subjective and objective".

NB: For this part of the description I have used:

"What every preclear should know",

"The Report from the University of Roskilde",

"L., Ron Hubbard: Dianetics Today".

Preparations for auditing.

Before auditing there are some preparations which can demand both time and trouble:

- 1) You have to go through the "Free Personality Test"/ "Oxford Capacity Analysis" and get the evaluation of this from a Scientologist.
- 2) You have to go through the HAS-Course (The Communication Course). Often, the HQS-Course, which introduces auditing, comes in at this point, but it is not necessary to finish this course before starting the auditing.
- 3) Your family, friends, etc. shall be brought to accept your decision. You are not allowed to start the auditing before family and friends are positive or neutral to what you are doing. If you don't succeed in this with some of your family or friends, it can be necessary to disconnect with them. If you are under the age of 18, you have to get a permission from your parents.
- 4) When you are physically ill you normally cannot be audited. If you have been treated for mental diseases you have to tell about it. If you have a criminal background, you have to tell about it, too.
- 5) In an interview you are asked about your expectations about auditing. You have to give a lot of information about yourself and your environment in this interview which is the background to state how many hours of auditing you need for a Life Repair.
- 6) You pay the money and sign the contract at the Registrar's.
- 7) You are told to read "What every preclear should know" and a little dictionary of Scientology-words.
- 8) You decide together with the Director of Processing 9)

when and where to start and with whom you will be audited.

- 9) You are informed about the rules of an auditing session:
- a) You must have slept 7½ hours the night before a session.
 - b) You must not drink alcohol or take any drugs 24 hours before a session.
 - c) You must be in time for the session.
 - d) You have to eat before the session, so that you are not hungry during the session.
 - e) You are advised not to discuss your auditing-case with others.
 - f) You are not allowed to follow any medical or mental treatment in an auditing-period. Occasionally, you are allowed to go to a doctor for some certain treatments.
 - g) You are advised to avoid "troublemakers" in your environment.
 - h) If you want your engagement with auditing kept as a secret for some of your friends, and others, you have to tell the auditor 10).

Normally, the auditing-sessions are lasting 2½ hours per day, but the exact time can differ a bit. The Case-Supervisor 11) is responsible for the auditing-programme which is based on the interview mentioned before, your grade/level, earlier sessions, etc. All appointments have to be made by the Director of Processing.

In case of breaking the rules for auditing you are sent to Ethics 12). The Ethics Officer will either give you a warning - or dismiss you from auditing for a period. Other penalties are also possible.

The first sessions with your auditor will be used to explain some Scientology-words and -terms, and the background of auditing, etc.

At last you are through all the preparations, and the real auditing-programme may begin.

Notes:

- 9) Director of Processing (D of P): (Processing = Auditing) "... The person who is responsible for having auditors lo) available and preclears to audit, assignment of preclears to auditors, scheduling of preclears and sessions. Also responsible for procurement of auditors".
- 10) Auditor: "A person trained and qualified in applying Dianetics and/or Scientology processes and procedures to individuals for their betterment; called an auditor because auditor means "one who listens". An auditor is a minister of the Church of Scientology".
- 11) Case Supervision: C/S: "The inspection of audition, by a qualified Case Supervisor (using auditor reports, session work-sheets and examiner reports); the ordering of standard actions and remedies to ensure maximum gains (gains=betterment according to the pc) for the preclear. ...".
- 12) Ethics: "Rationality toward the highest level of survival for the individual, the future race, the group and mankind. Ethics is reason and the contemplation of the optimum survival. Here the word is used about the section of a Scientology church, that deals with disciplinary matters".

NB: The following material was used in this part of the description:

"Executive Directive, 28th Oct. 1971, ED 110 A DK, Kontrakt for auditing/uddannelse".

"Accept Form", 1973.

"Information for preclears", 1972.

"Hubbard Communications Office:

HCO Bulletin of 24 April 1969, issue III:
Preclear Assessment Sheet".

"L. Ron Hubbard: Dianetics Today"
(Definitions).

The structure of an auditing-session, early level.

I: Formalities, E-meter-check on the conditions for auditing.

- 1) You arrive in time and the auditor takes you to the room where the session is to take place.
- 2) The auditor (who is placed nearest the exit) asks you to take two cans in your hands and he/she adjusts the E-meter 13) (the two cans are connected to the E-meter).

At this point it is necessary to explain about the primary use of the E-meter. The function of this device is to show if there is any charge 14) associated with the question which has been put to the person (preclear / pc). In case of no charge - relaxed attitude from the person - the needle will float 15) on the middle of the scale. In case of charge at the question, the needle will go straight to either right or left side of the scale.

- 3) The auditor asks you (with the cans in your hand), if
 - a) - you are hungry
 - b) - you have slept at least 7½ hours
 - c) - you have been drinking alcohol or taken drugs within the last 24 hours
 - d) - the room is OK to be audited in

All the answers will be tested with the E-meter, and only if the answers are positive and you have a floating needle 15) on the E-meter, you are allowed to continue.

Notes:

- 13) E-meter: "Hubbard Electrometer. An electronic instrument for measuring the mental state and change of state in individuals as an aid to precision and speed in auditing.
The Hubbard E-meter is a religious artifact developed

for the exclusive use of ordained ministers and technological students who are trained in its use in Church ministrations. It is not intended for and is forbidden by the Church to be used in any medical or physical treatment or the diagnosis, treatment or prevention of any disease. By itself it does nothing and is strictly not to be employed for medical or scientific purposes. Its purpose is to assist the minister to locate in his parishioner areas of travail so that he can assist in the relief of spiritual suffering. The existence and use of the E-meter is sanctioned by law, and the copying of it or attempts by unqualified persons, doctors, scientists, psychologists, or psychiatrists, to obtain or use one are actionable under law in the United States.

To obtain an E-meter one must be a sincerely enrolled student of the Church of Scientology or a fully qualified minister of that church and must undertake as well to become wholly skilled in its purpose and use. No other persons are permitted to have E-meters. The church permits the E-meter to be sold, possessed, or owned only under these conditions".

- 14) Charge: "The stored quantities of energy in the time track; stored energy or stored or recreateable potentials of energy. The electric impulse on the case that activates the meter. Harmful energy or force accumulated and generated in the reactive mind, resulting from the conflicts and unpleasant experiences that a person has had".
- 15) Floating Needle: Symbol F/N: "Free needle. The idle uninfluenced movement of the needle on the E-meter dial without any pattern or reactions in it. ...". ... "It moves to the left at the same speed as it moves to the right"...

II: The rudiments.

Before the specific auditing-programme you have to go through the rudiments 16).

The audited person (pc) will be asked if ~~sh~~/he

- a) - has experienced any gains (betterment according to the pc") from the last session
- b) - has an ARC-break 16b)

If the pc has an ARC-break the auditor will run an ARC-break assessment 16c): The auditor will ask if

it was a break on

- a) affinity
- r) reality
- c) communication
- u) understanding

Now the auditor is watching the E-meter. If the needle is reacting mostly on reality, he/she will ask: "Was it a break in reality?" and if the pc confirms this the auditor will ask:

- "Was it a break on
- 1) misunderstood reality
 - 2) denied reality
- etc.

Then the pc tells the auditor about the episode which appeared as an ARC break, and the auditor will ask, whether anything has been hidden, suppressed, rushed, denied - or whether the pc should have told the auditor anything she/he didn't - and whether there is any current problem that will interfere with auditing.

The specific auditing-programme is to begin when there is no charge at the actual questions.

Notes:

- 16) Rudiments: "First principles, steps, stages or conditions. The basic actions done at the beginning of a session to set up the pc for the major session action; ARC breaks, withholds and PTP's".
- 16 a) ARC: "A word made from the initial letters of Affinity, Reality and Communication which together equate to understanding."
- 16 b) ARC Break: ARC brk.: "A sudden drop or cutting of one's affinity, reality or communication with someone or something"....."
- 16 c) ARC break assessment: "Reading a prepared auditing list appropriate to the activity to the pc on a meter and doing nothing but locating and then indicating the charge found to the pc".
- 16 d) Withhold: "An undisclosed harmful (contra-survival) act"
- 16 e) Present Time Problem (PTP): "A specific problem that exists in the physical universe now on which a person has his attention fixed".

III: A Specific Auditing-session.

The following consists of the standard formulars of an auditing session. It is an original case, first published in L. Ron Hubbard's "Dianetics Today" as case No. 10. This shows you the typical course of an auditing session, questions, answers and evaluation. If you do not understand the full meaning of what goes on during this session, you should not worry. You are supposed to be mystified and filled with admiration of the "scientific research" that created this complicated "technology".

"Dianetic

Form

STANDARD DIANETIC C/S No. 2

BD

Preclear

27 Apr 69

Date

1. Make a list of any occasional or current illness, unwanted sensations, aches, pains, disabilities, tiredness, feelings, misemotion, fears, dislikes.
2. Assess 17) for longest read.
3. Compare with pc's interest (don't audit it unless pc agrees that's it).
4. Do R3R 18) on it.
5. If it goes more solid or is not erasing after going through it twice, go earlier, asking for "an earlier incident with similar somatic, ache, pn, etc."
- 6) Erase basic on the chain 19).
- 7) End off on that chain if you get an F/N or an erasure 20).
- 8) Reassess, repeat the R3R on new chain.
- 9) End off session only on very pronounced GIs 21)
- 10) Return folder 22) to me.

(LRH)

C/S

(Case Supervisor) "

Notes:

- 17) Assess: "To choose, from a list of statements which item or thing has the longest read and the pc's interest. The longest read usually will also have the pc's interest".
- 18) Routine 3 Revised: R3R: "Designation for the principal process of Standard Dianetics; technique for running engrams" 18a).
- 18 a) Engram: "is a mental image picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival. It is a recording in the reactive mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture called an engram."
- 19) Chain: "A series of incidents of similar nature or similar subject matter".
- 20) Erasure: "The action of erasing, (rubbing out) locks, secondaries or engrams".
- 20 a) Locks: "A mental image picture of an incident where one was knowingly or unknowingly reminded of a secondary or engram. It does not contain unconsciousness. It may contain a feeling of pain or illness, etc., but is not itself the source of it.
A lock is a mental image picture of a nonpainful but disturbing experience the person has experienced and which depends for its force on an earlier secondary and engram which the experience has restimulated".
- 20 b) Secondary: "A secondary is a mental image picture of a moment of severe and shocking loss or threat of loss which contains misemotion such as anger, fear, grief, apathy or "deathfulness". It is a mental image picture recording of a time of severe mental stress. It may contain unconsciousness".
- 20 c) Incident: "The recording of an experience, simple or complex, related by the same subject, location or people understood to take place in a short or finite time period such as minutes or hours or days".
- 21) GI's = Good Indicators: "Those observable indications that all is going well for a preclear. The pc is bright, happy, and winning. Pc smiling and happy".
(VGI's= Very Good Indicators)
- 22) Folder: "A folder sheet of cardboard which encloses all the session reports and other items"

" AUDITOR'S REPORT FORM

Preclear: BDDate 28/4/69

No. of intensive hours _____

Auditor: MMNo. of hours 20. min.Total hours 20. min.

Environment	Auditor		With-holds	PTP
Process	Time	Tone-arm Reads 23)	Sensi-tivity	Results & Comments
This is the session Process R3R	20:54	2.8	6	Goals:
1. Locate the incident				
2. When was it?				
3. Move to				
4. Duration				
5. Move to the beginning of that incident.				
6. What do you see?				
7. Move through the inci- dent to a point later.				
8. What happened? A. Move to the beginning of the inc. B. Tell me when you are there. C. Scan through to the end of the inc. D. Tell me what happened.				
Item No. 1 - pain in my ankle.	20:56	2.5		
Erased F/N -	21:03	2.3		
Item No. 2 - Sore throat				
Cognition 24) F/N	21:16	2.5		
That's it.				
Very pronounced GIs.				

Instructions and comments: _____

Director of Processing "

TIME	TA	TIME	TA
<u>This is the session.</u>			
2054			
Item: pain in my ankle		Item No. 2 sore throat.	
1. When I was 7 years old		1. One month ago.	
2. 14 April 1960		2. 12 March 1969.	
3. Um		3. Yea	
4. 15 min.		4. 1 hr	
5. Um.		5. Yea	
6. I see myself-teacher friend		6. Coming back from galley	
7. We're on a running trip		7. Bob Medical Officer	
8. I sprain my ankle		21:11	2.7
9. I lost the race		Then talked to Bob, decided Au-	
AB. I'm there		stralia was a cool place to be.	
C. Um		Sore throat blew 25).	
D. Well, when I was running; my		9. I cognited on the fact that I	
attention was distracted, so		lived in a downtone area and that	
I tripped.		was what keyed-in 26) my sore throat.	
<u>Is the incident erasing?</u>		Cog F/N 2115	
Um-hum. It's gone. VGIs.		See whenever I thought of Austra-	
2103 F/N INDICATED	2.3	lia or if I wanted to go back, I'd	
		pull in this sore throat.	
		(Very pronounced GIs)	
		F/N INDICATED	
		2116	2.5
		<u>That's it.</u> "	

" EXAMINER'S 27) FORM

Qual Div Apollo
Date 28/4/69
Time 2130

Before session exam _____
or

After session exam 3.0

Pc, Pre-OT name BD

Last grade attained _____

or
Grade being attested _____

Pc's statement (write down exactly what pc says. Don't ask any questions

(laugh) Just looking bright-eyed. (Said nothing)

Why pc came to Examiner: _____

TA position 3.0 Pc indicators _____

State of needle Very loose needle, then F/N. F/n indicated.

Note any further data required by C/S VGIs (smiling)

Examiner routes: To Case Supervisor X
or (if medical treatment required)
To Case Supervisor _____
via
Medical Officer

(Examination form must be placed in pc folder before going to C/S).

Signature of Examiner "

" SUMMARY REPORT

Pc or Pre-OT BD
 Process run R3R

Date 28/4/69
 TA 7 Time 20 min.
 Auditor: _____

Goals and gains Cog on sore throat

Aspects and gains:

1. How did pc do in relation to what was run Very well
2. Effectiveness of process Pretty good.
3. Any free needles Two.
4. General needle behaviour Free-floating
5. Did TA go below 2.0(how low) No Did it come up _____
6. Did TA go high No Did it come down _____
7. General TA range 2.3 - 2,7
8. Emotional tone of the pc and whether this improved Yes, pc
walked out enthused and happy
9. Any misemotion No
10. Preclear appearance Smiling, cheerful.
11. Any change in skin tone No
12. Did colour of eyes change No
 Get brighter _____ Get dull _____
13. Any comm lags 28) No
14. Any cognitions Yes, on sore throat
15. Any pains turn on No blown _____
16. Any sensations turn on No blown _____
17. Any difficulties No
18. Did you complete C/S instructions Yes
19. Was pc happy at session end Very happy
20. TA at session end 2.5 Needle at session end Floating

ETHICS REPORT: _____

SUGGEST: Folder to C/S

"28 Apr 69

Well done
 Culture,

LRH "

Notes:

- 23) Tone arm: TA: "Meter control lever on the E-meter".
- 24) Cognition: "A pc origination indicating he has "come to realize". It's a "What do you know? I ... " statement. A new realization of life. It results in a higher degree of awareness and consequently ability to succeed with one's endeavours in life".
- 25) Blow: To release charge from; to erase or disappear. Also to depart without authorization from an area; such a departure".
- 26) Key in: "The action of recording a lock on a secondary or engram; the moment an earlier upset or earlier incident has been restimulated".
- 27) Examiner: Preclear examiner: "The person in a Scientology church to whom preclears are sent immediately after any auditing session. The examiner says nothing to the preclear in this situation, nothing only what the pc's tone arm position and state of the needle are on the E-meter and recording what the pc says if anything. The examiner is also the person a preclear sees if he wishes to make any sort of statement regarding his case, or if there is something he wants handled regarding his case".
- 28) Comm lag (Communication Lag): "The length of time between the asking of the question by the auditor and the answering of that exact question by the pc".

IV: The end of the session.

When the time of the session is running out, the auditor finishes the last question and then an examiner (who must not be the same as the auditor) will be checking the person (pc) on an E-meter to be sure that the person has a floating needle (F/N). After that the pc and the Director of Processing make a new date for a session.

(see EXAMINER'S FORM and SUMMARY REPORT from Case no. 10).

NB: Materials being used in "The structure of an auditing session, early level:

"An auditor's notice-book"

"L. Ron Hubbard: Dianetics Today".

(chapter 4: "Rudiments and havingness").

("Case No. 10: Personally C/SED sessions")

(Definitions).

Other therapies during auditing.

For the last part of the description I will mention some other therapies in auditing:

Touch Assist 29)

The Touch Assist is very simple. The E-meter is not used in this assist. The auditor's command is "feel my finger" while she/he touches on different parts of the pc's body. The pc is free to talk but is not forced. The purpose for Touch Assist is to find out if a disease (headache, etc.) is mentally based or physically based (If the disease doesn't disappear after some assists, the disease is physically based). In that case, you have to go to a doctor and be healed before starting the auditing aging.

Contact Assist 30)

In this assist the auditor and the pc is in a larger room. The E-meter is not used in this assist. The commands are: "Look around and find something". "Walk over to it". "With your hands, hold it still". Like the Touch Assist, the Contact Assist is supposed to have healing aspects.

Overts 31)

Writing overts means that you write down all the bad things you have done to a person.

You write overts about only one person at a time, and you are not allowed to write explanations (motivators) why you did the overt. Neither are you allowed to write what the person has done to you. You write the overts in 2 copies: One for your folder, and one for the Ethics. Writing overts is mostly used if you have a current problem, which you cannot be audited through (ex. if you often have disagreements with some of your friends, etc.

Writing overts about the friends should ease the possibilities to "handle" them because your aggressions against them will be disappearing.

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When you finish auditing at your level, you have to write a "success-story", before you are allowed to go. If you

want your money back within a period of 3 months after stopping the auditing, it is possible, but much pressure of different kinds will be used to make you change your mind. If you are stubborn enough, you can get them, but you are looked upon as a traitor and the Scientologist's last words for you will be: "FIND OUT WHO YOU REALLY ARE ..". That is the formula for those who in the Scientology files are declared "Enemies". How do we have to interpret this statement?

Notes:

- 29) Touch Assist: "An assist that brings the person's attention to injured or affected body areas. When attention is withdrawn from them, so is circulation, nerve flows and energy, which for one thing limits nutrition to the area, and for another limits the drainage of waste products. Some ancient healers attributed remarkable flows and qualities to the "laying on of hands". Probably the workable element in this was simply heightening of the affected area and restoring the physical communication factors".
- 30) Contact Assist: "A process which can be self-administered in which an injured body part is brought into contact with whatever caused the injury in as nearly as possible the same position and circumstances as it originally occurred (excepting only unheating hot objects, or turning off electricity, etc.)".
- 31) Overts: "Overt act; an overt is an aggressive or destructive act by the individual against one or more of the eight dynamics (self, family, group, mankind, animals or plants, mest 31 a), life of the infinite)".
- 31 a) Mest Word coined from the initial letters of Matter, Energy, Space and Time; the physical universe and its component parts; also used as an adjective in the same sense to mean physical, as in "MEST universe," meaning physical universe.

Used material: "HCO Bulletin 7th April 1972"
 "HCO Bulletin 23rd July 1971"
 L. R. Hubbard: "Dianetics Today", p. 411-413.
 "Auditing Contract".
 "HCO Ethics Orders".

Additional literature:

- L. Ron Hubbard: "Self Analysis".
 (containing many examples of commands to enter your past).
- L. Ron Hubbard: "Have you lived before this Life?"
 (Auditing-sessions about "past lives").

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