Issue Ability® 98 M

RESPONSIBILITY VS BLAME

"How could I help another person?" I asked.

Quick as a flash came the answer: "Spread the gospel: RESPONSIBILITY DOES NOT MEAN BLAME!"

At the beginning of the session we had had a discussion of responsibility, and he had cognited on the fact that when I asked: "What part of that problem could you be responsible for?" I was not asking nor implying blame. It had been a tremendous relief to him as it has been to others when they really cognite on responsibility as it is used in Scientology.

Our civilization has gone so far in the direction of always seeking some thing or some one to blame, that, that factor alone is keeping a large percentage of our population in bondage. L. Ron Hubbard has said: "You can't get well until you get responsible." Yet our society punishes those who take responsibility and too often rewards irresponsibility. But there is a way out of the trap.

Actually, responsibility is not blame. In fact as long as one blames anything or any one, INCLUDING HIMSELF, HE IS UNABLE TO BE RESPONSIBLE AND thus unable to get well.

L. Ron Hubbard said: (and I quote from memory) "To blame anyone or anything, including yourself, is to give power where power does not belong." As I recall he used the illustration that if one were to say that a stuffed pheasant had given one an allergy, it amounted to saying that a dead stuffed pheasant is more powerful than an immortal being who has unnumbered abilities.

I like to put it this way: To blame anything or anyone, in-

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The official publication of Dianetics and Scientology
FOUNDER: L. Ron Hubbard
EDITOR: Judy Breeding

cluding yourself, is to put a big black curtain over all the answers and then trying to find those answers while we are making the curtain more and more black and more and more solid. Only by lifting and discarding all blame, is it possible to look, and one must be able to look in order to find the answers.

The more one is able to accept the theory (until he proves it for himself) that EVERYTHING THAT HAS EVER HAPPENED TO ME, GOOD, BAD, OR INDIFFERENT: I MYSELF IN SOME WAY SHAPE OR FORM, HAVE PRODUCED; the faster will a case progress toward clear.

"Does this mean," I hear an indignant voice; "that you are saying that I'm to blame because I am unhappy? That my uncle is to blame because he has cancer? Or that poor Mrs. Jones is all crippled with arthritis because she wants to be."

Not at all. This is just what I am saying is not so. I am not saying that you are to blame or that it is your fault or that you want to be unhappy. Not at all. But I am saying that if you can, (without any feelings of blame toward anyone), say to yourself: "If I'm so unhappy, then I must have some how, done something or left something undone that resulted in this unhappiness. Some where in my thinking I must be producing this." Then you are on the road to doing something about it.

I am saying that entirely without knowing how it was done, and with no intention of doing so, we can create such a situation and then, as in the case of the stuffed pheasant, say: "He did it." "She did it." "God did it." Anything except: "I did it," and it will persist. That is all that is necessary to cause it to persist, a tiny bit of untruth.

If, instead one is able to accept that, if it happened to me, I must have had some part in it, and without blame or judgement of someone else or ourselves, begin asking: "What did I do?" (or: "What am I doing?") "How did I do it?" (or: "How am I doing it?") and "Why am I doing it?" (or: "Why did I do it?") the whole situation will begin to clarify and one is well on the road to knowing just what can be done about it.

Let me illustrate: Mrs. Brown came to my house one day and as she came through the door, I took her right hand with mine and put my left hand on her shoulder. She, thinking I was putting my hand out to catch the screen door behind her, let it go and it slammed against her heel. I knew it was painful. It couldn't help but be, but she insisted that it did not hurt. She did not want to run it out. (A Scientology process of first aid.) But I insisted and soon we had the reason why she was reluctant to run it out. She knew I would ask what she had thought

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immediately following the injury, and her thought had been: "She let the door go, damn her!" (Here was blame that would have caused this to persist.) But as we went on I asked: "Just what did you do, to shut off the pain so you could tell me it did not hurt?" She went back carefully in recall and then said: "I took little shallow breaths, to shut off the oxygen to the area." As she said it, she was assuming responsibility for part of the incident and in that instant she had a burst of insight and said: "What I should have done was to take deep breaths and send lots of oxygen into my foot to heal it," and did so.

I read somewhere where some scientists had discovered that cancer is caused by lack of oxygen in the tissues. We do know cancer does sometimes follow an injury. If this is so and if in this case Mrs. Brown had produced a cancerous condition by her little shallow breaths, would you say she wanted cancer? Or that it was her fault that it developed? Or would you say that unknowingly, in her effort to avoid pain she had produced an unwanted condition. And by assuming responsibility for having caused it she could then become aware of what to do about it.

The most wonderful part of assuming responsibility is that then we can do something about it. Thus the more one is willing and able to assume responsibility for his own life, the more is he able to be at cause and in control of his own life, body and surroundings.

We have a process: "What part of that problem can you be responsible for?" It does no good to say: "Oh, I can be responsible for all of it," when under your breath you are saying: "But it is mama's fault really." Instead you find just one little part that you can actually honestly take the responsibility for. "I can be responsible for being there." "I can be responsible for crying." "I can be responsible for having come to you with it." As you are willing to accept the responsibility, your ability to take responsibility will increase, and with it, in direct ratio your ability to do something about it will also increase.

The road of no responsibility is the road down to slavery, but the road of responsibility is the road to freedom.

We usually blame others when our self-blame has become intolerable, so as we lift the blame off ourselves we will be more able to lift the blame off others too, or vice-versa, as we lift blame off others we will lift it also off ourselves.

To be responsible means to be willing to look at <u>what</u> I did,

(cont'd. next page)

how I did it, and why I did it. It does not mean that I have to look at it, but I must BE WILLING to look without blame.

There are some exceptions to the rule that: if it happened to me, I did it. But they serve to prove a lot of it. These can be taken up subsequently, if you are interested.

Ellen M. Carder

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An undiminished stock of these) and most
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Of Propaganda you can't answer back:
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Must I take death as substitute for peace?

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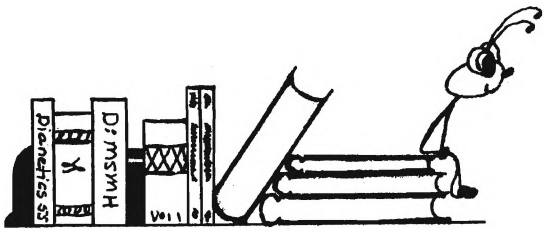
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A FRIEND and good Scientologist, Dr. J. Burton Farber, D.Scn., passed away early this spring in California. Good Luck, Doc - wherever you may be.

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FROM STUDENT FORUM, Box 4534, Tucson, Arizona. Volume 2, No. 12, April, 1959, page 8: "We note that the subject of psychology has no legal standing in the state of Arizona. Ron Hubbard's Scientology does have legal standing in Arizona, and if you have a degree or certificate in Scientology you have legal standing, while a psychologist has no more legal standing than a palmist."

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Group Section

TWO WAYS OF CONDUCTING GROUP MEETINGS

In the formative stages of a group all members should participate in a "business" meeting to establish their goals, purposes, choice of procedure, decision as to time and place of meetings, Group Leader, Secretary/Communicator and bring order into their plans.

Stable Datum: Always maintain good ARC and 8-C on all members of the group and it will survive.

#1. Promptly at agreed upon meeting time, the S/C calls the roll, introduces any new members to the group and enters their name on the roll. Any lateness or absenteeism may be handled as the Group Leader sees fit. (Penalties for such must be agreed upon by the group at the initial business meeting.) The Group Leader divides the group into teams of two - Auditor and Coach. He then chooses the drill for the evening. (Found in the HAS Validation Training Manual and should be conducted as written.) The Group Leader reads the drill to the group at least three times. Any questions are handled briefly and to the point.

When the Group Leader finishes reading the drill and has everyone seated a comfortable distance apart - Coach-opposite-Auditor teams - he says "Start" and the group starts. Run the drill 45 min., call "break"; tell the group the time and take a break for exactly 15 minutes. Seat the teams again, different terminals facing each other, those who were Auditor now Coach and vice-versa. "Start" the group and run this portion for 45 minutes, 5 min. break and Q & A period for 25 minutes.

#2. Start the meeting as in the first run down. For the first hour play one lecture by L. Ron Hubbard, either records or tapes. (Tapes can be rented very cheaply and records may be purchased at a group discount.) Take a 15 min. break then re-assemble to discuss the tape for one hour, during which time agreements are reached. The Group Leader asks, "What was the lecture about?" "What parts did you not understand?" "What parts do you think are most important?" "What point was most stressed?"

At the end of the hour he reads either from notes he's made or from a black board, on which he's made notes, a summary of the agreed upon facts of the lecture. End all meetings exactly on time.

During the week, its a good idea if group members work on the Extension Course lessons. A certain part of each meeting may be set aside (say 15 minutes) for answering questions people may have concerning their lessons.

Be sure to write in for your group application blank if you've not already started - Group Secretary, 1812 19th Street, N.W., Washington 9, D.C.

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IF YOU WOULD like to contact another person in your area who is an Extension Course Student or persons who are interested in a study group, write: HASI Group Secretary, 1812 19th St., N.W., Washington, D.C.
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