

to print the Portland letter. Your own letter to Ray Kemp is diametrically opposed to Kemp's covertly hostile P.S. apostatizing you....And where is all this covert hostility on the tone scale? You've read "Science of Survival", so I don't have to tell you.

Yet, Hubbard continues to rate the highest respect from all of us for his genuine ability to produce data and useful techniques. Opening Procedure 8-C, if done exactly and without the variations of the auditorial computing manias, produces fine results, and as much on the auditor as the pre-clear. So, let's hope that he does a lot of auditing with this technique and thus pulls out of the current tone as one lifts himself by the bootstraps. Too bad it's such a tough job that-a-way. It takes so long it seems. Well, so long, Mac. Keep up the good work. B.A."

"I've just had submitted to me a contract that all auditors are being asked to sign, in which they agree to turn over to the HASI from 23% to 38% of all monies collected from auditing "to be used for HASI office upkeep, the creation of general goodwill, or at its own choosing". To guarantee that the auditor will carry out his part of the bargain, he signs a "pay on demand" note for \$5000, which doesn't even refer to being part of the contract. In other words, the auditor can only depend on the "honesty" of the HASI....

Also, Hubbard says the money will be used to fight such legislation as "House Bill 81" now before the Arizona legislature which seeks to prevent practice of mental therapy by anyone other than registered psychologists. To me it looks as though the HASI, by its doorbell ringing tactics, has brought down official wrath on its head, and may find itself legally barred from practising, even though it purports to be a religion.

In the first issue of "Ability", Hubbard says that the words "Ability", "Scientology", "Dianetics" and the symbols are being registered as trade marks and warns against their unauthorised use...All the best A.H."

BDR

AN INTERNATIONAL
REVIEW OF DIANETICS
AND SCIENTOLOGY

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Y o u A n d T h e H A S I

"It is a matter of historical experience that nothing that is wrong in principle can be right in practice. People are apt to delude themselves on that point, but the ultimate result will always prove the truth of the maxim." Carl Schurz.

A great deal could be said and, indeed, has been said about the way in which the HASI is conducting its operations. Our readers have commented upon it at length in recent letters to us, and it is a matter of common discussion when two or three interested in the science meet.

We could, as we say, comment in detail and at length, particularising the various ways in which the activities of the organisations diverge from the tenets and ideals of Dianetics and Scientology, but we will refrain seeing that these things are fresh in the minds of our readers, and that little good can come from what might be described as entheata communication. The washing of linen in public, whether dirty or clean, can but enturbulate the situation further.

We will, however, say to Mr Hubbard without equivocation that it is his own organisation which represents a far greater menace to the development of Dianetics and Scientology than any outside agency, that people are rapidly becoming disgusted with the antics of some of his staff, and there is a growing and understandable reluctance to introduce Dianetics and Scientology to a wider public with the knowledge that, sooner or later, they will come into contact with the low-toned activities and general ineptness of the HASI organisations.

This behaviour of the HASI which has been commented up-

on so extensively by our readers in recent issues of BDR and elsewhere, constitutes a far heavier invalidation of Dianetics and Scientology than any attack, however overt, from other sources or vested interests. The question which people have asked - "If this is the result of Scientology processing, do I want to be like that?" must produce the gravest doubts and misgivings in the minds of all decent folk with ideals for a better and saner world.

To this question we can only reply that we do not believe that such behaviour is the inevitable outcome of processing, that it is within our experience that people can become more decent, more tolerant and with a higher affinity towards their fellows. That a preoccupation with money, rudeness, coercion and control are not necessarily the concomitants of making the able more able if some wisdom and guidance are available to direct the preclear's attention towards the higher levels of the tone scale. In fact, we can say, of course you don't have to be like that, the aim of Scientology is to free you to become what you want to be. The pity of it is that people who want to be as their actions disclose occupy positions of authority within Mr Hubbard's organisations. If it is a matter of policy, we would suggest that the sooner it is changed, and changed radically, the better for all concerned. For if it is not changed, it will destroy the organisations and, worse still, seriously invalidate Dianetics and Scientology in the eyes of the public.

The Situation 'As-Is'

Now let us look at the situation as it is. On the one hand we have Dianetics and Scientology which many people know represents a philosophy nearer to Truth than anything with which they have yet come into contact. We have techniques which, at the lowest level, are remarkably successful in clearing up the ills to which man is subject, and a practice which helps man to realise his true nature, which helps him

to understand what his true goals are and which may help him to achieve them. On the other hand, we have an organisation whose avowed aim is the propagation of the ideas and ideals of Dianetics and Scientology, the training of people in the use of the various techniques and their practice on some of the lower levels. In the achievement of these goals the HASI has been reasonably successful in that many people have been trained to varying standards of ability, books have been published, tapes distributed and so on, in short, Dianetics and Scientology have been brought to the attention of quite a wide public in four years or so. Yet, in doing this, the organisations have felt compelled to display some of the worst attributes of an acquisitive society, a society they would seek to change. Their actions have become at variance with the ideals they seek to propagate. It is a truly ironic situation that those who are most interested in spreading Scientology should be the ones to nullify their efforts by the discrepancy between their actions and their teachings.

Means And Ends

So, in looking at the organisations as they are, we are looking at a conflict between means and ends, and whatever may be said to justify the thesis that the ends justify any means of achieving them, this is, in fact, sophistry. From any standpoint of an ethical nature (and a standpoint of this nature must be taken by reason of the teachings of Dianetics and Scientology), they do not and cannot, for means which do not embody the tenets of the sciences will, in the long run, devalue the ends, however high toned they are at the start.

And, in looking at this conflict, it is only too easy for us to be drawn into it, to become partisan for one side or the other so that we lose sight of the ends in quarrels about the means. For when we have engaged in vehemently discussing the rights and wrongs of various peoples' actions, we find it difficult to avoid becoming their effect and, which-

ever side we take, this must affect our own development adversely. To say nothing of the time and energy spent in repining fruitlessly about a situation this will do nothing to change.

Observe, But Do Not Become Effect

So we will say to all who do not like the way the HASI conducts its operations, note these activities but do not become the effect of them. Protest strongly if you wish, for this is your right and duty, but make your protest effective by sending it direct to Mr Hubbard, for no good will come of grouching to your friends. Indeed, if you do feel strongly, make frequent comments about each action which appears to you to be not in accord with the tenets of Scientology. Sooner or later, the sheer mass of these protests will cause the organisations to look again, to consider whether they are, in fact, acting in the best interests of the sciences they wish to propagate. If you do not protest, you are acquiescing in these actions by default, so make your protest an effective one.

In the meantime, regard the situation disinterestedly. We know that we have a fine philosophy and an excellent practice in Dianetics and Scientology, let us make them work for ourselves and within our own circle. This will require all our attention and we cannot do this work if we allow ourselves to become enturbulated with petty politics or righteous indignation.

We have plenty of valuable material in books published recently, and BDR will continue to publish as many articles of a practical nature as possible. Work amongst yourselves and in your groups to the best of your ability (we will do all we can to help you) and so avoid becoming the effect of the enturbulation at the centre. "Hold fast that which is good", let the rest go.

T h e B r i t i s h R o a d G r o u p

We learn that a group of auditors in London who have recently taken the clinical course have formed themselves into an organisation to reach out to those throughout the country who may be having difficulties or who wish for further instruction. The following auditors are at present in this group: Miss E.M. Wiegand, B.Sc., Mrs Mary Long, B.Sc., Mr J. Tempelhof, B.Sc., Mr H. Morrison, B.Sc. and Mr J. Skelton HPA. We commend them for their initiative and wish them all success. Communications to the group should be addressed to: Mr H. Morrison, 87 Hamilton Drive, Harold Wood, Romford, Essex.

We give below briefly some of the services they are offering, fuller details may be obtained by writing to Mr Morrison.

(1) Congress 1955. 16 hours of tapes by L. Ron Hubbard as given at the Royal Festival Hall in January. This could be given at a weekend, and the fee is £40 regardless of numbers.

(2) Live Group Processing. This consists of fourteen hours of processing to a small group of not more than twelve people. Using the latest intensive procedures in an entirely new manner, this course is designed to approximate as closely as possible to an individual intensive run for each preclear. (3) Elementary Basic Theory. A short course of about ten evening lectures similar to the H.A.S. basic course. It also has a considerable amount of group processing.

(4) Six Basic Steps. A more advanced course lasting about ten days, using two full-time weekends and evenings mid-week.

(5) Special Full-Time Day Course. A more comprehensive course. Details by arrangement.

(6) Private Intensives. By auditors qualified to B.Sc. standards. By arrangement.

(7) One Night Stand. A public lecture introducing Dianetics and Scientology. Expenses only.

Full details of these arrangements may be obtained from Mr Morrison. The group emphasises that it is by no means tied to these suggestions, but will do whatever they can to fit in with the requirements of all.

The road group suggests that all groups should adopt the communication plan suggested in the first clinical unit. The idea is that, to avoid isolation, everyone should send a communication not less frequently than once a month to the communication centre (the road group) with a stamped addressed envelope. The communication centre will then duplicate each message and send it out to all groups. What you communicate about is not important. It need not be serious or technical all that is wanted is a communication of some sort. (The clinical unit laid down a minimum of three words "I am alive" as a communication, and it was generally agreed that the 'no communicator' would be deluged with personal letters, telegrams and visits from those who could reach him).

This strikes us as a very good idea, and we would point out that we, too, are always very glad to have your communications which we will publish to let others know that you are alive!

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Miss Margaret Scholtz, B.Sc., B.Sc., has returned to this country and is at present staying with Mrs Elizabeth Williams, D.Sc., at 57 Palace Court, London W.2.

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A New Autho rised School

Mrs Elizabeth Williams, D.Sc. informs us that she has been granted permission by L.Ron Hubbard to train HPAs, and proposes to open a school for this purpose immediately. In this work she will be assisted by Mrs Erna Wright, B.Sc.

We are sure that all will join with us in wishing Mrs Williams and Mrs Wright all success in this venture, and that all who participate will benefit.

We are enclosing with this issue of BDR a circular letter giving details of the proposed arrangements, and further information may be obtained by writing to Mrs Williams at the address given.

"C e r t a i n t y" a n d "A b i l i t y"

The H.A.S.I. announces that all current publications - the Journal of Scientology, HDRF Bulletin, both published in Phoenix and "Certainty" and the Professional Auditor's Bulletins (PABs), published in London will all be merged into a new publication called "Ability" which will be published twice a month. On the first of the month will be Ability Major and on the 15th, Ability Minor.

The first issue is now available in U.S.A. and we are told that it is an eight page paper similar to the Journal it has replaced. It was not stated whether this was a 'major' or 'minor' issue. Future issues will be in a new, pocket-sized format.

Friends of Jean Thomason will be sorry to learn that she is no longer editor, the editor of "Ability" being John Sanborn. The subscription to the new magazine will be £3 per annum (\$8.50 in U.S.A.)

We are sorry to see the demise of "Certainty" which, though a contemporary, seemed unwilling to acknowledge our existence. We thought and still think that there is need for an official British publication. Since this is not to be, BDR remains the only channel open for the field in Britain to communicate with their compatriots. We welcome your letters and articles, and any other communication that you may care to make.

"T h e A b e r r e e"

We are glad to report that "The Aberree" is still going from strength to strength in U.S.A. In fact, they have put us to shame for we have before us the latest issue, No.10 for March, which has reached us before we have published our February issue! Perhaps we might seize this opportunity of apologising to our readers for being late in January and February, and explaining that BDR, being produced on an amateur basis, must take second place to the work which earns our daily bread and butter. It so happens that this has been heavier of late and this, coupled with staff difficulties, means that BDR has been delayed.

However, we were talking about "Aberree" before we were sidetracked. The March issue contains a number of interesting articles and, as usual, a number of pertinent and witty, not to say barbed in some cases, comments by Alpha Hart and correspondents. Incidentally, "Aberree" runs a correspondence column of which we are quite envious, in the issue in question, no less than four pages of micro-elite type. Are our readers going to let "Aberree" get away with this? You write'em, we'll print'em!

If you wish to keep in touch with the American field, a subscription to "Aberree" is the best way of doing so and this may be booked through this office at 14/- per annum.

B O O K R E V I E W

"Dianetics 1955!" by L. Ron Hubbard. Published by Hubbard Dianetic Research Foundation, Phoenix, Arizona, U.S.A. Printed in England by Photolitho from typescript with holograph notes, pp. 105, quarto, paper covers, wire stitched. Sold by H.A.S.I., 16 $\frac{1}{2}$ Holland Park Avenue, London W.11. £2. 2. Od.

This is an excellent book which puts the present day position of Dianetics and Scientology clearly and simply with the minimum amount of jargon. It is a book which you could give to your friends who want to learn about the science, but who can afford to do this at two guineas a time? We feel that we must protest in the strongest possible terms at the exorbitant price which is being asked for this book. It is out of all reason and proportion - compare it with previous books by Mr Hubbard. "Dianetics: Modern Science of Mental Health", a properly bound and printed book with something like three times the subject matter of the present volume was not cheap at 30/-, and the latter cannot have cost half as much to make. Even Mr Hubbard's other new book "The Creation of Human Ability" is a nicely bound volume of some 300 pages and this sells at the same price of two guineas. The B.D.R. Publishing Co. would be glad to publish a book similar to the one under discussion at about 15/- with the certainty of making a fair profit and a good royalty for the author.

So, leaving aside these questions of price and format, let us have a look at the contents of the book. It is described as the second book of Dianetics, the sequel to "Dianetics: Modern Science of Mental Health" and, since Dianetics has been equated to Scientology at the recent Unification Congress, we may say that it is a book about Scientology too, you may now take your choice as to whether you talk about Scientology or Dianetics. The book is almost entirely concerned with the subject of communication.

Amidst a certain amount of rhodomontade in the first two chapters and the foreword, we have quite clearly set out the fundamental ideas of MEST and life which is a simpler term, perhaps, than theta as is 'awareness of awareness unit' for the thetan though it is rather a mouthful. There is also some recapitulation from the first book about engrams, and Mr Hubbard makes the interesting suggestion that the sticky parts of engrams are those containing silence and no-motion.

The third chapter deals with the 'awareness of awareness unit' with the emphasis on ability. The possible powers and potentialities of a 'clear' are described, and the creation of a 'clear' is delineated as a highly specialised ability requiring a considerable amount of training - as many professional auditors have found to their cost after taking various expensive courses, re-treads, purchased many tapes and books, etc. But in the work under review it sounds as easy as falling off a log. It is interesting to compare Mr Hubbard's definition of the 'awareness unit' as 'an actuality of no mass, no wave-length, no position in space or relation in time, but with the quality of creating or destroying mass or energy, locating itself or creating space, and of relating time' with that of the Atman in Bhagavad-Gita (note, by making this comparison we are not necessarily equating the thetan to the Atman):

"Know this Atman
Unborn, undying,
Never ceasing,
Never beginning,
Deathless, birthless,
Unchanging for ever.
How can It die
The death of the body?....

...Not dried, not wetted,
Not burned, not wounded,
Innermost element,
Everywhere, always,
Being of beings,
Changeless, eternal,
For ever and ever."

(Bhagavad-Gita II. Translated by Prabhavananda and
Isherwood, Phoenix House Ltd., London).

In chapter IV, "Accent on Ability", the ARC triangle is introduced, and Mr Hubbard shows how life is granted, unwittingly, to what we do not understand and fear. We are told how the lunatic asylums of the world are inhabited by persons who formerly worked in them, this through fear and lack of any ability to control the insanity. However, all will be well, the U.S. cavalry, in the form of graduates of the Hubbard Professional College, are on the horizon. Mr Hubbard tells us that those who depend upon force will fail. The auditor will see that the only one who can put more life, more understanding, more tolerance and more capability into the environment is himself, just by existing in a state of higher understanding - so the accent is on ability.

The Auditor's Code

The next chapter discusses the Auditor's Code in detail, it is very good that this should be stressed as much as is possible, we have seen during the past four years or so many failures attributable to not using this code and we agree absolutely that every auditor should know this code so well that it's observance is ingrained. If auditors look back over their experience, we are sure they will see that nearly every time auditing has not gone so well as it should, it is due to some breach of this code or of act I of Advanced Procedure, equally important, but unfortunately not stressed to the same degree.

A further item is added to the code - No.16: "Maintain two way communication with the preclear." This is very important, and a great deal of the book is about this very subject. Some successful auditors have been doing this for years and it has probably contributed materially to their success.

In chapter VI we have a discussion of barriers in terms of freedom and its opposite, entrapment. These can be resolu-

ved in terms of greater freedom across all the dynamics, but there is no freedom in the absence of affinity, reality and communication (cf. St. Paul, I Cor. Chap. 13: "And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing." Note that charity is not used in a narrow sense in this passage, but rather in the sense of universal love and the disposition to think favourably of others, to do them good or, in scientific terms, granting of beingness.) This chapter is very good, we found it one of the most illuminating in the book.

Communication

The next three chapters (there are two chapter VIIs, the first titled "Communication" and the second "The Application of Communication") are all concerned with the subject of communication which is, currently, the whole foundation of the science, and they should do a great deal towards increasing one's understanding of the subject. However, a point which does seem to arise on the topic of two way communication which Mr Hubbard illustrates with diagrams is that the acknowledgment that terminates a two way communication is (technically, at any rate) the origination of a new communication. So that no two way communication could be terminated without a communication break at the end. One occasionally sees something of the sort when one has guests, they get up and say, "Well, we must be going now", and an hour later, "Well, we really must be off" and, perhaps, three-quarters of an hour later, "We really should have been home hours ago" and so on. In circumstances such as these at any rate, it seems that an overt communication break on one side or the other is desirable. In general, if the break is introduced with the intention of making a break so that the content of the communications are directed towards breaking off, all will be well. The type of communication break which is bad is the infinite communication lag when the other party to the two way com-

munication does not answer at all.

Communication Lag

Chapter IX deals with communication lag and it is very important that the auditor should have a very clear understanding of it since it has superseded the use of the E-meter. In our opinion, there is a very definite use for the E-meter in certain types of processing, but we will not comment upon this here. One gains the impression that communication lag is a newly observed phenomenon though, of course, it is not, having been part of the stock in trade of the psychologist and psycho-analyst at least since the time of Freud.

The communication lag is defined as the length of time intervening between the posing of a question or making a statement, and the answering of that question or original statement. Mr Hubbard describes various sorts of things that can happen, and points out that the commonest mistake made is that the auditor assumes the communication lag is finished when the preclear starts to reply whereas, he may start to speak on another subject, desire more information, may almost answer the question and still not actually answer it.

Mr Hubbard also stresses how important it is that the auditor should acknowledge the communications of the preclear as, for example, when the preclear performs some action at the request of the auditor and the latter fails to acknowledge it, this is a communication lag on the part of the auditor. Also, that too many auditors fail to notice when preclears have something to communicate which may be indicated only by some slight gesture or look. He should notice these signs and encourage the preclear to make his communication which the auditor should acknowledge, noting it for future action as he may consider necessary.

Mr Hubbard states that flattening a communication lag only requires that the preclear should have a uniform lag at least three times, though if this lag were as long as ten seconds, it would not be a very thorough or stable treatment and it would be desirable to return to the same question after further work had been done.

A point about the use of communication lag as a diagnostic tool which we have not seen mentioned, but which may adversely affect the running of a case, is when the preclear has a definite computation about interrogation. Take, for example, the case of a preclear who has a computation that it is dangerous to answer questions, or that there is no place where it would be safe to answer questions or something of that sort. All types of questioning processing are going to upset this preclear and the longer they are continued, even at the level of elementary straightwire, the worse the preclear is likely to feel, and the longer the communication lag is likely to be until, perhaps, the preclear spins slightly. If one were to rely solely upon communication lag as a means of assessing this case, one would put the preclear as being on the psychotic level, and the only technique to use would be two way communication, perhaps on a non-verbal level. One would be faced with many hours of work and not a great deal to show for it at the end, for the computation would still be in force.

However, if we try other methods of assessment with this preclear such as, for example, in terms of what he can or can not do, be or have across the dynamics by creative processing, we may find that the preclear is quite a high level case, the difficulty showing up in respect of interrogation. The auditor can then see that this computation must be resolved before current processes, so dependent upon interrogation, can be used. And this task may be difficult as the computation probably stems from a heavy facsimile, and it will not be easy to resolve owing to its very nature.

If the auditor had been using an E-meter in a case such as we have described, the charge on the questioning would have shown up and the auditor would quickly be able to see what the nature of the problem was thus saving a considerable amount of time trying to flatten communication lags in very restimulative circumstances.

Pan-Determinism

Chapter X introduces what seems to us the most important idea yet put forward in the science. In fact, we might say that this can become the basis of an extension of Scientology far beyond its present scope (though it may have to be expressed differently, and in another context).

Pan-Determinism (unfortunately another bastard word! but we must admit that it sounds better than 'omni-determinism') is determinism across the dynamics. One of the most valuable ideas which came out of early dianetics was that of self-determinism which was developed in "Advanced Procedure and Axioms". Owing to the nature of this concept, bound up as it was with first dynamic considerations, determinism on other dynamics was inevitably considered as other determinism though it was suggested that the self-determined individual would, in fact, act for the greatest good of the most dynamics. Mr Hubbard says that, in fact, a man is a composite and is not a first dynamic but a third so that, anyway, the idea of self-determinism runs into difficulties. "Pan-determinism would be the willingness to determine or control self and other dynamics than self, up to the eight listed. Like self-determinism, pan-determinism is self-elected or self-determined, in that one does it knowingly and directly, not from obsession, compulsion or inhibition....An individual who knows he is doing it (causation on any dynamic) is far more capable than one who is doing it, but supposes something else is doing it....Pan-determinism would mean a willingness to start, change and stop on all dynamics."

There is likely to be resistance to these ideas because of a reluctance to assume responsibility for other dynamics. "In support of this we get all of the earlier religious teachings, but these have been grossly misinterpreted. These have been interpreted to mean that a person should not fight in any way, or defend anything, or have anything, or own anything. This is not true. A person who is willing to be other identities besides himself, other individualities besides himself, does not necessarily harm these other individualities. Indeed, we cannot make the complete distinction of other than himself, since we are saying in this that he clings to something he calls self and supports and defends it without being able to identify himself with others."

To us this is quite definitely the most important idea that Mr Hubbard has yet put forward, and we think it can completely revolutionise Scientology as a teaching. Nevertheless, we also think that there is scope for bigger and worse circuits within the framework of this idea than any we have yet seen, that there will be stronger efforts to control and coerce, more frantic fighting against doing what it is necessary to do in order to work upon the level of pan-determinism, that is, to look at oneself 'as-is'.

The remainder of the chapter is devoted to a discussion of a gradient scale of pan-determinism, the relationship of pan-determinism to communication and some processing techniques.

The Six Basic Processes

Chapter XI is entitled "The Six Basic Processes". It gives practical directions for applying these processes which are: Two Way Communication, Elementary Straightwire, Opening Procedure 8-C, Opening Procedure by Duplication, Remedy of Havingness, Spot Spots in Space, leading on to exteriorisation. We have already given an article on Opening Procedure

8-C and we shall discuss the remainder of these six basic processes in later articles. Mr Hubbard says that these are the six basic processes which we must know before we can constitute ourselves auditors today, and that big dividends have already been paid in increased ability of human beings by the use of these steps, especially opening procedure 8-C.

The Processing of Communication

The twelfth chapter is concerned with the direct processing of communication. It is pointed out that the six basic processes are designed to bring a person up a gradient scale of tolerance for more and more communication, particularly with MEST. When he has completed these steps and not before, he is ready for direct processing of communication for barriers are something which an individual cannot communicate beyond. "When we see space as a barrier its total operation as a barrier is the inability of the individual to be at the other extreme end of that space or outside that space. When we see energy as a barrier, we simply see it as something which will not permit the egress or ingress of an individual. When we see mass walls or time as a barrier, we mean "imagined impossibility of communication". If you do not imagine that you cannot communicate, then there cannot be a barrier."

In this processing of communication the simplest types of communication suffice. The preclear is asked to mockup a point saying such things as, "Hullo", "Alright", "O.K.", etc. and to reply similarly. This is done to remedy the communication cycle which is as follows, (1) originated communications, (2) people to communicate to, or other awareness of awareness units to communicate to, (3) answers, (4) acknowledgments, and additionally, but not so important, (5) arrivals, (6) departures. Whatever turns up, the preclear is kept at the communication process to satisfy this scarcity of communication in various forms.

Interestingly enough, Mr Hubbard points out that remedy of havingness is not necessary during this processing. The reason the preclear had to have mass was to compensate for the lack of communication. "The remedy of scarcity of communication cures a person of having to have mass, having to eat obsessively, or to do anything else obsessively."

The One-Shot Clear

We imagine that many will take issue with Mr Hubbard's views in this chapter about the 'one-shot clear'. He says that, when one tells a preclear, "Be three feet behind your head" and he is, knowing he is exteriorised and that he is not his body, then we have in front of us a clear as described in "Dianetics: Modern Science of Mental Health" at chapter II. Well, we have exteriorised many preclears and even stabilised them as "theta Clears", but we have never found any of them exhibiting the qualities and abilities as listed in this chapter, and we are pretty sure that this is the experience of other auditors too. To refresh your mind we will quote some of the things a first book clear was supposed to be able to do: "A clear can be tested for any and all psychoses, neuroses, compulsions and repressions (all aberrations) and can be examined for any self-generated diseases referred to as psycho-somatic ills. These tests confirm the clear to be entirely without such ills or aberrations. Additional tests of his intelligence indicate it to be high above the current norm." "The clear has full colour-vision, tone-sonic, tactile, olfactory, rhythmic, kinacesthetic, thermal and organic imagination in kind. Asked to envisage himself riding in a gilded coach and four, he "sees" the equipage, moving, in full colour, he "hears" all the noises he thinks should be present, he "smells" the smells he thinks should be there, and he "feels" the upholstery, the motion, and the presence in the coach of himself." These are but two instances of the many attributes of the clear described in the chapter to which Mr Hubbard refers. Would that our thetan exterior did

exhibit even some of these attributes, it would make the task of the auditor very much simpler and more rewarding. But it seems to us that to exteriorise the preclear is merely to surmount the first hurdle, to get the preclear to 'as-is' the first of very many barriers which stand between him and whatever the state of "clear" represents to him.

While we do not defend the concept of "clear" as he described it in the first book, we must confess we are at a loss to understand why Mr Hubbard has consistently depreciated this idea of "clear". First we had the clear as described above, then, in the summer of 1952, this was subdivided into 'MEST clear' and 'theta clear'; MEST clear went by the board and we were left with theta clear, defined as one who was stable outside his body and did not have to return to it if it were hurt. Now Mr Hubbard has defined 'clear' in the terms we have been discussing. Since 50% of the human race is said to exteriorise when told to be three feet behind the head, it follows that many of us are clears in terms of the first book, but don't know it! Like M.Jourdain when he discovered he had been talking prose all his life!

More strikingly, Mr Hubbard tells us that there is a further process which will 'clear' (i.e. exteriorise) the remaining 50% of the human race though it may have to be repeated many times. This is a variation of games processing, and is described in the text. However, Mr Hubbard warns against its use - "It is a murderous process and requires five to ten hours in rough cases to bring about an understanding of existence. This is not necessarily a recommended process. It is a workable process, it does function, it is fast, but remember it has the frailty of the ability of the auditor himself."

Some General Principles of Processing

The last two chapters of the book are devoted first, to

some general principles of processing, to indicate the way one should direct one's auditing and second, to dealing with the preclear when he has exteriorised.

In general, processing should have positive direction, and Mr Hubbard gives the following rules:

"We must use three cardinal rules in processing:

(1) Process towards truth, (2) process towards life, (3) process towards ability.

Auditing commands must emphasise truth, ability, life. Don't process toward entheta, chronic somatics, difficulties. Ignore them.

The only thing wrong with the preclear is that his attention is fixed on barriers - MEST. His freedom depends on putting his attention on freedom or present time. Here are two auditing commands. Which is correct? (1) "Find some things you can't do", (2) "Find some things you can do."

The second is correct. The first will almost spin a preclear. Why? Because it concentrates on a lie. A preclear can do anything!...

That which the auditor concentrates upon in auditing comes true. Hence, the processing of MEST gives us new barriers. The processing of life gives new life.

Processing barriers gives us limited processes. Processing life gives us unlimited processes."

We agree that this is profoundly true, and our only comment would be that there are occasions when limited processes should be used. To know when to use them and how to use them and, more important, how long to use them is what shows the skill of the auditor. So far as we can see, this is something which cannot be taught in any school, it can only come from the auditor's experience in working with preclears and from his own knowingsness. Perhaps this is the reason why really good auditors are few and far between!

Mr Hubbard says that the auditor is confronted with many problems when he has exteriorised his preclear, and he gives some general rules of what not to do. He also tells the auditor what to do when confronted with a compulsive exteriorisation (more colloquially known as "doing a bunk"), and it is just as well to know what to do in these circumstances which can be most alarming to the auditor. The aim thing is to maintain two way communication, and to ask the preclear to reach and withdraw from his body, if this is not effective, some creative processing on various aspects of the situation will work. It is important that the auditor should not lose his head and panic.

As Mr Hubbard says, the main thing one has to know about exteriorisation is that it takes place. Once the preclear has exteriorised, things are never quite the same. Further information about exteriorisation drills are contained in Mr Hubbard's other new book "The Creation of Human Ability" (to be reviewed later in these columns).

In Conclusion

Though we have disagreed on one or two points of detail and expression, we must point out that we consider this to be a very good book indeed. It describes the present day position of the science simply and positively, and with the minimum of jargon. Particularly commendable is the positive approach and the air of optimism which pervades the whole. We are giants bound with gossamer threads, we have put them there ourselves and we can break them. Here is a concept and a way of life worth holding on to.

We hope that the price of this book can be reduced materially in the near future so that it can have the wide circulation that it deserves. A.J.S.McM.

The Life Of The Spirit

by A.J.S.McMillan

Bristol.

To some the idea of the thetan as an eternal playboy, even on a cosmic scale, is curiously unsatisfying. The concept of a spirit increasing in knowingness and beingness should surely include some idea of maturity?

St Paul said: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as I am known."

(I Cor. chap. 13, v. 11, 12)

If we look at the concept of the thetan in some such terms it may well be that there are levels of beingness beyond the (present) scope of Scientology. If one uses the game of snakes and ladders as an analogy for the progress to increasing self knowledge, one comes to realise that there are snakes as well as ladders, that one can go down as well as up, and that it may be a step in one's development to go what is, apparently, down. Nevertheless, not far from the tail of the longest snake there is a ladder, though it may lead one into different and quite unexpected levels of beingness. There are other aspects of beingness, other philosophical systems, and they may be reached by those who are ready to look at themselves 'as-is'.

Another aspect of what we are trying to say is that the life of the spirit is not all beer and skittles, not all games and fighting for the thetan or rather, for what the thetan sees when he looks at himself 'as-is'.

The foregoing must not be construed as a denigration of Scientology, it is a recognition that there are wider,

fuller and deeper levels of beingness than are treated in Scientology at present. In terms of our quotation above, the knowingness of the thetan may be a knowingness in part, an aspect of a greater totality of beingness now 'seen through a glass darkly'.

To come near to this we obviously have far to travel, through many layers of beingness set up by many prime postulates. For this voyage of discovery, this journey into the unknown, this endeavour, honestly and sincerely, to know ourselves, we are sure that Scientology presents the most powerful tool yet put at our disposal. A sharp knife may be used for many purposes. At each stage of the journey let us look at ourselves dispassionately, without attachment, without fear or prejudice, to see that our development is right and good for ourselves and for all dynamics. And to do this we must be prepared to cast away all that has been most precious to us if we see this to be necessary for our progress.

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C o r r e s p o n d e n c e

Philpots Manor,
West Hoathly,
Sussex.

Sir,

In recent issues of two occult magazines there have appeared advertisements in bold type from the H.A.S., London in which they claim to be the only people authorised by L.Ron Hubbard to teach and practise Dianetics and Scientology.

No doubt this organisation has a good deal to recommend it to the public, but I cannot think it is justified in attempt-

pting to discredit other fellow practitioners. As we all very well know, there are very many other gifted auditors and organisations in this country who should surely be encouraged in the good work they are doing, and I know that BDR, as the leading journal in this field, would be the first to do so. Your organisation has been pioneering from the outset and has achieved much invaluable work, and I believe you yourself were among those early students who were trained and authorised by Mr Hubbard.

Mr and Mrs Bradley-Hoskisson, who practise at the S.P.P.I. and Mr C.Phelan, author of the S.P.P.I. correspondence course in Dianetics and Scientology, were all personally trained for the work by Mr Hubbard. And Mr Hubbard's judgment has been more than justified in the results with arthritis, asthma and many other cures they have achieved. Surely it is more in the altruistic spirit of Healing to encourage rather than discredit them?

I am sure there will be no real benefit wrought by Dianetics if it is not bestowed in the spirit of love and harmony. Perhaps some of your other readers have had the same thought?

Kind regards,
Henry Martin,
Hon. Sec., S.P.P.I.

(Editor's Note. We must correct Mr Martin on a point of information. The editor of BDR has never been authorised or trained by Mr Hubbard in any way).

"Why can't you leave the HAS alone? It's not sporting to hit someone when they're down, is it? In any case, I am sure that Ron knows what he is doing. There must be a plan behind it all even if we cannot see what it is all about. I like your articles, but I wish you wouldn't criticise. It would be so much nicer if everyone was friends. J.B.S."

"Here is a P.O. to renew my subscription to BDR. I am pleased the voting went in favour of a continuance of the publication of BDR - mainly, I must confess, because, in common with others of your correspondents - I appreciate your detached and dispassionate viewing of the problems and difficulties that assail you from time to time. It is very refreshing, I find. So many people make any 'osophy or 'ology that they may be following, not a way of life, but just another symptom! With all good wishes for your continued success in 1955. M.A.S."

"I have read many of the back numbers of BDR so far and find them very interesting, but have the same criticism to make which I have made before to another publication without apparently making any impression, and this applies to almost any other books and publications I have read so far on the subject.

There is such a lack of first hand accounts of experience. Surely, out of all the number of people who have been audited, there should be enough interesting experiences to confirm the theories of Dianetics and Scientology, to provide quite a large number for publication in every issue of BDR. Such experiences are essential to convince anybody new to the subject, even though we only have the words of the author that they are accurate and true.

The most convincing book I have read is "A Doctor's Report on Dianetics" by Dr Winter; simply because he describes his own experiences in detail.

In other words, nearly everything is abstract, with only very rare and sketchy accounts of actual experience.

On page 21, Vol.II, there is an account of Mrs Macgregor who "got rid of Fac.1, a 'blanketing' and birth as well, in two hours". How interesting this would be if reported in detail and with explanations. This is just the sort of evidence that a scientific mind looks for and would get in other publications. The absence in most Dianetic and Scientology publications leads to doubt, and it is not surprising that

interest in Dianetics and Scientology can hardly be said to be growing.

As a further example, on page 8 of Vol.I, Mr A.H.Miles describes his own experience of recall. This is interesting and holds the attention of the reader, because it is so much in contrast with the usual writings on the subject, being a person's own account and not just a statement of a theoretical possibility.

I am still waiting to read of an actual account of a 'past life incident' which is not fiction also an actual personal account of what it really feels like to be exteriorised. Why? There should be an abundance of such accounts in Dianetic and Scientology literature to carry any conviction that it is not 90% moonshine.

In the "Life Is Such Fun" series, I was disappointed to read at the end that the characters were only fiction. One is left wondering whether human nature really works like this in practice, although the articles describe how it should work according to the theories of Mr Hubbard.

I do not know if I have made myself clear. I have tried elsewhere without success. Contrast Dianetic and Scientology writings with those on Spiritualism for example. (Just one example). Yours sincerely E.T.R."

"Just a note to cast a vote. For my money keep the communication lines open just as they have been in the past. These attempts of the HAS to restrict all communication, and to shake down the groups for more funds to be wasted on profligate spending with no accounting to the supposed members, are all being put over the signature of one fall guy or another..."

Rejection of responsibility, backhanded attacks and covert hostilities are all perfectly outlined in that book - "Science of Survival", and no element of the operating tone of the HAS and HASI in recent months was missed in that book, three years ago predicting what a person or group will do at certain levels of the tone scale...You've done a real service