

ence, and the measure of the tone of existence is the quality of the body. The thetan cannot be high toned by itself, and it cannot be high toned in an awkward, misshapen, malfunctioning body.

I wish that Hubbard had devoted his considerable talents and resources to furthering bodily perfection. I also wish I had some of those abilities. Frankly, I'm not much good at techniques. The only one I have been able to develop so far is so primitive that it is hardly worth mentioning. It works - that is its only merit. I find that if I sit, in quiet anywhere, and really let my mind absorb the mere fact that I am a something in charge of, and using, a body, that I depend upon it, that without it I would not exist, and that it is mine to do with as I please, and that the more I am aware of this and responsible for it and in charge of it, the better I shall be - just to let that awareness sink in and grow up to a positive certainty, does more for me than any technique Ron has dreamed up yet. That angle of approach and variations on it is the only thing that will make any sense to me and, I suspect, to many others.

If there is anything here that is of use to you, you are welcome. Sincerely, John T.P."

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Continued from page 7.

charges brought against you, you resort to abuse and denigration of your opponents. Perhaps we were somewhat too sanguine to expect a reasoned reply from Mr Hubbard and the H.A. S.I.

Nevertheless, we will say to Mr Hubbard that there are people of goodwill who will give him the help that he needs, without terms or conditions, should he ask for it.

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A. J. S. McMILLAN
Editor

Roads to Self Knowledge — An International Review

Vol. IV April 1955 No. 37

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S e a n i n g I t O u t

At the end of each volume it has been our custom to look back over the year which has passed and forward to the year to come. BDR has now appeared for three years without a break and, with this number, we start the fourth volume. During the last year we have published 324 pages which makes volume III quite a sizeable publication. We have not yet completed the arrangements for binding, and will give details of these next month.

During the early part of 1954, SOP.8c was released, and this put SOP processing on a more stereotyped basis. It also introduced the various forms of negative straightwire, negative location and so on, all with the idea of increasing the preclear's certainty.

In July, at the Phoenix Congress (repeated in London in August), Technique 30 was presented as the final technique. This was based on opening procedure 8c, opening procedure by duplication, viewpoint straightwire and remedy of havingness. This technique hardly had a run on its own when it was superseded by Intensive Procedure which consolidated previous techniques and which we are now using. At the January Congress in London and Phoenix, Mr Hubbard's recent book "Dianetics 1955!" was introduced with great emphasis on communication and the six basic processes. All these developments were covered by articles in volume III of BDR.

On the "political" and organisational side there have been marked changes which have caused considerable concern to the field. These started with the formation of the Church of Scientology and continued through the new group policy of last autumn, the bonding of auditors and doctors of Scientology wishing to take up professional training, and culminating in what must be one of the most extraordinary manifestations ever published by any organisation concerned with the amelioration of the lot of man, an article entitled "The

Scientologist: A Manual On The Dissemination Of Material" by L.Ron Hubbard in Ability Major I. We have commented on these developments and shall continue to do so.

We wish that we could look to the future of Dianetics and Scientology with hope and confidence as we have done in previous reviews. But, to be quite frank, we see little future for Scientology as at present constituted and organised. This is not to depreciate the techniques which we and our readers know are capable of producing excellent results rapidly, but there has been such a change in the policies which the HASI is endeavouring to enforce upon the field that all who value liberty of opinion, tolerance, charity and affinity are finding it increasingly difficult to work in such a climate.

Our Policy For The Future

We shall continue to work within the framework of the article from the creed of the Church of Scientology which we quoted in our December 1954 issue, for we believe that roads to self knowledge can only be opened up in an atmosphere of free thought, free discussion and free communication.

At the same time, we propose to cover a wider field. Until now, BDR has confined itself almost entirely to Dianetics and Scientology, but we are coming to realise, through extensive reading (stimulated by our interest), that many others have worked in this field, and it may well be that we can learn from them too. We shall see. At all events, we shall continue our policy of giving as much practical information as possible, both in the form of articles like "You Can Work Miracles" in this issue, and more case histories. However, we are coming more and more to realise that, aside from the relief of somatic ailments, the roads to self knowledge are bound up very closely with the intentions for which we seek that knowledge. And this is one of the aspects we shall go farther afield to cover.

A b i l i t y M a j o r I

This, the first issue of Ability Major, is a neatly produced booklet of 20 pages in the same format as Ability Minor. It contains no promotion or advertisement, but is devoted entirely to an article by Mr Hubbard entitled "The Scientologist: A Manual On The Dissemination Of Material." As we have already said, this is one of the most extraordinary documents ever published by an organisation with the avowed aim of improving the lot of mankind.

This book might well be sub-titled "How To Sue, Who To Sue, When To Sue And For How Much" since bringing suit, counter attacks in the case of arrest, catalogues of crimes, prohibitions and inhibitions form the bulk of its subject matter - to the extent of some 15,000 words. We have not the space nor even, strangely enough, the inclination to comment upon it. It must be read to appreciate the intolerance and venom with which the Scientologist is instructed to confront his fellows. Despite the injunction in the preamble that no quotation is to be made from it, even for review, we will quote one sentence. On page 7, in a section instructing the auditor to sue, for the purpose of harassing and discouraging anyone who is competing with him, the following expression of the milk of human kindness by Mr Hubbard occurs: "If possible, of course, ruin him utterly." Verb. sap.

J a c k H o r n e r

We are publishing as much information as we have about the Jack Horner affair because we know that there are a number of wild rumours going about, including one that he is in prison!

It was reported in the Edinburgh papers for the 4th April that Jack Horner "American scientologist and Doctor of Divinity" was arrested on the 1st and deported from Prestwick

on the 4th. The reasons for this were never stated except that the Home Secretary thought it undesirable in the public interest that Mr Horner should remain in Britain. However, it all seems tied up with his desire to marry Pamela Kirk, a ward in chancery, and their subsequent elopement to Scotland.

Jack was awarded an honorary D.Sc. for his services in running the first courses in this country and starting the H.A.S. in 1952. Since then he has travelled in U.S.A. extensively, and returned to this country in the autumn of 1954 to take clinical courses and the congress at the Royal Festival Hall. His place is taken by I.Ron Hubbard Jnr. who arrived in London on the 14th April.

A question was asked in Parliament about Jack's abrupt deportation, but little came of it. In the caption to a picture in the Daily Sketch, Pamela Kirk is reported to have said that Jack was in Paris.

When the story was reported in the Phoenix papers, the first comment of the H.A.S.I. was that it was someone else of the same name. On the next day, when wire photos were available, it was admitted that it was their Jack Horner, but I.R. Hubbard was reported to have said that Horner belonged to the California organisation and had been sent to London from California, not Phoenix - anyway, he had been discharged two weeks previously.

We wonder what the Phoenix cocks were doing? Perhaps they had taken time off to study article one of the Code of Honour!

A S t r i k i n g R e d u c t i o n

Readers who have not yet taken the B.Sc. course will be pleased to hear that the price of this course has now been reduced from £250 to £35, and the duration from six weeks to three. The next starts 9th May according to Certainty.

T h e H A S I R e p l i e s

During recent months we have been critical of the way in which the HASI conducts its activities, and we had hoped that there might be some reply to the arguments we have pro-pounded. The rejoinder, now that it has appeared in Ability Minor is, we are sorry to say, somewhat of a non sequitur. In fact, the school boy abuse and libellous remarks reduce the whole thing to the level of farce in rather bad taste. This is what Ability has to say:

Page 3:

Aberree - You Said It

There are several wildcat publications in Dianetics and Scientology which occasionally author slanderous material. Publishing dull rumors not based on any fact, corrupting materials, and mainly read by psychotics, the BDR, the Aberree, and Dianotes, to name three, continue to innuendo without data that "There's something wrong with Dianetics and Scientology". Braggingly unprocessed, the editors vary from outright nuts to covert "authorities".

The HASI's CECS, on discovering that several auditors had been harmed by these publications, has decided, despite their tiny circulations, to take action.

As kicked-out HASI employee Alpha Hart of the Aberree was evidently incorrect in his accounting when he fled the organisation, the CECS is reported to be lowering the boom.

Page 11:

Detective Hired

Pursuant to the hint in "Dissemination of Materials" (see last issue) on squirrel hunting, the HASI has employed a detective agency in London to investigate BDR Mac Millan.

The "Bristol Dianetic Review", a squirrel sheet in Great Britain has continued unauthorised release of material and libellous attacks on the HASI for some time. Little read, the BDR is yet of some interest to the HASI since so many lies

must have some unseen motive.

The agency hired has orders to disclose any criminal past or connections of the editor."

Upon receipt of this information that detectives were to be engaged to investigate our past, we wrote to the London HASI suggesting that, if their agents made an appointment with us, we should be glad to assist them in their researches, for we are sure that they would need all the assistance they could get.

Mr Hart tells us that he has written the following letter to Mr Hubbard:

"An article on page 3 of Ability Minor III has just been called to my attention, and I demand that you print a retraction of all the charges and innuendoes therein in your first available issue.

No one knows better than you that every word in this story is completely false. And, since I preserved records of all financial transactions during my term as president of the HAS, the falsity of these statements can be documentarily proven.

It's pretty low toned when you try to make a criminal of someone who has sacrificed as much in time, energy and money as I did for you and the Hubbard Association of Scientologists. Had you not sold Scientology down the river in order to build up a glorified kingdom for yourself, you would still find me one of the strongest supporters. It isn't Scientology I have been writing about in the Aberree, it's the absence of it, as practised by the HASI under your direction."

The Uses Of Abuse

In the murkier reaches of the legal profession it is an accepted principle that, when you have no case to answer the

Continued on page 28.

Y o u C a n W o r k M i r a c l e s

by A.J.S. McMillan

Bristol.

It may be that I shall be criticised for a flashy title like the above, nevertheless it is quite true - even though they may only be small miracles! A miracle is something out of the ordinary action of nature, and you can, with the people you meet from day to day, with your friends and acquaintances, change the ordinary action of nature (as they expect it to work) by relieving the aches and pains from which they suffer speedily, and in a quite miraculous fashion.

We have been experimenting with these first aid techniques here for the last six months or so, and have been very impressed with the ease and speed with which cuts, burns, aches, bruises, etc. can be removed, and the very few failures we have had. Some examples: a boil inside a girl's nostril was very tight and painful, in four minutes the pain and tension was relieved, and by the next morning the boil had gone. An acute attack of rheumatism in one shoulder was very painful, twenty minutes work with one technique relieved it, but it came back the following day. Half a minute with another technique dispersed it completely with no recurrence. A number of headaches and eyeaches shifted in two to five minutes. A boy fell down stairs and hurt his leg so that he could hardly walk on it; after about three minutes work it was perfectly alright. Quite a deep cut made with a razor blade on the finger tip closed up completely in five minutes work and could not be seen!

These are a few examples of typical experiences. Now, these are only little things admittedly - nevertheless, they take only a few minutes to do, it is very validating to see these techniques work so well, and the people you treat are that much happier (not always! - see below). Also, by these

simple demonstrations of how effectively and simply Scientology can work, you may well gain preclears for more extensive treatment. So, get into the habit of giving first aid whenever you get the chance, you will soon gain a very good certainty about its efficacy.

The main techniques for first aid work are:-

(1) Touching. Most effective when the injury or pain is superficial and localised as, for example, a rheumatic pain, a bruise or a sprain. Place your forefinger lightly in the vicinity of the painful spot and ask the person to put all their attention on your finger, move your finger around the area and, each time, tell him: "Feel my finger now." Do not actually touch the painful spot, but work around it especially above and below it. After a few minutes, ask how the pain feels NOW. If not gone, continue the treatment. As the pain gets easier you can work closer to the actual centre of the area until, eventually, you will find that you can touch the spot which was so painful and the person will not feel any pain.

This process works in several ways. It restores communication with the injured area because, to be aware of your finger, the person must put attention into that area. It shifts attention within the area from spot to spot which is always good, and it asks the person to be aware of the area in present time, and this makes it difficult to hold on to the facsimile of pain.

We have found it better that the person should not actually look at the area, but should be aware of your finger preferably with the eyes closed. Also, to work with one finger seems to work better in most cases than with the whole hand as the attention is more localised. I often ask the person to feel my finger with the particular part of the body we are treating.

(2) "How does it seem now?" This is actually a use of R2-34, and fits in quite naturally with the preceding technique and, indeed, with all these first aid techniques. You are asking the person to look at whatever it is in present time, not how bad it was five minutes ago or yesterday, but how it is at this very moment. Repetitive use of this technique either alone or in conjunction with others should shift anything, but others may be quicker. It is striking to notice that, when this question is asked repetitively, the person will seldom reply exactly the same each time. There is nearly always a change in location or intensity of pain, and more often than not, he will suddenly exclaim, "Why, there is no pain there at all!"

(3) Matched Terminals. This has been our old standby which I have hardly ever known to fail, and which has produced the most striking results. A possible disadvantage is that it requires more explanation than others, but it has the advantage over (1) in that it can be used on locations on which it is not possible to put a finger. The boil and the cut finger mentioned earlier were both treated with this technique.

It is as well to explain it to the person in detail. Tell him to make a picture of the injured or painful part in front of him, then to make a copy of it so that he has two pictures exactly the same. Then to join the two injured or painful parts with a white flow, and keep it running. If he has any difficulty here, tell him to make a white bar connecting the two injured areas and, when he has got this, to make it flow. Any difficulties with these mockups can usually be resolved on a gradient scale. The mockups can be of the haziest nature, so long as he knows they represent the injured area, that is all that matters. In practice, we have had no difficulty in explaining this either to children or to persons who know nothing of Scientology, and very few have had any difficulty either in making the mockups or the flows.

After running this for a minute or two, enquire how the flow is going and how does the part feel NOW. If the pain is not completely gone, continue the process.

(4) "A spot in the somatic." This, like most of the others, is a present time attention shifting technique. We have found it to work best if you ask the person to find a spot where there is a pain, then a spot where there is no pain, a spot where he is certain there is pain, then a spot where he is certain there is no pain, and so on, alternating with (2). On the whole, we have found this to be not so effective as the other techniques for some people.

(5) Restoration of Havingness. It is desirable to do this after any of the foregoing processes as it will finish them off so to speak, and stabilise the result.

It is done by asking the person to close their eyes, make a golden ball and push it into the area which was painful. Repeat this over and over. People vary greatly in their ability to make golden balls, some only singly and with difficulty, others in streams. However they can do it, just push the golden balls into the actual spot which was painful. We have tried all sorts of massive objects and find that, as a general rule, golden balls seem to be the most effective.

This technique is effective in many cases on its own. By pushing golden balls into any area which is painful, the somatic often disappears surprisingly quickly. Several of the headaches and eyeaches mentioned earlier were dealt with solely by this process. Also, the rheumatic shoulder mentioned at the beginning was partially shifted by touching. The next day it was suggested to the preclear to try putting golden balls in the area when the pain disappeared completely almost immediately.

This technique and (3) are dealing with facsimiles as

energy manifestations. If we consider the pain and injury to be due to a pile up of energy in the form of facsimiles at the injured spot holding the engram in place, matched terminating causes this energy to discharge and so dissipate the engram.

In a similar way, somatics may be considered to be due to a depletion of energy in an area so that facsimiles are pulled in to restore this, and their content produces the undesirable manifestation. In whatever way we discharge the facsimile, it is desirable afterwards to restore the havingness of the area by putting energy into it, and it appears that the simplest way of doing this is to pack golden balls into the area.

If you imagine that your subject, knowing nothing of Scientology, is going to think you quite crazy if you ask him to push golden balls into the area, you may resort to a simple rationalisation. Tell him that this is a form of mental massage to stabilise the area. Introduction of an analogy (even though it may not be a correct one) helps to bring the process nearer to everyday experience.

General Application

So much for the techniques. A few words about the general application of them. Don't make heavy weather of this, you are most likely to hear of the somatic in the course of general conversation. You can use (2) interspersed with some general straightwire on the condition without the person ever knowing that any processing is being done. If this is not effective, the first thing to do is to find out whether the person wishes to part with the somatic. Ask the question quite specifically, "Would you like to lose that headache (or whatever it may be)?" Until you have a definite statement that they would, you should not proceed.

As to recommendations on which techniques to use, I would not like to be too dogmatic. It is very much better to get the feel of these tools yourself and so be able to decide which to use in a particular case. In general, (1) works well with aches and pains of a superficial nature, also bangs, bruises and sprains of a larger area. (3) is particularly suitable for injuries, cuts and burns, and it often works wonders with internal pains. (4) and (5) are more suited to chronic aches and pains. However, as I have said, do not take this as mandatory, they are very general recommendations, and your own experience must be the best guide.

In all cases, do not persist with any technique that is not producing change. This, for better or for worse, is the criterion as to whether a technique is working. You may find a pain decreases or intensifies, shifts its location or character; if so, continue with the technique which produces the change. Only if there is no change after, say, five minutes switch to another. While there is change, the person knows that something is happening and - anything can happen!

In this connection, it is interesting to note the reactions of persons knowing nothing of Scientology when they find that they have lost their pain. They are, quite often, not so pleased as one might expect them to be, and one or two cases have been quite disgruntled! A treasured possession or excuse has gone and you will be regaled with stories of how bad it was and, quite likely, how bad it will be! It is quite an eye opener to find this sort of attitude towards pain and discomfort, and gives an indication of acceptance level in such cases. Needless to say, in such cases, if the particular trouble does not recur, something else will soon be found to take its place.

Permanency Of Results

These cures, though produced so quickly, appear to be

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quite lasting. In the case of rheumatic aches, there has been no recurrence in several cases, another case has recurred, but responded quickly to further treatment. Cuts, bruises and burns all heal very much more quickly after treatment and there is usually no pain felt in them at all. This is particularly noticeable in the case of bruises which look as though they should be very painful but are not, even when pressed.

Of course, we are speaking only with some six months experience and only the most superficial and quick treatment. It is obvious that, in many cases, more extensive processing would be necessary to eradicate the particular trouble. This is, unfortunately, particularly true when the person concerned has been in the hands of orthodox practitioners of one sort and another. Here we often find agreements by the score that the particular trouble cannot be cured or will take a long time or something of the sort. These often make it difficult for the person even to contemplate giving processing a trial, nevertheless, if they can be persuaded, the most surprising results may often be obtained even if they are convinced that nothing can happen. On the whole, we have been very pleasantly surprised to find out how easy it is to shift what are often painful and unpleasant somatics, and the working of Scientology has been markedly validated for us by what we have done.

We suggest that you give this first aid a thorough trial. We are sure that you, too, will have some gratifying successes. It is so simple and easy to do, and well worthwhile in its results. We shall be very interested to hear of particular cases you deal with and your comments on the techniques based on your experiences.

Another Case

I will give one last example to show that success is

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possible in the most unlikely cases. A woman was complaining of a pain in her foot due to a patch of hard skin on the sole. This was a recurrent trouble and when it became bad she went to a chiropodist to have the hard skin cut away. Apparently a hopeless case for processing? Anyway, the auditor got the subject to matched terminal the bad foot and, after five minutes work, the pain had gone and has not recurred! So, why not give first aid a trial - even in the most unlikely cases? At worst, you can but fail, and you are far more likely to be successful.

We can particularly recommend these processes to parents. They work like a charm with most children, even more quickly than with most adults. We also find that children get the idea of handling processes very quickly, especially mockup processes. Presumably, they have not got the extensive invalidation to cope with that the average adult has, neither have they all the agreements that such things "can't happen". Good luck!

E n e r g i e s

by Marjorie Lavelle, HPA

Romford.

When a man reaches the stage of consciously striving to be better than he, at the time, believes himself to be, striving thus for the sake of others (please note 'for the sake of others'), his receiving apparatus becomes more able and thus more sensitive. His transmitting apparatus becomes more able too, though in the beginning he is not so aware of this fact. This change in the sensitivity of his receiving and transmitting apparatus is due to the law that what a man reaches for he eventually becomes conscious of having, providing, of course, that he has not postulated that he can never have what he wants. The man has got into communication with more powerful and subtle energies which have a very positive

BOOK LIST - April 1955

Clinical Course Notes

Compiled by Alpha Hart, D.Sc.

This book, probably the most comprehensive ever published in the field, is a set of notes taken by Alpha Hart on the third clinical course. It covers some 70 lectures and runs to something like 80,000 words. The third clinical course was unusual in that it was designed for teachers rather than auditors and the information given was much wider and covered more ground than the others.

This book is very well produced, 206 pages 8½" x 11", duplicated typescript with glazed card covers. Price 45/- post free. Very limited stocks, order now.

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Books as listed last month in stock with the exception of:

"The Creation of Human Ability"
"Dianetics 1955!"

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effect on his whole makeup. This stage of growth in increased awareness can be very uncomfortable and bewildering.

The energies that a man can become aware of have different points of origin. He can become aware of those which have their origin in the chemical composition of his body, of his unaccepted experiences, of the bodies and personalities of those in his environment, mass feeling and thought, physical matter of this earth and cosmic energies. He knows nothing about the origin or composition of the energies; he just feels them. On top of this, he finds that, unknown to himself, he is causing effects which he cannot understand. A little thought will enable one to see what havoc aberrated personality can cause to his environment when he begins to transmit these energies which have an immediate and definite effect. A little more thought will enable one to see the wisdom of the stress on Right Motive, Harmlessness, Love, Non-Invalidation and Non-Evaluation through the period of world mental development.

It is my opinion that, when a man has reached this uncomfortable state - or, better still, before he has reached it - he should obtain processing from an auditor whose goals include his own. This ensures maximum communication and understanding, and rapid and enjoyable clearing. When his active mind is cleared of aberrative material, thetan activity and perception are no longer distorted by the equipment it has to use in order to communicate by and through physical matter to and from theta in physical matter. The removal of obstructive matter has the effect, too, of allowing theta to acquire more rapidly a greater field of conscious awareness. The goal of a thetan in the physical universe is to acquire conscious knowledge for himself and the ability to handle, consciously, energies.

The idea, held constantly in the mind of the man in this early stage of 'becoming', of the modern counterpart of Harm-

lessness and Love, known to Scientologists as Non-Invalidation, will enable the man to continue living among average people without causing trouble. When he has learnt all about the energies and how to handle them with exactitude and right motive, he becomes a constant centre of dynamic energy directed towards good. This will not always be felt and seen as good among average people at first, for goodness is relative. Only amongst his peers will such a man be able to be carefree. For his own sake, and for the sake of others, he must be constantly on the watch that he may know the type of energy he is receiving, decide whether it has to be transmuted or not, and whether or not it has to be re-directed. One can see that, at the present world period of evolution, such a man is, of necessity, a lonely man.

Here is a suggestion for beginners. When any discomfort is felt, retire 'a hundred miles above the Earth', and look. Examine. Find the source of the energy. The appearance of your body and personality expression on Earth will give you a very good indication whether or not the source of the particular energy is yourself. If you decide that it is yourself, reach and withdraw to your body and personality expression until it looks exactly as you wish it to look. If you decide that the energy felt has its source in another personality in your environment, then the same technique will have the same effect upon that personality as it would have had upon yourself. Care must be taken, though, that the motive for reaching and withdrawing is quite pure. The motive should be that that person becomes more fully aware of his motives and more his eternal self. No more than this. Another way of tackling the problem is to decide to accept all that comes, transmute it into energy more acceptable to yourself, and then use it for mental or physical activity. Resistance must be avoided at all costs, for the decision to resist builds up barriers to Beingness.

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

"February BDR particularly interested me, especially your remarks on 'Pan-Determinism' and your article 'The Life of the Spirit'".

Although much useful work has been done in Scientology, there are potentially vast developments ahead. Let us hope that Scientology continues to lie in the growth part of its life cycle.

The plan of its development was set out clearly in "Science of Survival" with the sketch of the eight dynamics. When we know how to BE on all eight dynamics, the job will be done and the world will be sane; the destructive antics of the Hubbard staff will be no more and life will be a lot of fun for everyone. We may even be responsible enough to pass into outer space and communicate with the thetans out there without controlling or being controlled. Meanwhile, there is a lot to be done and a lot to be seen.

Undoubtedly, we are like children seeing through a glass darkly (occludedly); but, for the most part, that's the only way in which we do resemble children. Apart from this, we more resemble little old men worn out by the struggle to be alive, and the first part of our regeneration is bringing us to see that life is a game. When we are certain of this, we can go on to discover that it is A game, not THE game. In other words, the game can be of our choosing and we can play it our way.

If there is to be an infinity of freedom and, at the same time, an integration of total beingness (making existence on all eight dynamics possible), there are going to be a lot of different games played, and the exciting thing will be in expanding awareness enough to be able to see how they can all integrate without mutual destruction.

This will be maturity - but life will still be a game.

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We shall be able to group FUN with ECSTASY and JOY and LOVE, but these top levels of our chart will be seen to be harmonics of FUN and will contain that bubbling aliveness which is a characteristic of Life itself.

We can move on to this when we can feel this quality of Life, but if we try to move on without this awareness we shall go round in the old LIFE-DEATH cycle once more in our attempt to "seriously get down to it" - and that's exactly where we shall get - DOWN!

All good wishes, and don't make the mistake of taking Krishnamurti "seriously". I've seen it done and it is a killing process. Yours A.I.R."

Thanks to your kind help and guidance, the xxxxx group is once more climbing 'upscale', and we are hoping to arrange a weekend intensive at the end of this month.

The March issue of BDR is excellent and Robert Shaftoe's article, particularly, has given me much to think about. We haven't been paying enough attention to automaticity in our group, but with this to guide us, we should really be able to get somewhere.

Many thanks indeed for your help. Will let you know developments. Yours sincerely G.S.D."

"It seems quite a while since I projected communication your way - somehow my time seems to be much more fully occupied these days than it used to be. The xxxxxxxx Scientology group meets every Monday evening. Since last October we have worked our way through most of the Group Auditor's Handbooks put out by the HASI and, in addition, we have had a couple of visits from HPAs and some demonstrations on individual members. We have a small stable nucleus of membership and a floating population of visitors giving an average attendance of around nine people per meeting. This group, plus some rather intensive individual auditing I have been doing plus

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family affairs and my daily work has kept me too busy to write for BDR. I am, in fact, really busy using Scientology, too much so to write about it now - although no doubt what I am learning through using it will eventually provide material for written communication when the pressure around here drops off a bit.

The above paragraph is by way of an explanation concerning my activities. I just can't spread myself over all the dynamics at once - and at this present moment, these local activities of mine seem more important than writing and, I can't do both... Best wishes P.S.H."

"I received this morning BDR for March with much relief and many thanks. The February issue for some reason was not received, and I feared that perhaps a suit for \$100,000 had been laid against you!!

Please send a copy of the February issue. I hope you will continue the BDR in its present openminded vein and will not be goaded into response at the same level as other journals of lesser stature. Yours sincerely E.P."

"I find that, in spite of all that is said about the beginning of session procedure in Intensive Procedure and about the six basic steps in "Dianetics 1955!", almost no one will, if left to himself, do them thoroughly. They become fascinated by all the later do-dads - all the route 2 steps like 25, 27 and 30, etc. - never realising that before 25 comes 24 and before 24 comes 23, and so on. They want to plunge into answers processing - now that's something like, but do the six steps first - oh no. So I just got real ornery - we haven't gotten past two way communication and elementary straightwire as far as auditor training is concerned. Of course, they take flights into opening procedure 8c, but there's only one that I'm satisfied who really knows what he is doing in the first two steps and could be depended upon... Ah well!....

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I am interested in your articles on opening procedure. I find your use of directing what finger the preclear uses to be unnecessary. If it appears a problem to that preclear, I just ask them how they would like to touch it, or how they were going to do it and accept whatever they prefer. Usually, knowing that I don't care they try many different ways - even feet and fannies. I just flatten them all - well, that is, the com. lag on them all.

There is a simple framework of commands behind SOP8C that, to me, makes the whole process very easy to audit.

In (a), the auditor directs all action of the preclear. Do not collapse directions like - "Go over and touch it." "Go over to it." "O.K." "Now touch it." Do not unthinkingly introduce elements of choice - "Touch one of the books" No, direct the preclear's attention to that particular book in the first place. Then, have him touch it at your direction. It is up to the auditor to direct the preclear's actions to start with big objects like walls and gradually down to small, precise points. It is up to him to direct the preclear to touching things all over the room. How well he has succeeded here is reflected by how freely the preclear chooses objects when choice is introduced.

In (b), the auditor introduces one choice.

In (c), the auditor introduces two choices and, as a variation, changing the mind is also introduced.

This is the way it looks to me. Flattening each step as you come along and being able to recognise physical as well as verbal com. lags sews it up. ARC. M.C."

"Have just seen Ability Major issue I. It has been evident for quite a time that Headquarters are aiming at a "closed shop" - possibly taking their pattern from the B.M.A. and exaggerating it in the rather typical Hubbard fashion. This is probably due to their accepting responsibility for the welfare of the auditors whose money they have taken for training, and if it works well, no doubt, it will meet with

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approval of the auditors.

Unfortunately, in this attempt to build a substantial organisation rapidly, some of the important discoveries are being abandoned - let us hope, only temporarily.

History has proved over and over again that when there is concentration on revenge or punishment, such actions carry with them the destruction of the vengeful one.

However, I feel our job is to concentrate on the many useful discoveries by L.R.H. and leave his foolishness to come home to roost - as it surely will.

No one has yet been 100% wise, and we only weaken ourselves by pinpointing the faults. Much better pinpoint the rightness of the man where we see him to be right. In this way we increase our own strength.

I hope you don't find it necessary to break with Scientology because some of it is haywire. All good wishes A.R."

"...Last night I saw an Ability Minor in which it is stated that your past is being investigated for criminality. Now, although it is not my business, I feel I want to write to you and say:

If that's a joke, it is in the lowest taste, and you are owed an apology.

If it's not a joke, I would be glad to hear that you had received handsome financial recompense via the law if such is possible.

An organisation that can behave in such a manner contains members who are insane or else closely related to McCarthy, pressure groups and similar campaigns...Best wishes C.A."

"Some time ago you recommended opening procedure to me. Thanks! No other comment needed...Perhaps I can offer you a tip. Some time ago, I

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realised I was a cooked goose physically and processing was not helping much. Anyway, I got down to it and started doing ten minutes of physical jerks each day, - the result is good. Of course, it is only common sense! Try it. How is Bristol these days? Yours in ARC J.D.C."

(Editor's Note. The following letter was written after reading "Dianetics 1955!" by L.R.Hubbard. The writer had to work hard to crystallise these ideas which seem to us to present a challenge requiring an answer. We shall be glad to publish any comments made on it).

"...I decided to use his (Hubbard's) own methods, not from any sense of the theatrical, but because they are good methods, if he would only stick to them. In one of his books he has asked the question, "Did you ever see a mind without a body?"

Well, let's put that in a slightly different way. Can there be such a thing as a mind without a body? The whole concept of theta is based on the assumption that this is possible, and I would like to question that. The theory is that the mind, or the unit of awareness, is a something which exists, of itself, and is merely in possession of a body. I would like to question just one point in that - the term 'exist'.

As commonly used, the word existence means material existence. Hubbard wants us to accept another idea, that of non-material existence. I suggest that the term is meaningless. Existence means being, or any other semantic variation you may care to work up, but, no matter how you do it, it comes back to some relationship with matter or matter-energy in some shape or form. To say that you are a thetan, capable of non-material existence, is to state the useless and the undemonstrable. If you say it, you are saying something you cannot prove or demonstrate, not only to anyone else, but to yourself. You cannot be aware of it. Think it over. You may say that you are aware of being a thetan, but how are you

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aware? If you are out of your body, for instance - how do you know? How can you know anything about where you are or in what condition you are, except in so far as you have awareness of something else? How can you know that you are out of your body, unless you are aware of location, and location in some place, in space and time? You might say, but I hope not, that you are just aware - and that there is no relationship with material form, there is no material location in space and time, just a sublime nothingness. If you were so green as to try and maintain that, then I would ask you, what is the point of saying you are out of your body if, in fact, you don't know where you are?

What I am getting at is the whole business of assuming that we know such a lot about theta. By definition, if you think of it a little, it is completely unknowable, in any terms that apply to us, because we are not just theta, but persons - and the difference is considerable. Theta may be all sorts of things, but it does not come into anything we can know about until it gets into the theta-MEST combination. We are, in fact, the product of two things, theta and MEST. Let me put it this way. Theta is a form of energy, if you like, analogous to electricity. Now, we know quite a lot on what electricity can do, and how it does it, but we do not know just what it is. We can't know, as any capable scientist will tell you, because it does not come into our range of knowingness until it does something. It is just there. It does not matter a lot just what it is, and our ignorance does not trouble us a great deal because we have taken the very sensible step of studying just what it will do, and what it won't do, and how it does it best and, from what we know, we have made up a mathematical concept of the force. This concept does not pretend to be a picture of it, but it provides us with a working model, from which we can make the necessary deductions and go on from there.

To take the analogy a little further, the electric motors made twenty years ago were not very efficient because

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the brains of that time had some idea of what the new force was. They said it was a kind of fluid which flowed under pressure, and so on. They were trying to see it in terms that we can understand, in material terms, and they went wrong in many ways. Nowadays, no scientist worthy of the name would even try to tell you what it is. He would think you rather simple for asking. He has learnt that it is a force which has an effect on matter and that its reality, so far as we are concerned, is in that relationship, and in no other sense. If and when electricity is not producing an effect of some kind, it does not exist so far as we can tell. We assume that it is there because that is easier on our minds than the theory of spontaneous generation, but the fact remains that, unless it is moving something, or heating something, or causing change of some kind, it does not exist in any way that we can detect or know about.

It is the same with theta. To say that a thetan exists is to make a statement of little or no value unless there is some demonstration of its existence. Let me try another way. I am. Now, according to Hubbard, the thing which says "I am" is the thetan, is me. I am an awareness of awareness unit, a thetan according to him. I suggest that this is an untenable statement. I would not deny its truth, merely that it cannot be demonstrated, and is thus irrelevant. Let me give you a parallel. I might say, "I drink because I am thirsty." To an outside observer it appears in this way, He sees me drink, that is factual. He attempts to discover why. I tell him that I am thirsty; that is an irrelevant statement about an attitude of mind which he cannot observe. He checks further and discovers that I have become chemically short of fluid. To him, then, the process is now - he drinks because his body is short of water. The middle part is of no value to the observation and is quite unnecessary.

I am. I would suggest that that statement be studied a bit more closely. I am a unit, a personality, a whatever you like to call it, but the thing which says "I am" is just

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as much MEST as it is theta. I would suggest that a thetan, pure and simple, cannot be aware of existence any more than can pure MEST. Think that over and see if you can find a hole in it. I suggest that the thing which says "I am" is the awareness of awareness unit, or soul, or spirit, or ego, acting on, by and through MEST. It cannot exist, or be aware of existence without material assistance, just as an electric motor is the result of electricity acting on a combination of certain metals arranged in a certain order. Without the electricity it is just a hunk of metal and, without the motor, there is no such thing as electricity.

Going on from there, I would suggest that any attempt to get theta off by itself, to process it, to develop its awareness or tone level or its potential, is so much eyewash and flying in the face of the evidence. Theta has no awareness or tone level or potential except in, by and through MEST. Did you ever hear of anybody trying to develop a better kind of electricity, or to improve the kind we already have? It is there. We strive to learn how to use it more efficiently. Theta is there. Let's try to use it more effectively.

It is enough to have any person realise, with certainty, that he is a thetan plus a body and to realise that, without a body, he isn't. That is as far as it is necessary to go in that direction. In fact, it is as far as it is possible to go with certainty. Any more than that is to plunge into complete ignorance. Another analogy comes to mind. One of Hubbard's favourite techniques is holding corners. Some years ago, it was popular among doctors to bleed the patient. In a lot of cases it did some good, it provided obvious and visible relief. Then they started to swear by it and everybody had the treatment. Nowadays, we know a bit more about blood and its functions, and there are times when it is necessary to give the patient blood. Those old doctors must have killed more than they cured. My father had high blood pressure. It used to give him temporary relief to have some

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blood drawn off, but no doctor in his right mind would suggest that it was a cure.

Let's assume that, by holding corners, you are establishing two terminals for your theta potential, and short-circuiting some of it. Why not? In theorising about theta I am just as likely to be right as anyone else, even Hubbard. You may have built up quite a potential and, if you are not using it in the right way, you could be feeling pretty awful as a consequence - a sort of thetan indigestion or surfeit. You may find that holding corners makes you feel better. Let us say that thetan frustration is quite common. Then that technique is going to be very popular as it makes many people feel better. But to carry it to its logical conclusion, then what? Letting off some of the pressure may be fine for some, but it could be disastrous for others.

What I am trying to get over is that it can be dangerous, and is definitely not recommended, to monkey about with something we do not know about. We do know about bodies. We each have one. Come to think of it, that's about all we do have, and that only on loan. Let us get it firmly established that we are thetans plus bodies and go on from that by improving the body so that it will be a fit instrument for the manifestation of theta. I know that this sounds like preoccupation with bodies, and that Hubbard has fulminated about it, but spare a moment to think why he does. Could it be because bodies are nasty, tangible things, visible things, and when you make a lot of claims about them, you are in the awkward position of having to show - or back down? I am illuminated by a hundred watt lamp as I write. If the light should become too dim for my purpose, I should first check the power supply, then I should get a better lamp or clean this one. I wouldn't be so daft as to blame the electricity because it was the wrong way round. With all the power in the world, I can't get a light without a lamp. The highest toned thetan as ever was, if there is such a thing, is non-existent without a body. It needs that body for its exist-