

it seems the services of a body are needed.

It certainly seems as though there is some very definite connection between thetans and bodies and, quite possibly, a compulsive one at that. It may be that our idea of a thetan or rather, our definition is not so clear as it might be. In that excellent book "The Perennial Philosophy", Aldous Huxley says: "The only personalities with which we have any direct acquaintance are incarnate beings, compounds of a body and some unknown 'x'. But if x plus a body equals a personality, then, obviously, it is impossible for x minus a body to equal the same thing." What we call the thetan may be the personality complex produced by the interaction of x and a body. Though this may be aware of its existence separate from the body, its existence does, in fact, depend upon the association of x with a body. If x were to exist independently of bodies then it is an entity of quite a different nature to the thetan partaking more of the nature of the static, (i.e. without attributes).

Insofar as Scientology processing seems to be directed towards increasing individuation of the thetan, increasing awareness as "I" (even though without limitations), we may ask ourselves whether this is, in fact, the way we should be going because, by doing this, we may be strengthening aspects of this 'x plus body' personality entity, and this may have the effect of tying it more firmly to bodies and the necessity for having bodies, that is, to the relationship which results in the development of the ego-conscious personality.

It is easy to dismiss the points that have been raised with a facile remark to the effect that 'one's aberrations are showing'. Nevertheless, it does no harm and may do quite a bit of good to ponder the by no means clear relationship between thetans and bodies. There is scope for much research work here, and we may well learn a great deal from a study of the physiological bases of aberration, etc. A.J.S.McM."

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BDR

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How Able Is "More . Able" ?

While we realise that it is not easy to put any sort of quantitative level representing "more able", it does seem to us most desirable that as much data as possible should be collected to show what benefits have been gained as a result of current processing.

In our own experiences here at Bristol we have seen quite definitely that people can and do benefit as a result of doing these six basic step processes, and we hope that others who have been using these processes will pass on to us a summary of the results they have obtained. We have also seen that some cases do not apparently benefit at all, but that this can be rectified by individual processing especially designed for the case in question.

To form any quantitative idea (if this is, indeed, at all possible) of the extent to which a person may expect to become more able as a result of this type of processing, it is obvious that a large number of case histories would have to be examined, and we hope that someone who has access to the data will do this. It is a tentative conclusion on our part that rather a lot of time must be spent by individuals doing this type of processing compared with what might be achieved by a competent auditor in a few hours if he addressed himself to specific problems. However, to do this, the auditor must have a considerable knowledge and understanding of auditing and this may not be so readily obtainable. Nevertheless, while these rote processes appear simple and 'foolproof', there is evidence to show that they can be abused in various ways with adverse results on the preclears.

Making The Able More Able

Making the able more able has been the slogan of Scientology for some time now and a very suitable one it is too,

but it has had the unfortunate side result of almost completely occluding case histories. In the early days of Dianetics case histories of the most striking recoveries from various ailments were recorded, but Scientology has, with some notable exceptions, existed for the last three years on faith in this respect. Some good case histories have been recorded, especially in "Certainty" and in this paper, but these have nearly all been of the earlier sort referred to, that of clearing up psychosomatic illness, i.e. removal of a disability rather than making the able more able.

While we realise that this latter type of case history is not so easy to record as the more obvious and spectacular recoveries we have mentioned, it does seem to us that these cases must be recorded and analysed so that an indication of the trends may be seen. We shall be glad to do such analyses if auditors will furnish us with the raw data. Alternatively the HASI must be in possession of a large amount of data now which they could analyse and publish the results.

A Mystery

While we are on this subject we feel we must comment on the extraordinary dearth of case histories available for the validation of Scientology. We have been informed that when a London auditor appealed to fellow auditors for case histories which he was prepared to reproduce and circulate, the response was negligible. We have been asking for case histories for publication now for three years. The number submitted to us could be counted on the fingers of two hands.

Why is this? In the old days of Dianetics case histories were published galore, and some very striking ones too. Now there are far more auditors than the handful working then and who, we are sure, are doing excellent work - yet hardly any case histories are offered for publication. We must confess that we find the whole situation somewhat baffling. If

auditors are, in fact, producing results it seems to us desirable from every point of view that this work should be published. At all events, we will take this opportunity of repeating our appeal for case histories and our offer to publish them in the most suitable form.

Reverting to the question of how able is more able, we have a report at p.34 by Robert Shaftoe of the progress made in the group experiment described in "Try It And See" (BDR III No.32, November 1954). An interesting point which we have noticed in discussing results with members of the group is that, at first, most people are apt to say that they have experienced no change. It is only when they are asked to cast their minds back, to compare their state in particular respects with what it was before they started processing, that they become aware that they have changed and to what extent.

Controlled Experiments

Because these results are based on a small sample and the experiment has been conducted without controls, it is not desirable to draw any widespread conclusions from it. It probably represents the maximum that can be done by a small group with limited resources, especially in time, and it is to be hoped that those with better facilities will conduct more conclusive experiments and publish their results.

If Scientology is to be considered a science, it is presumably desirable to use the scientific methods of controlled experiments, publication of results and data, and the free interchange of information.

In the tenth lecture of the London Congress, January 1954, Mr Hubbard said that 22% of cases were curable by witch doctors, shamans, psycho-analysts, etc. In short, 22% of cases are easy and curable by any means. With first book techniques, this percentage rose to 35 - 40%, and AR&A pushed

this to 55 - 65%. Later techniques should raise the figure to 100%. Now, until there is a large body of material published on the results of processing (in which failures are as significant as successes), we cannot determine what percentage of cures we are getting because we cannot tell what degree of selection is being exercised. Even though we may be getting 100% successful results in our practice, we may still be working within the 22% of easy cases, simply because we have not got controls. These percentages can only be verified by such experiments as, say, taking 100 cases of a particular description, processing one half and using the other as controls. This experiment would have to be repeated many times with various categories of cases before any quantitative assessment of results could be made. A long and tedious procedure? Yes, but nevertheless this type of controlled experiment is the foundation of a science, and therefore must be made to justify the claim of Scientology to be a science.

Even so, this is dealing with Scientology as a psychotherapy and Mr Hubbard has told us many times that it is not. The purpose of Scientology is to make the able more able, and before any controlled experiments such as described above can be embarked upon, some more quantitative idea of what 'more able' constitutes must be formulated.

Postscript

We are very glad to see in "Ability Major 2" an analysis of processing results of eighteen cases based upon I.Q. tests, aptitude tests and Johnson temperament analysis. These are summarised and averaged, and the striking average gain of no less than 14 points in I.Q. is shown. Tests are being prepared which will be available to all auditors. There is also a report of results obtained in industry from group processing in four companies with marked reductions in absenteeism, increases in production, reduction in accidents and improvements in sales. Excellent work, and we look forward with the greatest interest to further reports.

G r o u p R e p o r t

by Robert Shaftoe

Bristol.

In the November 1954 issue of BDR, I promised to report on the results of our programme of Opening Procedure and Duplication with some group members. Those taking part in the experiment fell roughly into two categories; the first, comprising two women and six men had received little or no previous auditing and the second, three men and three women had previously been processed with various techniques. Fourteen people all completed the programme of Opening Procedure, SOP. 8C, Opening Procedure by Duplication and Spotting Spots in Space.

The time spent on each process varied according to the preclear. The minimum time for OP8C was four hours in one case, the rest averaged about fifteen hours with one case having eighteen hours. Duplication followed, here the minimum time was four hours and the maximum sixteen. Spotting Spots did not take so long on the whole.

The processing was done by individual auditing in two entirely separate groups and was discreetly supervised, especially those co-auditing teams which had had no previous auditing experience. The results of the two groups were similar, and from these results many conclusions could be drawn.

The almost universal improvement seemed to be an increase in the sense of well-being of the people involved, a more cheerful outlook and a deeper self-understanding.

There were not many in the group with chronic somatics, but the following benefits were reported. Two persons lost frequent headaches, one lost chronic indigestion, another constant 'heartburn', whilst another reported considerable

improvement in chronic backache. These were all troubles of long standing and, in most cases, had been treated medically with little result.

In addition, several have reported that they are sleeping better and also have an improved ability in handling other people. Another effect which seemed fairly usual was a mild tone lift after each session, reverting to "normal" after a day or so. In general, the results showed a broadening of outlook and a greater sense of wellbeing.

Now, to be more specific. Two of our preclears had considerable benefits while others had varying results down to nothing at all.

Here are some of the results noted by the two receiving most benefit:

Preclear I, male aged 32. Relief of headaches, greater success at work, less mind wandering (i.e. greater ability to concentrate and improvement in accuracy). Has also lost resentment previously felt at having to do unpleasant jobs. He has also felt less physical exhaustion and is sleeping better. He has greatly widened his range of interests. I would add my own observation that the preclear has altered his appearance and seems more mature, his employer has commented favourably on the change in him.

Preclear II, male aged 35. Has lost frequent headaches and chronic indigestion, and is able to cope with his work better. He is much happier, more alert, and has more energy in the evenings when, previously, he used to come home dead tired and not wanting to do anything but doze. He is also better able to give orders and organise work, much less nervous with people, and his stammer and shyness is markedly improved.

Another preclear, after doing OP8C for a while, took part in a group exteriorisation process and exteriorised suddenly, much to her surprise.

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Six of the preclears reported very similar results; increased cheerfulness, better able to cope with work, closer attention to detail, sounder sleep and more energy.

The remaining five varied from this amount of improvement to one who reported no apparent change. In general, the results showed a broadening of outlook and a greater sense of well being. Those who had no previous auditing experience got more out of it than those who had received considerable previous auditing.

Two preclears were depressed by straight wire and OP8C and became worse when the processes were used extensively. Special sessions, using variations of these techniques and others adapted to the personal characteristics of the individual preclears were given with benefit, and one was then able to take part in the general programme.

Now to sum up. My observations on the use of OP8C and Duplication during this experiment, and in special cases not included, has led me to the conclusion that these techniques are designed for general use and little harm can come from their misuse. They enable the not so experienced auditor to gain practice and give some benefit at the same time.

In cases where the preclear clearly has something wrong with him, if he is low in spirit and really needs mental treatment, then even a tyro can produce a satisfactory improvement with the use of these techniques.

I consider that there are many cases where these techniques alone must be used by any auditor however competent. However, I do not think that an individual who is 'normal', i.e. having no psychosomatics of a chronic nature, well balanced in outlook, sane, stable and socially well balanced will make any great improvement as a result of their use.

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Where preclears have chronic compulsions, producing nervous breakdowns or similar conditions, it is my opinion, based on experience, that other techniques producing faster results and thus quicker relief, can be used to ease these chronic conditions and then OP8C and Duplication can be used to stabilise the sanity and well being of the person.

At this point I would like to say that I was disappointed that the "Creation of Human Ability" did not include Creative Processing which is probably used more in professional auditing than is admitted.

Another point which has been mentioned in previous articles and letters that I have read from auditors is that preclears can be taken through OP8C and/or Duplication and reach a point where they seem to break through a barrier or cross a threshold point; this being accompanied by some form of distress. My observations admit that it is possible, but I certainly would not generalise and say that it happens in all cases, in fact, I would consider it likely that it happens only to a minority of people so treated.

Two preclears I watched did fifteen hours each of OP8C and a further six to eight hours of Duplication without turning a hair or exhibiting anything more than mild interest and a determination to do the thing properly, efficiently and with as little fuss as possible. The only reaction I heard of was of slight footsoreness and mild tiredness afterwards which one would normally get from walking several miles after a hard days work.

In this summing up I must emphasise that the results described are paraphrased from the preclears' comments on their own cases and are not based on objective tests. Whether the benefits obtained are the result solely of the processing or if other causes are involved is impossible to tell as we had no controls in this experiment. I certainly would not care

to be dogmatic about it.

Good though they are and, in certain circumstances, invaluable, OPSC and Duplication are not the "be all and end all" of techniques, but very useful basic tools which can be applied with good results to a greater number of preclears than, possibly, any other technique. Other techniques are better when used to fit individual needs, not forgetting, of course, that these opening procedures may be the tailored techniques for a particular case, and bearing always in mind that they are only OPENING procedures.

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"Thanks, But I'll Stay A Preclear!"

By 'The Dog Who Had None'.

(Editor's Note. We expect that most group organisers have had people who come along for a few meetings and then disappear. Usually, nothing more is heard of them and he may wonder what happened. The following article is by one who did not get on with a group, and we hope that what she writes will help groups to avoid similar experiences. Interesting to note that, despite inept and doctrinaire handling, this preclear did experience benefit and, in spite of her protestations, this may have been due to the processing!)

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Maybe I'm just plain stupid or maybe I'm suffering from high MEST pressure, but I feel inclined to borrow a few words from the late Henry Ford and say, "Scientology is the bunk." It reminds me of the story of "The Emperor's New Clothes", and the rude little boy who shouted, "Why, he's got nothing on at all!" However, I will not emulate that little boy because even I can see that the Emperor is wearing at least a vest. Also, I am sensible enough to realise that if so many people

see in Scientology a new hope for mankind - well, they may be right. But, if I'm wrong, I'm staying wrong. I've made my own certainty about that.

My introduction to the works of Mr Hubbard took place in 1952 when my husband bought a copy of "Dianetics" and we both studied it with enthusiasm. (Now, there was material to make robes for an emperor). Afterwards, came "Science of Survival" which broke my spirit, and from then on I left it all to John. I heard bits about it from him now and then, and I always read BDR so I had a smattering of what was going on, most surprising goings-on they were at times, too.

Then, this New Year my pains started. Said the gynaecologist, "Ovaritis! Probably have to remove the womb, but give it a chance, it sometimes clears up. This prescription should give you great relief." Said my husband, "Psychosomatics! What you need is some processing." Said I, "It's Nature demanding a rest. What I need is a couple of weeks in bed." However, I was led like a lamb to the Scientologists.

We got in nearly on the ground floor. A group had just been started in our little town, and one of the big noises was coming down from London to give a lecture and demonstration. There were ten of us at the first meeting. Nobody seemed to know anybody else very well, and nobody seemed to wish to discuss Scientology so communication lagged more than somewhat. We all peered anxiously out of the window at intervals, hoping for the arrival of the Great Panjandrum and his Star Preclear (who had had hours and hours of private processing so he must have cleared up a lot).

They came at last. If bouncingness and noise are signs of clarity - then the Star Preclear was no longer 'pre'. The Lecturer lectured, all about what Scientology can do; he never really defined it, or explained how and why it worked.

He warned our group not to take in low-toned people, and not to bother about those who have ailments. This rather distressed a very intense young man called Ernest. "I thought", he said, "that this thing was supposed to help people. I mean, isn't that the idea? What's it for if it's not to help people?" But the lecturer explained that it was to make the able more able, and to get rid of the Atom Bomb. We then had a break for tea, during which the lecturer told us the story of his life. And so to business - an hour of group processing.

This was to be a hotch-potch, the Auditor told us, to give us an idea of things. We looked at our chairs, felt them, shouted "Hello" to each other, etc. You should have heard the Star Preclear's "Hello". It was wonderful, loud and reverberating, and accompanied by howls of laughter in which the Auditor joined. We also had to copy the Auditor's movements, a kind of game of physical jerks similar to the one we played at school (only there it was called, "Do this, do that". Also, our drill sergeant played more fairly than the Auditor. He always gave a seconds pause between his movements so that we could copy them. Not like the Auditor who went full steam ahead at a terrific pace so that one had, perforce, to move in unison with him, and we were always caught when he changed his movement. A small thing, but most annoying to one who was the champion do-this-and-do-thatter of her school). It was then arranged that the Auditor should give us a two hour group processing at £1 per head, and this duly took place a few days later.

The first half was location and straightwire, and Ernest was in trouble again. Comes the break and he speaks up bravely, "What do you mean by a time that isn't real?" (Just imagine expecting an explanation - poor Ernest!). The reply he got was, "Well, you tell me - tell me a time that isn't real to you". He got more and more hot and bothered. He

said he didn't understand, that he could probably do it if it was explained to him, but he didn't know what was meant. The Auditor, with the smug smile of the Mona Lisa, just continued to repeat very gently, "Tell me a time that isn't real to you." Ernest won through in the end. The Auditor turned in despair to his Star Preclear - "Bill, tell me a time that isn't real to you" and Bill, with a mighty guffaw, roared out "The time I went swimming with a mermaid in the Dead Sea!" "Ah, now I understand", said Ernest, beaming, "You wanted me to make up an imaginary incident. You know, that would be a much better way of putting it."

Then came the rub. One article in each hand, and for fifty minutes....! How bored I was, how nagging my stomach pain began to be from sitting so long on a hard little wooden chair. (This pain always came on regularly at night when I was tired, so I connect it in no way with the process). How I longed to be at home, comfortably in bed. But I was determined to play the game, to co-operate, and I concentrated and focussed on and thought about those wretched articles. I looked at no others in the room - but now and then the Auditor's commands were punctuated by yells of mirth from Bill and sonorous, lengthy yawns from two other men. At last it ended. The Auditor asked, "How are you?" and everyone, following Bill's lead, chorussed, "Fine, fine, fine!" which was, apparently, the thing to do. As I thought one might as well be truthful, I said, "Rotten, rotten, rotten" - but no one seemed to hear me.

The Auditor returned to London the next day taking Bouncing Bill with him, and from then on, we were on our own. It turned out that the two men who yawned had been Book Auditors, in a small way, for some time - so they were our natural leaders. One of them started us off with a nice little piece of torture, fifty minutes non-stop laughing. The physical action of laughing, if continuous, will bring on a pain

in anyone's stomach and for me 'in my state of health' it was hell. What with pain and sheer fury at what I had got myself into, I began to weep. "Good, good, good", crooned the auditor, on three notes of a descending scale. Disagreeing, I retired from the process. I looked at the others, all making loud, forced, laughing noises. Their eyes were miserable, and their faces, when they paused for breath, were set and stern. The sheer wonder of this sight, and the pleasant feeling that I must be the only rational person in the room so restored me that my pain vanished.

Then a young man who, last year, had suffered greatly from severe attacks of low blood pressure now developed one, the first for months. The auditor's three note theme song interpolated the gasping breaths of the wretched man who clawed at his hands and chest, shivering all over, and tried to keep on laughing - what came out was a tearless sobbing, most distressing to hear. The attack passed in about twenty minutes, and the auditor explained to us that what brings it on will turn it off. The young man then said that his attacks generally lasted no more than 15 or 20 minutes, so nothing seemed proved either way.

At this time my physical condition was certainly not improving, and it was arranged that I should go to this book auditor to get rid of my 'psychosomatic pain'. I agreed, partly to please John and partly in the genuine hope that it would do me good. I had two evenings of processing, two hours each evening.

Communication and present time problem; quite interesting (we all like talking about ourselves). SOP8C; a bit tedious, but all in a good cause. Then 'this psychological stuff' as the auditor called it; vastly entertaining. I can recall things and make up things till the cows come home. But - Opening Procedure by Duplication - never again:

Auditor (after about 20 minutes): "Tell me if there are any somatics coming on."

Me: "I've got my usual pain in my stomach."

Auditor: "Good, good, good."

Me: "It is not good, and it is not a somatic. I get it from standing too long. I get it at the sink, at the ironing board, and at the bus stop."

Auditor: "Does it change at all?"

Me: "Yes, it gets better and worse."

Auditor: "Does it feel like that when you are at the sink?"

Me: "Yes it does, and I would have stopped standing at the sink by now."

Auditor (ten minutes later): "How is it now?"

Me: "Rotten, and I'm cold, miserable and tired."

Torquemada: "Carry on with the process."

When the hour of respite came, my stomach was one vast ache. I was chilled through and had a headache. I relaxed in the chair, and tearfully tried to reach corners and do other things as bid. But at the tenth query as to how I felt now, I slammed out of the chair and said, "Fed-up and wretched. I'm going home to have some tea and a rest. That will do me more good than all this tomfoolery." On the door step we gravely shook hands, I apologised for my refractory behaviour. "Not at all", replied Torquemada, "it shows we are getting along splendidly!"

I felt very shaky driving home, and had a horrible feeling that I was going to lose control of the car. I did not dare to exceed 20 M.P.H. When I got in I discovered that my temperature was 95.6°. Bed and a hot water bottle was the order. I told John I was finished with Scientology, and he agreed.

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Since then I have risen greatly on the tone scale. Now I am free to treat it all as a huge joke. Poor John finds that whenever he comments seriously on the subject I dissolve into helpless mirth. I have even gone to a couple more of the group meetings.

They spend all the time now locating themselves and their chairs, and spotting spots on the walls. I look at them all staring tensely at the wall, and I occasionally get a fit of laughter - at which the auditor looks to me approvingly, and says, "Good, good, good!"

I am overcome with amusement when I think of Mrs Ernest. She did not really like the meetings, and only came to please Ernest. Then one night she refused to process. I said to the auditor, "I see Mrs Ernest did not process tonight." He answered portentously, "She thinks she didn't!" "What do you mean?"

"She went through the process without knowing it, she's coming along nicely." It really was too bad that Ernest turned up alone at the next meeting - "The wife has gone to the pictures, says she can't stick this any more."

John has gone to a meeting tonight and they must all be hard at it now, making sure that the floor is there, and that the walls are there, and that their heads are there. They are saying "Hello" to each other (this reminds me of the nursery game of hunt the slipper. Somehow there always seems to be one person left over, looking madly but vainly round the room, unable to catch anyone's eye). They are counting each other over and over again, (presumably to make sure they can count? for they can hardly expect to get a different total each time - or can they?)

Well, thank God, I know I'm here, that the walls are quite securely around me, that the night is mild, that my window is open and that through it I can see the moon shining over the hills and hear a plaintive little song from a belated bird in the garden. I think - "Salvation through Spotting Spots? Utopia through a system of mass-produced exercises?"

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Well, maybe. But I shall look at the sky and the sea and the streets and the people instead of at the walls, and I shall smile at all sorts of persons I meet instead of receiving the 'to order' smile of an anxious self-improver.

My pains are certainly better. Perhaps that is because of the doctor's pills, perhaps because my abhorrence of the cold, mechanical way Scientology reduces us all to machines and turns the universe into a technical blueprint has induced in me a counter-effect. Thinking it over, my improvement is indeed probably due to my experience of Scientology. I am sure I'm way, way up on the tone scale with all the laughing I'm doing nowadays. Better still, I realise:

"Earth's crammed with heaven,

And every common bush afire with God;

But only he who sees, takes off his shoes.

The rest sit round it, and pluck blackberries,

And daub their natural faces unaware

More and more from the first similitude."

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Y o u A n d Y o u r B o d y

We have several letters discussing the extracts from J.T.P.'s letter we published last month. We print these below and shall add our own comments at the end:

T + B = Thetans and Bodies

"First of all, he seems to contradict himself time and time again. I quote:

"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."

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Surely there is an inherent contradiction here? If the person realises with certainty that he is two things, a thetan plus a body (call it T + B) how can he take away B and arbitrarily decide that this automatically cancels out T?

The writer later says: "Let us get it firmly established that we are thetans plus bodies" and I gather that he is trying to prove that a thetan cannot exist without a body. I maintain that the statement "we are thetans plus bodies" implies that each exists as a thing in itself.

It is true that most of us can only know ourselves as theta through bodies at our present stage of development, but I have spoken to some very sane people who tell me they can be outside their body and have a look at it sitting in a chair. They seem quite certain that they exist apart from their body. There are also many books which describe "out of the body" experiences. One of the best is by Muldoon in which he describes projection from the body in what I think he calls his etheric body. This book is written with great care, and gives many examples of projections and experiments in connection with these. The writer was quite sure of his existence outside his physical body, but of course, he was still in his etheric body and trying to locate himself by various landmarks.

I think the analogy of theta with electricity a good one, but do not agree with the inference drawn. Surely one would not say that electricity does not exist just because it is not producing an effect? Though it is not producing an effect, from past experience we "know" it is there and I do not think anyone would be rash enough to jump on a live electric rail just because it was not producing an effect at the moment....

Of course we want better bodies - nice healthy ones, so that theta or the soul or spirit can shine brightly through

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them. If one reads any of the Christian or Eastern mystics one finds that they "knew" of the existence of the soul in the only way that is of any value, by direct perception. To us who see "through a glass darkly" bodies are a good and a necessary thing. Of course, arguing with words as to whether theta exists without them is quite sterile and futile. Those who know don't bother to argue.

Yours sincerely J.T."

An Experience Of Exteriorisation

"In his first paragraph, John T. P. quotes Hubbard's question "Did you ever see a mind without a body?" To this question I must answer "No", but to John T.P.'s "Can there be such a thing as a mind without a body?" I equally positively answer "Yes", and as a demonstration of its possibility, I offer the following case history.

During an exteriorisation when I was over a certain area, the auditor gave the command to come back here and, on the road back, I realised I was traversing the known and usually used way in the body. I knew this was the long way round so changed course to go straight as the crow flies, over house tops, etc. This was about three miles from where my body sat in a chair in a house.

Again, over 25 years ago I was involved in an accident in which I became entangled in a machine and was unconscious, knocked out, but during this time I not only saw myself so entangled, but heard myself commiserating about the body's predicament. Later on, being discharged from hospital, I related the incident to a doctor friend who assured me that had I not so seen myself I wouldn't be there telling him about it. Recently, telling a doctor, a scientist, about it and his comment was "no one wants so drastic an exteriorisation". This would imply that 25 years ago even a doctor knew about the existence of a mind apart or without a body. Now,

had Hubbard's techniques been known 25 years ago, would John T.P. contend that with the practice or processing of 25 years duration I could not possibly, as Hubbard says "See without eyes, hear without ears, feel without fingers" and better without these aids?

I think Marjorie Lavelle in her "Energies" article points the way, particularly when she says "Processing from an auditor whose goals include your own."

Conscious knowledge and ability are and have been the aim of all whose eyes have seen the stars and I hope that in a continuance of the search the way may be found to retire 'a hundred miles above the earth' and look. Examine.

Yours for A.R.C. and Certainty...T.C.C."

What Is Proof?

"The general trend of John T.P. is that the thetan cannot have existence except in partnership with a body.

The difficulty in refuting this lies in the difficulty of getting common agreement as to what comprises "proof".

There are, however, a number of considerations which by implication substantiate the notion of the thetan existing independent of MEST. For instance, as we are accustomed to expect the law of Cause and Effect to permeate the MEST universe, it would seem that something caused the manifested universe including the millions of bodies we find in it. If we accept this, it follows that this "something" existed before the universe, or it could hardly have caused it. It is immaterial whether we postulate that this universe came out of some other universe - however far back we postulate the beginning - we still have to face the postulate that the universe was created by a non-material being or beings. If this is accepted, then the thetan - spirit - God - or whatever you like to call it, had beingness independent of MEST.

The fact that the thetan now has a joint existence is accounted for by Hubbard's dwindling spiral whereby thetans have fallen so low that they think they must have bodies, and are sure that they cannot survive without bodies.

It is, however, true that most of us are only too conscious of this state of mind and if Scientology showed a healthy respect for the practical work of improving bodies, it would be very validating for the science.

Thetan existence cannot be demonstrated to anyone fixated on MEST, but it is still extremely useful to let such a person exercise his imagination on the higher levels of the tone scale.

Most of the things wrong with man remain with him because he is certain he is a body or at the best, a combination of mind and thetan. When he becomes certain that he is primarily the causing entity, betterment and responsibility become a practical possibility.

It is, however, true that for most of us we shall remain thetans with bodies. Hubbard suggested that the optimum level of existence in this universe is at 20.0 which is a state where theta and MEST are in 50 - 50 balance. At higher levels, interest in MEST gets less and less whilst at lower levels, control over MEST deteriorates.

John T.P. has written a long letter more or less challenging anyone to prove to him that a thetan can have beingness apart from MEST, but he has already made up his mind that it is incapable of proof. As all proof is a matter of agreement, obviously he has placed himself in an invulnerable position. He must first decide what constitutes proof for him. But, as he says the matter is incapable of proof, he cannot be answered.

It is certain that this matter can only be "proved" by experiencing the higher levels of the tone scale, and no one can make him do that against his will.

Meanwhile his letter gives other thetans something amusing to play with, and it stimulates one to comment further. For instance, the theory is that thetans jointly created the MEST universe as a playground and if they did evolve completely out of it (or destroy it) they would create some more MEST if the idea amused them.

On page 26, I think John T.P. gets confused between theta and thetans. Theta may be energy, but the thetan is the one who created the energy. Obviously theta cannot vary in tone any more than electricity can - but the thetan (the awareness of awareness unit) can and does fluctuate in tone as it plays with different levels of beingness.

J.T.P. draws a simile between the thetan and electricity, but this hardly seems valid as electricity is essentially a phenomenon of the MEST universe - i.e. it only exists where there is a difference of potential between two points in MEST. This may be true of the energy created by thetans, but it does not describe the state of the "pure thetan" which would exist only in the "static".

Much of this is, I agree, a mere manipulation of theory and possibly John T.P. will come to no harm if he concentrates on very practical issues; nevertheless, he should not lose sight of the fact that all healing and self development calls for the use of dynamic imagination, and in various processes Hubbard releases the imagination to the nth degree; in fact, he offers a field of operation with no limits.

All good wishes...A.I.R."

What Did John T. P. Really Mean?

"While I agree in large part with what the writers of the foregoing letters have said, at the same time, I think they have rather missed what J.T.P. had in mind (because he has not expressed himself clearly). He says, quite specifically, that it is enough for us to recognise ourselves as thetans plus bodies and that is as far as we can go with certainty. He says that, when out of the body, how can we know where we are, etc? Well, many instances could be cited with the greatest ease of exteriorised persons knowing with a high degree of certainty exactly where they were in relation to their body, and so on.

It is because of this (and which I am sure J.T.P. is also thoroughly aware) that I ask myself if this is really what J.T.P. meant? To me and to most people who exteriorise easily, especially those who have had much experience of running whole track, I suspect that the significant point of exteriorisation is that it is always with reference to a body as an anchor or location point. Examples quoted above show the exteriorised thetan to be aware of himself as quite separate from his body, but always with reference to his body as a base. He remains associated with the body even though he roams beyond this universe, he comes back to this body and he uses it as a means of communication and so on. Interestingly enough, 99% of whole track experience is in association with a body of some sort even though it may be vastly different from anything we have knowledge of now.

Furthermore, when exteriorised why do not some thetans detach themselves completely from their bodies and go off to seek pastures new? Some wish to do this strongly enough, heaven knows! Yet, they are caught like the rest of us in the cycle of death and rebirth, that is, in a continuing association with bodies. Again, when exteriorised, thetans can have many differing experiences yet, to communicate them,