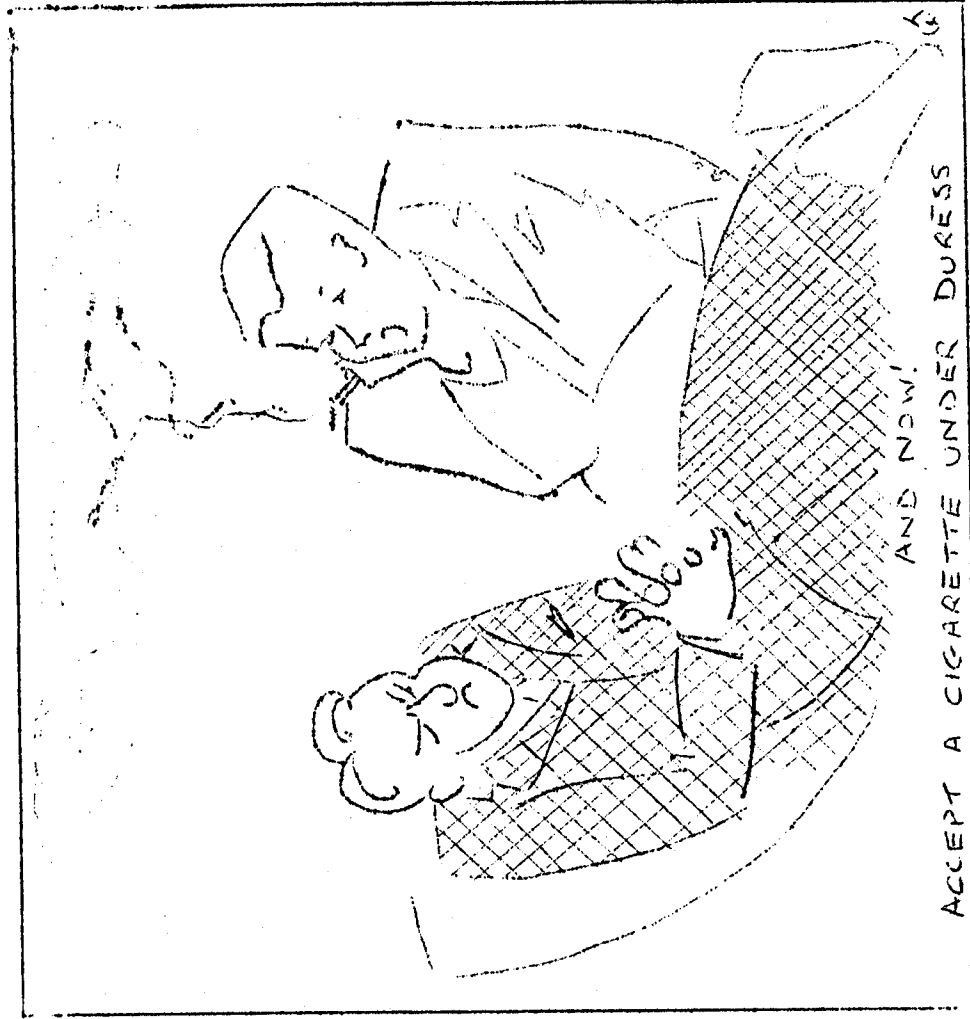


facsimile straight out. We shall see why the service facsimile is valuable and important and how to deal with it in later articles. Unfortunately, the view expressed in the above quotation is too sanguine. All too often the running of engrammic material merely validates it and it is to deal with this situation that later Scientology procedures have been developed. However, in this series, we are giving data on this earlier material so that the auditor may have it at his fingertips for when it is necessary to use it.



# BDR

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## Editor

A. J. S. McMILLAN

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Vol.III

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No.28

## Contents

News From Phoenix	86
New Training Programme	86
HASI - A Religious Fellowship "The Aberree"	86
Phoenix Congress Report	87
CERTAINTY - July	87
London Congress	91
What Of The Groups?	91
"Self-Determinism & Its Realisation" by Kenyon Barrett, HPA.	93
"It's The Finish That Counts" by Raymond Kemp, HPA.	100
Correspondence	
Bernie Ross	103
C.M.Philipps	103
E.P.Price	104
"The Basics Of Scientology" Pt.II by A.J.S.McMillan	105
CARTOON by Graham Treasure	112

News From Phoenix

We have pleasure in abstracting from "The Aberree" the following news about recent changes in Phoenix.

L. Ron Hubbard announced at the end of the June Congress that the H.A.S. would close down and that its place would be taken by the Hubbard Association of Scientologists, International with headquarters at Phoenix, Camden, N.J. and London. The London organisation would continue to be known as the H.A.S. (but see p.91).

New Training Programme

A new training programme is being prepared and will be distributed to associate schools shortly and, in addition, an Instructor's Handbook will be issued to students to use with the new tapes.

"As part of the new training programme, associate schools will not be licensed to issue official certificates after July 1st. The student, after taking the course, must appear before examining boards at Phoenix, Camden or London, and pass an examination before he can be certified. Ability to pass the examination is the only requirement, and this could be done by a person who has attended none of the schools, although Ron thought it unlikely anyone could acquire sufficient know-how without attending classes.

H A S I A R e l i g i o u s F e l l o w s h i p

"The new organisation, the HASI, is a non-profit religious fellowship and, as such, Ron said, is entitled to the constitutional guarantees of a Supreme Court ruling that no state shall take action to prevent operation of any organisation concerned with the study or advance of the human soul. (We suggested that this was the probable reason in April BDR).

"Doctors of Scientology, a degree issued only to graduates of the clinical courses and B.Scns who have proven themselves in the field, will have ministerial status, Ron said. A medalion is now being designed - with an explosion as the central motif - which men will wear on their ties and women will wear

as a brooch. This will be the only ministerial "uniform" recognised for Scientologists, and will be registered as such with the National Board of Ministers.

"All certificates issued under the old HAS are being validated by the new organisation, and memberships - including Founding Members - are being transferred to the HASI.

"No certificates have been issued recently, Ron said, waiting for the completion of the new organisation. These now will be completed, bearing the name of the HASI instead of the HAS.

"After the Congress, Ron said in an interview that the \$50 charge for the Doctor of Divinity certificates would be refunded since it was learned there would be no cost of registering the certificates. However, in a bulletin put out by the HASI dated 12th June, it was announced that this \$50 would be used for the medallion, a pin, a book containing all the services which the minister of Scientology might be called upon to perform, and for the issuance of sufficient identification."

"Mr Hubbard announced that earlier plans for him to go to Europe in August have been cancelled."

"The Aberree"

These extensive quotations are from "The Aberree", an excellent new paper published at 207 N. Washington, Enid, Oklahoma by (Mr) Alpha Hart, who made such a good job of the original Journal of Scientology.

The issue from which we have gained most of the foregoing information is No.4, July-August, the Annual Christmas Issue (Mr Hart apparently believes in getting in early - or was this an excuse to put the candle on the front page?). The issue contains 16 pages of interesting news, views and correspondence. Current subscription rates are \$1.80 p.a., write to the above address for a specimen copy.

Phoenix Congress Report

More than 150 were present at this congress held 5th - 8th June and we have pleasure in quoting the following report from

the above mentioned issue of "The Aberree":-

"It's So Simple To Audit, Phoenix Congress Told"

"Auditors, who have spent months and years - plus large sums in tuition fees - learning to be a competent Scientologist, were told at the Phoenix Congress, June 5 to 8, just how simple it all is.

All an auditor need have his preclear do, L.Ron Hubbard said, is:

1. Duplicate anything he's looking at.
2. Spot some spaces in space, and
3. Remedy havingness.

This concatenation, Mr Hubbard said, makes you an auditor.

For really tough cases, you have the preclear BE a problem, and BE others who are BEing problems. Below the "tough case level", you have the preclear find out what he can BE until he gets a certainty.

This technique, Mr Hubbard said, linked with "Technique 30", will - even in the hands of beginners - get results far and above the fondest expectations of the most experienced auditors using the most advanced techniques back in the days of Dianetics.

Technique 30 has as its basic application the principle of Opening Procedure. In technique 30, the preclear picks spots on opposite walls, or selects two dissimilar objects at some distance from each other in the room and walks from one spot or object to the other at the auditor's command. He is told to put his finger on the spot, or pick up the object, tell its colour, weight and temperature and, in the case of the article, replace it in exactly the same location it was before he picked it up. Then he goes to the opposite article or spot and the procedure is repeated. This continues for hours, if necessary, with the command unvarying, until the preclear comes up through the entire tone scale, from apathy about the assignment to anger, antagonism, and finally, he should even get to the point where he's cheerful about carrying out the commands. There's not supposed to be even fatigue (for the preclear) no matter how long the process is continued.

Mr Hubbard said that the symbol "30" to designate this technique was chosen because of its connotation among communication workers - especially radio and newsmen - where "30" has long been accepted as meaning "finish" or "the end". This ends a long chain of 8s and combinations of 8s started more than a year ago which linked infinity (oo) and the thetan(o). Few present at the congress were ready to believe that Mr Hubbard means this in its full sense and that there will be no new techniques. Instead, they interpret the use of "30" as applying to the fact auditing is now directed toward the Third Dynamic instead of the First, and the Thetan (o) is still an important consideration in all processing.

In being an auditor, Mr Hubbard said, don't put the spot in pictures, but in actual places in the physical universe. Check the distance and direction, for example of the schoolroom and put the spot in the room - not in a picture of the room. This brings the spots up to present time.

If the preclear starts feeling ill while running this process, him him mockup his body doing "what it wants to do - flopping out of control and vomiting."

The only time an auditor fails is when he doesn't wait long enough on extended communication lags. It may be minutes or even hours, Mr Hubbard said, before a preclear has the answer to an auditor's command, and the case will be retarded to the amount the auditor interrupts, either from a mistaken belief that the preclear isn't co-operating, or because the auditor believes he must earn his money and act professional.

Viewpoint Straight Wire, Mr Hubbard said, is still a potent process, but isn't recommended for groups because of the long communication lags. While one preclear might be ready within seconds or minutes, another would bog down for even as much as an hour or more.

Each question is asked over and over until there no longer is a lag in answering.

Finding three spots in the room and three spots in the body alternately will bring exteriorisation, Mr Hubbard said, if the auditor will remedy havingness in between. This is done by finding out what the preclear thinks he can have and altering

its quality until the mockup of the object snaps into the body. The mockup can be dim or flimsy, and doesn't even have to concern an object the preclear or auditor thinks is bothering the preclear. The main thing, in running havingness, is to get mass, not quality.

Mr Hubbard said that you'd only have to print the first section of the First Book and add a short chapter on Havingness to bring the book up to date with modern techniques. He stated that you could run an engram by mocking up its duplicate and bringing it in on the preclear - whether he's in the body or exteriorised. "If a Black V would mockup black planets and pull them in on him, he'd start getting mockups. This is Dianetics come to life," Mr Hubbard said.

The less specific you are, the better: after an accident, it isn't necessary to spot the scene or the car - you could even have him mockup the Empire State building and pull that in on him.

In one of his lectures, Mr Hubbard dwelt at length on changes in his Theta-MEST theory, stating that theta is the solver of problems, while MEST is a problem to be solved.

"When Mother says 'You're a problem', she's saying 'You're the physical universe'," Hubbard said.

The auditor/preclear set-up is the auditor is being theta and there to solve problems, while the preclear has set himself up as MEST and a problem to be solved. Your only chance to help him is to bring him to the point where he's a solver of his own problems.

If you can understand this theta-MEST theory, Mr Hubbard said, your own case will start to break up.

The willingness to grant beingness and the ability to duplicate and the ability to heal are parallel, Mr Hubbard said.

"The new technique is entirely toward the Third Dynamic," Mr Hubbard explained in an interview after the lectures. "The body itself is a problem in the Third Dynamic. Opening Procedure has busted the difference between having Scientology and not having Scientology."

Paralleling the lecture on how simple auditing can be was the distribution to Congress delegates of issue 31-G of the JOURNAL, which was made up of an article by Jack Horner, entitled "Any Two People Can Do It". This outlines, in a few easy exercises, a complete auditing procedure."

#### C E R T A I N T Y - July

We see, from this issue recently received, that it is described as "Magazine of The Hubbard Association of Scientologists International" & references to various activities on the inner covers are all the HASI so that, in this respect at any rate, our information on p.86 is incorrect.

We congratulate the new editor of this magazine on solving his editorial problems so neatly. The entire contents of this issue (16 pages) are devoted to quotations from "Handbook for Preclears". Those who would like to read them in the original are reminded that we still have a few copies of this book in stock at the reduced price of 12/9d, post free.

#### L o n d o n C o n g r e s s

There will be a summer congress of the HASI from 14th - 18th of August at Denison House, London S.W.1. The programme will be tapes from the June congress at Phoenix (briefly reported at p. 88) and the congress will be conducted by Jack Horner, one of the leading auditors from Phoenix. Write to HASI, 163 Holland Park Avenue, London, W.11 for full details.

#### W h a t O f T h e G r o u p s ?

We have recently sent an enquiry to a number of group secretaries in this country asking how their groups are progressing.

The answers so far received have been disquieting. We learn that two groups, previously active, are now disbanded and do not meet at all. Another, with a membership of twelve, is stagnant and does not meet, there is no group activity beyond reading. Two more meet in a rather desultory fashion and members are not very pleased with progress.

July 1954

BDR

We do not care at present to express a definite opinion on the reasons for such a decline in the activity of groups for we have not yet received sufficient data to make a comprehensive survey, but some points are quite apparent already from letters that we have received. For example, dissatisfaction with poor communications and lack of data from headquarters ("HAS has closed down like a clam since Reg went." "Until your letter, we've not had a word for six months").

A second factor in the disintegration of these groups has been a lack of results. From varying sources, these people have picked up some data on Scientology techniques and, when they have endeavoured to apply it, results have been small or disappointing and consequently interest in the group has decreased. It seems unfortunate that the people who, presumably, could show them results, the professional auditors, are, in many cases, least able to do so owing to their concern with recouping their investment in training. This is heavy and may well tend to become heavier owing to the increasing cost of courses and the obsolescence of processing methods.

We consider that, to a person who has recently taken the professional course and the clinical course, £6 - 8 per week is a conservative figure for the repayment of capital invested. This is, of course, over and above current living expenses, and if he wishes to put money aside for future courses, as he should to maintain his position as an up to date auditor, then he should be putting aside a further £5 per week. With such heavy financial commitments, it is small wonder that many professional auditors have neither the time nor, perhaps, the inclination to do very much with their local groups.

We ask most urgently for all group secretaries who have not already done so, to let us have as much information as possible on the lines of the following set of questions. If you all will do this, we shall be able to assess the group position more accurately than we have done in this preliminary survey. And, more important, we hope to be able to make recommendations and suggestions to help group secretaries to put on a really live programme for the coming autumn season so that they can, where necessary, rebuild their groups to a higher standard than they were before.

July 1954

BDR

What is the membership of your group? Is it increasing or decreasing?

What is the turnover (old members dropping out and new ones coming in)?

What type of work is the group doing chiefly? Lectures, discussions, reading, group processing, individual processing, any other form of activity?

What is the acceptance level of dianetics? Of Scientology? How does the group take to group processing? To current Scientology techniques?

If your group is declining, to what do you attribute this?

If it is successful, to what is this mainly due?

Any other information which may help us to form a comprehensive picture of your group activities.

(Since writing this, we are glad to have reports of two groups which are both going well. Send in your report to enable us to make a full survey).

-- -- -- -- --

### S e l f - D e t e r m i n i s m   a n d I t s   R e a l i s a t i o n

by Kenyon Barrett, HPA.

London.

In his "Introduction to Scientology", Richard DeMille makes the following statements about self-determinism:-

"It is the fundamental principle of being."

"Self-determinism is a principle which can be understood in direct proportion to the degree to which it is experienced."

"All of Scientology is a study of self-determinism."

As we know, the chief goal of all auditors, both for their preclears and for themselves, is to raise the level of their self-determinism. Scientology has defined the principle for us in various ways. It has been defined as the ability to hold two terminals apart; the ability to be affected, or not affected, by one's environment at will; the ability to control energy in space; the ability to be cause.

From these definitions we know intellectually that complete self-determinism, at the top of the tone scale, would include being fully responsible for, and cause of, all phenomena of which we were aware. We can see that the difference between full self-determinism and no self-determinism is the difference between all beingness and no beingness.

We can also see that, in the degree in which we possess self-determinism, we achieve knowledge and certainty. For, on the higher levels, self-determinism creates that which it desires to know. What is not known would become other determinism by declaring it unknown. To full self-determinism nothing can be unknown, and to full effect nothing known.

A man in fact possesses the quality of knowingness in the exact degree in which he realises self-determinism in himself.

We can hold these high levels of the principle as concepts but we cannot, in our present condition, practise them, or look them in action in the real world. So let us look at self-determinism and other determinism, as we see them in our environment now. Let us begin near the bottom of the gradient scale on our own tone level.

But, if we are to evaluate what we see accurately, it is important that we should remember one fact. Every one of us as a Thetan, a spirit, has fallen to our present level on the tone scale, and diminished the wholeness of our being to its present limited state, by our own decisions and actions. We did it ourselves quite voluntarily. No one compelled us to do it. We are, each one of us, at this moment, potentially fully self determined beings. And nothing stands between that potential state and our present state except the barriers erected by our own postulates. Barriers which we set up, one by one, for a definite purpose; usually because we wished to experience pleasant sensations as the effect of other determinism than our own, or to avoid the blame for being bad cause. If it were not for this truth, we should indeed be lost, and there would be no hope and no help left for us.

Thus the difference we observe in the degree of self-determinism possessed by two different men is not a difference in their actual responsibility - for every man is wholly responsi-

ble - but a difference in the degree of their realisation that they are responsible. The first man realises in a small degree that he himself is the cause of many things that affect him. The second man hardly realises that he is responsible for anything at all himself. He cannot realise it because he is convinced that someone, or something, else is responsible for nearly all cause. He is convinced of this because he has postulated that, for him, it is so. And, because of this postulate, it is so. Both of these men are now, as they always were, wholly responsible. They differ only in the degree in which they have each repudiated responsibility for cause, and detached part of their own beingness to act as an other-determinism which can affect them. They forget the postulates they make, but the postulates continue to operate.

Every day these two men continue to make new postulates creating other-determinism to take responsibility and blame for them. Each of these postulates further reduces its maker's self-determinism and beingness by dispersing it. If one of these men says: "It is not my fault" or, "they have treated me unjustly", he is denying his own responsibility for the effect of which he is speaking, and postulating himself as an effect. By the denial of responsibility, he sets up a barrier between himself and the beingness he has detached. By naming the person or thing he blames, he postulates to whom, or to what, he is assigning some of his own beingness to act against him.

Self-determinism is the operation of relative whole beingness, other-determinism is the operation of denied or detached beingness.

The self-determined being includes all cause and all responsibility in his beingness. What he denies or excludes from that beingness, though still his beingness, becomes an other-determinism capable of random action for or against him. And he becomes its effect. Unless we make an other-determinism to do it, there is no being and no power which can affect us as Thetans in any way.

We have been looking at two men, one of whom possesses a moderate degree of self-determinism for a human being, and one who realises a very low standard of responsibility. Let us

watch the second of these two men. He is convinced that he has very little control over his life. He believes that other people and his environment continuously do things to him without his consent. As most of these effects are unpleasant for him, he blames others for injustice to him. When he cannot blame some particular cause, he assigns blame to that nebulous other-determinism he calls luck. He is not a happy man, nor is he very well physically. He has very little confidence and very little hope. He does not like other people because he believes that they are all "against" him. He does not admire, or like, himself much because he sees himself as someone who always fails, who is never to blame and who is forced to spend his existence between grief and resentment because everyone is unkind to him. His tone has fallen so low, that the small ability to be cause remaining to him has become destructive. All action originated by him tends to fail rather than succeed, to destroy rather than to create. He is working on a postulate that everything he does will fail. And his postulate operates

Looking at him, we realize that this man has denied his own responsibility and beingness and assigned it to origins outside himself, to such an extent that he hardly has any self-determinism or beingness left. He has dispersed his beingness, sent it out to myriads of destinations to cause effects, and then denied that these agents were himself, postulated that they were not him, thus cutting them off.

With so little beingness left which is acknowledged by him, he cannot have space. Without space, he cannot create energy, so his own universe has collapsed and he cannot plan or imagine in his own universe any more. Long ago, when he postulated other beings as enemies and, in consequence, could no longer be them, he lost the ability to be aware of the universes of others. Present time in the real universe has become so distasteful to him that he prefers to live in the past. So he does not see objects in the real universe very well because his attention is not there. As his perceptions are poor, he cannot communicate or receive communications without, either great distortion or complete loss of the original meaning. Such energy as he has left is largely absorbed in resisting effects on himself.

The mind of this man is no longer capable of sane differentiation or judgment, his body is an inefficient machine with slow and unco-ordinated responses. He is accident prone and probably unemployable. He is in apathy. Soon, because of a moving vehicle which he did not see soon enough, or through organic illness, or suicide, his body will be dead.

This is He, the unlimited Spirit, who, little by little, denied himself as cause, denied his own being and reduced himself to this miserable focus of awareness and sensation. Nevertheless, he is still the Thetan, unlimited, whole and imprisoned only by his own postulates. Nothing else can bind him. For his release and his return along the upward cycle to wholeness again, he awaits only the realisation of this truth. Then he can begin to re-evaluate and change his postulates.

Looking at this man at the bottom of the tone scale and also at the ordinary man in good mental and physical condition, we see that human beings in general base their lives on other-determinism and not on self-determinism. Man wants his existence to be ruled almost entirely by other-determinism. He is so unwilling to be the cause of bad effects, that he will acknowledge responsibility for only an infinitesimal fraction of the phenomena of which he is aware.

And we have seen how, in his desire to experience sensation from sources other than himself, and to regard himself as blameless, he has created causes to act for him. Man has not only done this as an individual but, collectively, as groups, tribes and races. These groups and nations have, by agreement, set up other-determinisms to control, at random, the lives, environments and destinies of such groups. Such collectively created other-determinisms may be recognised in all false gods, devils and intangible powers to which men appeal for help, or which they fear and try to placate. Other examples may be seen in the laws of nature, physics, chemistry and electronics. These laws of operation were created by the mutual action of thetans and imbued with reality and permanence by the agreement of many. Later these same spirits, incarnated as men, repudiated responsibility for their created laws, and believe that their agreement with these laws was an enforced agreement.

Men find it much more difficult to re-evaluate and change postulates about collectively created other-determinism, because the agreement of all thetans who created them gave them reality and permanence. Therefore any change of postulate about collective other-determinism involves breaking the agreement with and reality of others. This can only be achieved by an individual very high on the tone scale by human standards. In consequence, the changing of such postulates should not be attempted until the preclear can re-evaluate and change with ease minor individual postulates made by himself only.

The ordinary man, who possesses very little self-determinism, does not wish for a high degree of self-determinism because he fears responsibility and blame. He is willing only to reduce the amount of other-determinism, to which he believes he is subject, by a small amount at a time. As, little by little, his self-determinism increases, his power to know will also increase. He will then be prepared for a further advance. In practice, these advances follow one another rapidly, once they have begun, until the preclear reaches a stage beyond which he is unwilling to go. This usually coincides with the goal the preclear has set himself and brings about the termination of his auditing.

In order to increase the self-determinism of the preclear the auditor's chief difficulty is to restore his ability to change postulates. It might be described as the major difficulty, for all the techniques of Scientology reach towards one of two broad goals. The first is to make the preclear free in his own universe and able to look at data from any viewpoint. The second is to induce the preclear to look at such data as is necessary, and to evaluate it for himself. The realisation which results from looking at data is, in fact, the postulate. The preclear, who believes that a postulate is something which he affirms with great effort and determination will, of course, achieve nothing. He is merely reasoning and making resolutions. Postulates do not contain effort, they are spontaneous creations of, or realisations of knowledge and certainty. Very often a preclear will not notice he has changed a postulate until some considerable time has passed.

An individual can only change postulates if he is free to

look at data from his own viewpoints and in his own universe. If a preclear is living in the valence of his father, or can only see his father's viewpoint, he is, for all practical purposes, imprisoned in his father's universe. As his father's universe is ruled only by his father's postulates, that preclear will not be able to re-evaluate data and change postulates until he is free to use his own viewpoints and look at his own universe.

The man who can look at, and create and control, his own universe has made an important advance towards self-determinism. For a man's universe is the most important of universes, and through it lies the road back to self-determinism. For the individual who has full control of his own universe can see the universes of others, and he will find that, within the limits imposed by bodily existence, he can exercise a wide degree of control over himself and his environment in the material universe. And his power to realise his own responsibility for cause and effect will be greatly enlarged.

The auditor has his own difficulties in the joint search for self-determinism with his preclear. Long hours of auditing preclears whose energy level is low drains an auditor's own energy heavily and causes a temporary, but often severe, fall in tone. If he does not restore this lost energy and tone by self auditing or co-auditing, the fall in the auditor's tone level will result in him making negative postulates about himself and his preclear. He will feel tired and disinclined to audit. He will feel that the preclear is not progressing, that he, as an auditor, cannot resolve his case. These feelings come from a distorted view of incomplete data and they are postulates. As postulates, they will go into immediate operation with great effect. The auditor's success is therefore dependent upon the maintenance of his tone at a high level.

We have been looking at the principle of self-determinism from concepts of high levels, at present unattainable, down to levels near the bottom of the tone scale. And it is here at the lowest levels that we find ourselves. We speak of self-determinism and we practise other-determinism. "Something", we say, "has given me a cold". "Someone", we complain, "has caused me grief". Everyday we blame others for having had bad



effects on us. Sometimes it almost seems that we interpret self-determinism as forcing someone else to give us unpleasant sensations caused by them.

Perhaps we, as auditors, might achieve more self-determinism in our lives if, every evening, we asked ourselves this one question. Who was responsible for each of my emotional reactions today? For those of us with a little self-determinism there could only be one answer.

Let us go up the tone scale again to hear a self-determined man speaking some five thousand years ago. Since it was the fundamental principle of his being, he did not define it, he spoke only of being and doing. He was a Rajput prince. These are his words:

"I am the way, the supporter, the lord, the witness, the home, the refuge, the beloved; the forthcoming and withdrawing, the place, the treasure, the everlasting seed.

"I give warmth, I withhold the rain and send it forth; I am immortality and death, existent and non-existent."

That is self-determinism. That is our goal.

-0- -0- -0- -0- -0- -0- -0- -0- -0- -0- -0- -0-

Tsugh said: "Once I thought I was going to be a clear, but now I find everything becoming hazy."

I t ' s T h e F i n i s h T h a t C o u n t s

by Raymond Kemp, HPA.

London

The 'cycle of action' is:- Start - Change - Stop.

Any processing session can be considered as a cycle of action, and this month I would highlight for your attention the stop aspect.

How to end (stop) a session?

Basically, the problem is to bring your preclear or group to a nice stable state, tying up all loose ends, collecting all scattered attention and theta so that the group is well into present time and, if only for prestige value, immediately feel some benefit.

To my mind, there are two main aspects to be considered:

- (1) Know your finishing procedures and use them well and wisely.
- (2) Vary your approach.

I mention the second one because I have caught myself listening to the rote ending of a session and thinking - "Ah! this is the end of the session, he always asks these questions" and not, in fact, obeying the instructions that were being given.

It is not a good thing to have a group installing an automaticity in processing, so I say, vary the approach.

I suppose the best method of ending a session is still the next to last list in S.A., don't be afraid to use it two or three times during a session, and go over it until you know your group are doing the instructions properly, but do vary your questions, for example:

"Remember something real" can be phrased:

- (a) "Recall something that you know happened to you"
- (b) "Remember a pleasant episode that you know happened to someone yesterday."
- (c) "Recall the nicest meal you have had in the last two days."
- (d) "Remember the position of the reallest object or person in the room." And so on, all based on the idea of reality.

You can, with a little thought, get alternative questions for each bracket of the next to last list.

Possibly the quickest method of bringing a person into present time is to alternate contact with differentiation.

I have recently been putting a group through a series of sessions. The members of this group were rather liable to-

July 1954

BDR

dope-off and the sessions were likely to be terminated at two minutes notice.

I found that I could stabilise this group quickly by getting them to feel their knees and get differences in size, temperature, texture of material, etc. Then feel their ears for folds, hair, etc. Feel their eyebrows and note differences in thickness and so on.

Again, the admixture of MEST differentiation and duplication is effective - get six differences between the two corners of the room - look at a matchbox, duplicate it, six differences between your two thumbnails, now put several thumbnails down the thumb and so on.

With any cases of rally heavy dope-off during a session, finish up with MEST reach and withdraw:-

"Reach up for the top of the door, now withdraw from it". Repeat this six times.

Then again we can, if the group is capable, get a great deal of benefit from scanning the session from beginning to end, then backwards, then up to present time. If really good, get them to look for anything that happened during the session which was not under their control, i.e. an automaticity.

If they find one (or none) get them to duplicate the actual automaticity say 300 times all over the place.

A casual "Anybody get anything?" after a session will set the group scanning anyway and, by the time lag, you can tell how alert the members are. Whatever turns up on this, just be interested, non-committal and non-evaluating. This gives you data on what line of approach to use with the group next time.

With any group session never spend less than five minutes on "winding-up" procedures, but don't make a break into it suddenly, rather swing gently into and gradually speed up the tempo. Keep the group with you at their survival speed.

After all, any worthwhile creation can be recognised as such by its finish. So, likewise, a session can be enhanced by paying attention to its final stages.

BDR

July 1954

103

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

24th May 1954

New York

Dear Mac,

I have two things to say.

One, please put in a notice that my address was once 50 Manhattan Avenue, but is now 69 Tiemann Place. I neglected to warn you that I have old stationery and might on occasion forget to cross out the old address.

Second, in response to your call for professional auditors versus your remark that book auditors have made most of the contributions, I protest strongly and vehemently.

I was a book auditor until I had experience, now I know people not books. I wish I could say the same for some "professionals" I know. Also, professionals have gone to be instructed because they lacked the initiative to work things out for themselves.

As ever, it is the amateur who is responsible for the major advances. Most so-called professionals follow the "party line" and change their approach as new bulletins come out.

Hubbard personally encourages the book auditor, but Foundation or Association personnel just cannot. It is not in their nature and will not be until they have been audited to a higher level of self-determinism (if that is the way to get it).

Yours  
Bernie Ross.

Excerpts from a letter from C.M.Phillipps, 9 Leopold Grove, Blackpool, dated 21st June:

"June Editorial"

"I am astonished at the childishness of the Bryan letter to you of the 4th May which I read on p.58, BDR Vol.III, No.27. Your answer could well have and justifiably been much stronger e.g. "I agree with your first sentence. I disagree with your second. Your third and fourth sentences are therefore irrelevant. Impartial people here, of great standing and experience, have variously described your letter as childish, insincere, erratic, irrational, irresponsible and an example of covert

July 1954

BDR

hostility.

Your second letter of the 21st May seems to confirm one's first impression that B.B. is a preclear and further, possibly, that Dr Hubbard is not responsible in knowledge for the letters having been written.

You have my support in resisting the tendency to make an institution out of scientology.

Yours in ARC and self-determinism  
C.M. Philipps"

Extracts from a letter from John O.Anderson, HPA, New Zealand, dated 2nd July:

"I have been reading your Review and only recently found that I could get bound volumes from you. The articles are extremely interesting and very helpful. I have recommended a number of my interested pcs to get them for their own libraries.

Thanking you for the help your journal has given me and the need it is filling.

I am, yours scientologically  
John O.Anderson, HPA."

From: E.P.Price, Dundee:

"Dear Mac,  
Again I have much pleasure in enclosing a further six months subscription. I like the new format of the B.D.R. and hope you will continue your vigorous and independent policy.

With the HAS proclaiming their policy through their journal, I feel that your field lies increasingly in independent criticism and as a forum for all views, not necessarily from official sources. In particular, I think you might try to link up more closely with those in the field in U.S.A. and elsewhere. What are they thinking and doing?

And news - what for example, happened to Ron Howes? And what really happened at the Wichita Foundation? Who opposes dianetics and scientology in the States and why? And why do scientologists, who are not psycho-therapists, become Freudian psycho-analysts? So let us have more news. In the main you are on the right lines already though. E.P.P. ce"

July 1954

BDR

T h e B a s i c s O f S c i e n t o l o g y

by A.J.S.McMillan

Bristol.

Pt.II The Basics of Dianetics.

We left you last month with a recommendation to re-examine the Auditor's Code and we hope that you have profited by this. One reads it and maybe thinks that this is just common sense or what anyone would normally do. Nevertheless, the Auditor's Code is a highly practical and explicit statement of what it is necessary for the auditor to do if he is to be successful in his practice.

All the items are essential, but if we were asked to pick out some more important than others, we might stress 6,7 and 8 dealing with evaluation, invalidation and the goal of processing - to restore the self-determinism of the preclear, refraining from all authoritarian and dominating conduct and showing patience and perseverance in working towards achieving the goal.

Since it is the foundation of processing, the auditor will do well to study the code in relation to each preclear and to ask himself specifically whether he is complying with each item in relation to that preclear. In P.S.Hetherington's book "Straight Wire Questions", group one of the questions is a set for the auditor to answer based on the Auditor's Code.

Reverting to our list of basic material for the auditor, the first item is "Dianetics: The Modern Science of Mental Health". The contents of this book could be summarized extremely briefly as:-

- (1) The basic urge of humankind is to survive. (The first four dynamics only were given in this book).
- (2) The human mind functions as though composed of two parts - the analytical and the reactive minds.
- (3) The analytical mind solves problems of survival and directs behaviour during non-emergency situations.
- (4) The reactive mind is responsible for behaviour during stressful situations when the analytical mind is more or less

shut down.

(5) The shutdown of the analytical mind is referred to as 'anaten' (analytical attenuation) and, the greater the degree of anaten, the more unconscious the individual is and the more his behaviour is controlled by the reactive mind.

Note. The terms 'analytical' and 'reactive' are more or less self descriptive.

The analytical function being that which can differentiate while the reactive mind works on a stimulus/response basis, of reacting to stimuli, the response being determined by previous experiences and which the reactive mind is unable to differentiate from the present (stressful) situation.

(6) All perceptions are continuously recorded and this recording continues during anaten. An 'engram' is the recording of any moment of pain or unconsciousness with all the perceptions involved in the incident. The material in the engram is not available to the analytical mind in ordinary circumstances, which was shut down during the recording.

(7) After the individual has recovered from the period of unconsciousness, if a situation similar to the engrammatic situation occurs, the engram will be 'keyed in'; that is, the individual will interpret the new situation as a dangerous one due to its similarity to the old one which actually was dangerous. When that happens, the reactive mind takes over the direction of behaviour, as it does in actual emergency situations.

(8) After the key-in, any stimulus similar to the one present in the engram will serve as a sign of an emergency, the engram will be restimulated, the analytical mind will shut down either partially or completely (anaten) and the reactive mind will direct behaviour. Thus, the individual will act as though there is an emergency although there is not one.

(9) When such restimulation occurs, the individual literally obeys the phrases recorded in the engram. The reactive mind does not evaluate or differentiate. Since the analytical mind is not functioning to solve problems, the engram itself becomes the pattern of behaviour, rigid, repetitive and irrational.

(10) The analytical mind is stated to be a perfect computer. Since this is so, the source of error must lie in faulty data or another part of the mind injects errors. It is obvious that data is data, neither faulty nor otherwise, so it is rather a matter of faulty interpretation of that data or incorrect assignment of survival value to data that is at the root of aberration.

(11) The part of the mind which assigns faulty survival value to data and behaves as though it injects errors is the reactive mind and the engram bank on which it draws for situations containing similar elements to the present (stressful) one.

It is in this way that the reactive mind appears to present to situations the same solution as was effective in the past irrespective of the appropriateness of that application, and only because the present situation contains perceptic elements similar to the previous situation. This is called restimulation of an engram and, while the engram is 'playing over', the analytical mind is more or less shut down so that rational conduct is in abeyance to a greater or lesser extent.

(12) It was postulated that the past experience of an individual was, so to speak, laid out on a 'time track', containing perceptic recordings of all that had happened to the individual. Some parts of the time track are occluded and not available to memory; these are, in general, prevented from appearing in the analytical mind by reactive computations or engrams.

(13) The therapy consisted of asking the preclear to 'return' (see footnote) down the time track and working over a particular area containing engrams with the aid of an anthropomorphic entity described as the 'file clerk'. The file clerk is the monitor of the memory banks, both analytical and reactive, and it was convenient and effective to make this personification. If asked for data, the file clerk function would give it and this device was extensively used to recover the (occluded) engrammatic material. As the content of the engram was built up, the preclear was instructed to run through it again and again until it was 'reduced'. In this way, situations and sensations not previously available to the analytical mind are, of course, no question of returning in any physical sense. Recordings (facsimiles) are 'pulled up' for inspection.

mind became open for analytical interpretation and re-evaluation and so the emotional charge was removed and the engram became no longer effective.

As may be surmised, this was a somewhat hit and miss procedure, and this will be seen even more fully when we discuss Advanced Procedure. Nevertheless, it did work surprisingly well in a number of cases, being particularly effective with heavy engrams in strong restimulation. It was quite possibly considerably in advance of what current psycho-therapy had to offer both in the matter of speed and effectiveness.

Usually the most aberrative part of the engram was the verbal content. The reactive mind was most apt to misinterpret words and phrases used by the various protagonists of the original engrammatic situation. An example quoted from this book (p 211) illustrates the whole mechanism:-

"Why can't he 'get rid of' his arthritis? Said Mother, when she gracefully fell over a pig: "Oh! I can't get up! Oh, my poor baby. Oh, my baby! I wonder if I hurt my poor, poor baby. Oh, I hope my baby is still alive! Please God, let him live. Please God, let me keep my baby. Please!" Only the God to which she prayed was the Reactive Mind, which makes one of its idiot computations on the basis of everything equals everything else. A holder, a prayer for life, a thoroughly bruised baby's spine, Mother's sympathy, a pig grunt, a prayer to God, all these things are equal to the reactive mind and so we have a fine case of arthritis, particularly since our patient sought "survival" by marrying a girl with a voice which sounded just like Mother's when he was in the womb. Ask him to get rid of the arthritis? The reactive mind says "NO!" Arthritis is a baby is a pig grunt is a prayer to God is wife's sympathy is being poor is Mother's voice and all these things are desirable. He's kept himself poor and he's kept his arthritis and he married a wife who would make a harlot blush, and this is pro-survival: wonderful material, survival, when the reactive mind computes it!"

Note that in this presentation of dianetics there is little recognition of the relative importance of engrams, it was enough to tackle those that were keyed-in and/or were in restimulation although Mr Hubbard did draw attention to the fact that engrams

tended to occur in chains and that the important engram to reduce was the one at the beginning of the chain. When this was reduced, the later ones tended to fall away without much trouble. This led to emphasis being placed on running engrams in the 'basic area', that is, near the beginning of the time track and so, in the pre-natal area, and especially to a search for 'basic-basic', the first engram in the career of the individual on which all the rest were considered, in some degree, to hang.

Note also that the way into engrams was via their perceptic content, perceptions such as vision, hearing, tactile, smell, kinaesthetic and many others were enlisted to aid the preclear to re-experience the engram fully in order that it might be run out. This was all right for people with good perceptic recall, but unfortunately it was found that many people had only the haziest of recalls and had great difficulty in actually contacting any sort of engrammatic material at all. Practical work and study of results obtained from a great deal of auditing with 'first book' methods led on to a vastly improved formulation of dianetic therapy, a systematised approach and very much more effective processing techniques. This was Advanced Procedure and is covered in full in two books, both in our lists last month, "Handbook for Preclears" and "Advanced Procedure and Axioms".

Advanced Procedure was a development of dianetics as described in the first book and as we have briefly summarised it here. It differed enormously both in refinements in the techniques used and in the theoretical approach. In the first place, we were given the concept of 'facsimiles'. This is a more precise formulation of the recordings which were taken place all the time (see item 6 at p.106). This was a rather imprecise concept and the definition of facsimiles made the matter quite clear - "A facsimile is a memory recording for a finite period of time. It is considered that memory is a static without wavelength, weight, mass or position in space which receives the impression of time, space energy and matter....Facsimiles are said to be 'stored'. They act upon the physical universe switchboard called the brain and nervous and glandular system to monitor action. They appear to have motion and weight only because motion and weight are recorded into them. They are not stored in the cells, but impinge on them...You can

recover efforts and exertions you have made or which have been made against you in the past. Yet the cells themselves, which have finite life, are long since replaced although the body goes on. Hence the facsimile theory...it means a similar article rather than the article itself. You can recall a memory picture of an elephant or a photograph. The elephant and the photograph are no longer present, a facsimile of them is stored in your mind. A facsimile is complete with every perception of the environment present when that facsimile was made including sight, sound, smell, taste, weight, joint position and so on through half a hundred perceptions. Just because you cannot recall motion or these perceptions does not mean that they were not recorded fully and in motion with every perception channel you had at the time. It does mean that you have interposed a stop between the facsimile and the recall mechanisms of your control centres. There are facsimiles of everything you have experienced in your entire lifetime and everything you have imagined".

This idea of the facsimile has been extremely valuable in subsequent work and has undoubtedly played a big part in the progress of dianetics and Scientology. Engrams (facsimiles containing pain) were re-named 'heavy facsimiles' as the term engram in classical psychology has the definite connotation of a cellular recording and this does not accord with the definition of facsimile given above. Nevertheless, the term engram is still widely used. A secondary engram, that is, one containing heavy wisemotion was designated as a secondary and this term is still in current use.

A further valuable development of the facsimile hypothesis was the idea of the 'service facsimile' and its chain. The service facsimile is, to all intents and purposes, the basic mechanism whereby the individual explains failure and excites sympathy. It is the pattern which is the chronic psychosomatic illness. It may contain coughs, fevers, aches, rashes and any manifestation of a non-survival nature, mental or physical, and may even be a suicide attempt. It is complete with all perceptions and has many similar facsimiles and locks in its chain. One of the goals of AP processing was to locate and reduce the service facsimile chain.

The service facsimile is located early in the life of the individual, usually in the first three years of life. It is often the birth engram, but may be an attempted abortion or some other engrammatic experience. It is nearly always a severe engram and the computations associated with it are often ones of injustice. It corresponds with basic-basic mentioned earlier in many ways, but is a more precise concept than the latter. The service facsimile is called into action when an individual fails in some way to explain that failure, or to anticipate failure (e.g. he didn't pass an exam so a feverish cold develops to 'explain' that failure, or, the cold develops before the exam so that he does not have to submit to the test and run the risk of failure). It is also used to excite sympathy, especially from allies. For example, suppose mother is paying a lot of attention to a new baby, the older child feels displaced, computes that mother has rejected him in favour of the new one, and turns on a battery of psychosomatic illness to draw mother's attention and sympathy to him again. The facsimiles used in these cases are all contained in the service facsimile chain and all called into action on the basis of the computations contained in the service facsimile.

These patterns of action are set in childhood and recur in adult life whenever the service facsimile chain is called into action. In fact, the service facsimile chain is constantly acquiring new engrams and locks and can become a formidable structure with action patterns to suit all circumstances! Of course, by its continuing and increasing use, the individual loses his self-determinism and becomes more and more the effect of his own original cause, now lost and occluded at the beginning of the service facsimile chain.

"All that is wrong with any case is a service facsimile. Discover and reduce the service facsimile and its chain and the auditor changes the nature of man and promotes him. An individual who has no service facsimile will not accumulate facsimiles to his harm or be restimulated by others. The heart of auditing is the service facsimile." (AP&A.p.19).

The whole address of advanced procedure is to the discovery and reduction of the service facsimile. Unfortunately, it is not possible to charge straight into a case and run the service