

concerned, when he has done this, you instruct him to return to the beginning of the incident and make the effort again as strongly as he can. This is repeated a number of times until the main effort is reduced. (Note that the counter-effort may be so strong and his own effort so completely overwhelmed that no effort shows up at all, in this case, ask him to experience the counter-effort and run this until his own effort shows up.)

As soon as possible, you ask the preclear to experience the emotion in the incident. You do not run the effort until it is exhausted as, in many cases, efforts never really run out. You are only concerned with getting sufficient effort off the engram to render the emotion accessible. Usually, on the first run through, the emotion is heavy and on each successive run it becomes less. If there are other people concerned in the engram, ask the preclear to perceive their counter-emotion and its effect on him.

Running the emotion brings the whole incident into good recall and as soon as it appears that the preclear is in reasonable control of the whole thing ask him to go through the incident and pick up the postulates. One or several runs through on these will usually see them brought into present time and re-evaluated. If necessary, you can ask him specifically to do this.

It may be wondered why it is necessary to run the engram in layers. The reason for this is that the effort in the engram occludes the emotion and makes it inaccessible, and emotion and effort both occlude the postulates so that they cannot be brought up for re-evaluation. Since this is the sole purpose of running the engram, the effort and emotion have to be stripped off in layers before the postulates are available.

This, then, is effort processing. It is by no means the only way of dealing with an engram in restimulation, we shall mention others at appropriate times during this semi-historical survey, but it is the way of dealing with them on the second echelon and, as such, effective on that echelon.

BDR

AN INTERNATIONAL
JOURNAL OF DIANETICS
AND SCIENTOLOGY

RICHARD G. KERLIN
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Contents

Vol. III	August 1954	No. 29
Emulation		114
The Church of American Science Group Report		114
Journal of Scientology 31-G		116
Scientology Road Show		117
"Message To Ambassadors" by Erna Wright, HPA		118
"The Mechanics of Motion and Energy" by Raymond Kemp, HPA		119
Correspondence		212
R.S. Gleadow		125
C.A. Rutledge		125
Benjamin Keller		126
Clifton Amsbury		126
"The Group Becomes More Certain" by P.S. Hetherington, B.Sc.		127
"The Basics Of Scientology" Pt. III by A.J.S. McMillan		137

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E m u l a t i o n

On the 6th May Roger Bannister ran a mile in just under four minutes, the first man ever known to have done this. Within seven weeks, John Landy runs a mile in 3 mins. 58 secs. thus, not only being the second man to run a 'four minute mile', but beating Bannister's record also. And we see this sort of thing happening time and time again in various fields of human endeavour. It seems 'impossible' for anyone to achieve a certain task then, one person does the 'impossible' and, before we know where we are, the impossible becomes a common place.

In our own particular line of activity, the feeling has been widespread that, if only we had someone to emulate, if only we could see and touch a real 'clear'! then all our difficulties would, in some miraculous fashion, drop away. We have no doubt that some such computation lies behind many people's attitude towards their goals, however, is this a valid analogy to make in these circumstances? What stands between you and a four minute mile? between you and the goals that you have set for yourself? Nothing but the limitations you have imposed upon yourself and the invalidations you eagerly accept to maintain and reinforce these barriers.

As a step towards shaking out some of these computations we suggest that, next time you have a session, you ask your auditor to run certainties on the following: "I don't want to get well", "I don't want to be a clear", "I don't want to change", "I don't want to have anything to do with MEST", "I haven't got time" and similar attitudes. You may surprise yourself with what you turn up; at all events, you will gain fresh insight and clarify your attitudes towards whatever your particular goals may be.

T h e C h u r c h O f A m e r i c a n S c i e n c e

Further to the news given about the incorporation of Scientology as a religion in the United States, the mother church appears to be the Church of American Science which is incorporated in the state of New Jersey. The following extracts from the certificate of incorporation may be of interest:

FIRST: The name by which the corporation shall be known in law is "The Church of American Science".

SECOND: The purpose for which this corporation is formed is to act as the Mother Church for the propagation of a religious faith known as "Scientology". Believing that Man's best evidence of God is the God he finds within himself, and trusting with Enduring Faith that the Author of this universe intended Life to thrive within it, the Church of American Science is founded to espouse such evidence of the Supreme Being and Spirit as may be knowable to Man and by their use the Church of American Science hopes to bring a greater tranquillity to the State and better order and survival to Man on this planet.

The Church of American Science exists on this Creed:

1. That God works within Man His wonders to perform.
2. That Man is his own soul, basically free and immortal, but deluded by the flesh.
3. That Man has a God-given right to his own life.
4. That Man has a God-given right to his own reason.
5. That Man has a God-given right to free and open communication.
6. That the human spirit is the only truly effective therapeutic agent available to Man.
7. That a civilization can endure only so long as both spiritual and material needs find place within its structure and that a civilization is lost when God and the Spirit are forgotten by its leaders and its people.
8. That Man and the Nations of Man carry with them their own Salvation and that teachings exist sufficient to effect it.

The Church of American Science exists to assist the strong and the weak, to suppress the wrong-doer and to champion the right and Godly. Its mission is to carry to Man revelations and teachings and practices of the present and ages past and to assist him, his family and communities to live in greater peace and harmony.

The Holy Book of this church consists of a collection of the works of and about the Great Teachers, including the work, St. Luke.

The Saints of this church are the great messiahs and relig-

ious philosophers.

The specific teachings of this church concern its Holy Book and those contributions on the Mind and Spirit made in more recent times as a result of scientific investigations concerning the human spirit and the physical universe.

The Church of American Science desires to be chartered:

1. To disseminate its creed and pursue its goals.
2. To charter Churches and Congregations.
3. To found and conduct spiritual guidance centres.
4. To engage in social work and to engage in charitable undertakings.
5. To accept fees and donations.
6. To own, rent real and personal property.
7. To found orders and societies within itself as needful.
8. To practise the teachings and beliefs and to propagate in accordance with its tenets healing of the sick and suffering by prayer or other spiritual means without the use of drugs or material remedy.

The foregoing is abstracted, with permission, from "The Aberrée", Vol.I, No.1.

G r o u p R e p o r t

We thank all group secretaries who have sent us reports, we have now received fourteen and look forward to having many more. Since our preliminary survey last month, the prospect seems brighter as several of the recent reports show that the groups concerned are doing well, but we need more reports to give a really representative survey of the whole position.

Since we wrote last month, we have made a number of plans for the assistance of groups throughout the country, both in the way of preparation of written material and tapes, and help in the form of visits by trained auditors and courses. As soon as the details of these arrangements are completed, they will be announced in this paper. Meanwhile, we ask all group secretaries who have not already done so to let us have their reports on the lines suggested in last month's BDR as soon as possible please. We cannot plan effectively on inadequate data.

J o u r n a l O f S c i e n t o l o g y

31 - G

We are very glad to welcome this issue of the Journal which will, we think, prove extremely valuable to all amateur auditors.

The issue is titled "Scientology Workbook" with the subtitle "Any Two People Can Do It", and it has been compiled by Jack Horner, D.Sc from current processing techniques.

The workbook is directed primarily to people with little knowledge of scientology and has a good introduction explaining the aims and philosophy of scientology simply, yet effectively.

The book is divided into eleven sections, the first being a certainty assessment across the dynamics and the second a variation on opening procedure as given in SOP.8C, while the last section is made up of end of session stabilising exercises based on the last but one section of "Self Analysis in Dianetics".

The remaining sections are: (3) Goals Assessment, (4) Viewpoint Processing, (5) Space Differentiation, (6) Duplication Processing, (7) Be, Do and Have Straight Wire, (8) Memory and Significance, (9) Viewpoint ARC Straight Wire and (10) Standard Creative Processing which is a list of 60 mockups similar to "Self Analysis" with a list of perceptions to be picked up in each one.

Each section consists of a number of questions and the plan on which the book is based requires that each question should be 'cleared'. This means that the 'communication lag' or delay in answering should be clear by asking the question repeatedly until there is no delay in answering it. It is intended that section 1 (Certainty Assessment) should be done at the start and again at the completion of the workbook; by comparison of answers, gains made may be estimated.

After this, one session should be devoted to each section and the session should always start with section 2 (Opening Procedure) and finish with section 11 (Stabilising Procedure) in addition to the appropriate section on which the session is based.

A novelty in this workbook is that, in addition to the auditor's code, there is also given a code for preclears and we have pleasure in quoting some of the items from this:

You, as a preclear, should:
 (1) follow instructions. An auditor knows what he is doing and, in working with many people, his goal with each is to free the individual, not suppress him. No matter how difficult it may be at times to do what he says, it will be to your advantage to do so....Your auditor is the most understanding person you know; your cooperation with him will save many hours.
 (2) remain in communication with the auditor. If you feel an unusual or new sensation, if a picture or thought keeps interfering with the process being used, you should inform the auditor; he can help you to the degree that your communication with him is maintained. If he does something you don't like, tell him so immediately....

And so on, through eight sensible items which we think could well be brought to most preclears attention with considerable advantage.

We consider this one of the best and most practical schemes put out by the HASI as yet and we hope that many people will gain considerable benefit from its use. It is very reasonably priced @ 25 cents per copy and the BDR will have some copies for sale in the near future at 2/2d each, post free.

S c i e n t o l o g y R o a d S h o w

We hear that the Road Show has had a very successful tour of the western United States in Tucson, Arizona and in California in the San Francisco area, Los Angeles and San Diego. They have also prepared a programme for broadcasting by station KPFA in Berkeley, California and Margaret Scholtz was interviewed by station KTIM in San Rafael.

Jack Horner is no longer with the Road Show, having left for England to take the August Congress in London and the members are now Tam Owen Otteson, Margaret Scholtz, Lee Burgess (an American graduate of the London H.A.S.) and John R. Farrell, one of the earlier American HGAS.

(Cont. on p. 136)

M e s s a g e T o A m b a s s a d o r s

by Erna Wright, HPA.

London.

It has been apparent to most of us from the beginning that a science which can accomplish what Dianetics and Scientology undoubtedly can ought to be more widely known than it is and that the blind and the halt should queue outside every house where a Scientologist is known to live. To say nothing of the able who ought to see immediately what a wonderful tool we have for increasing their abilities even further. It's not a question of money either because when one considers the quantities of this commodity spent annually on patent medicines and various forms of orthodox and other tortures it becomes obvious that someone somewhere fails to impress the gullible man in the street. Well isn't that the common belief? - "The public will believe anything. Look how they swallow advertising, newspaper headlines and how they find the cries of the 'wide boys' selling laddered nylons irresistible." Do you and I fail where they succeed? You and I who are supposed to have acquired the ability to handle our environment! We are not fakes or confidence tricksters, we do cure chronic illnesses which others have merely relieved somewhat, we run out acute headaches in cafes and restaurants in broad daylight in a matter of minutes showing that we use neither drugs, hypnosis or black magic - Yet there are thousands who have never heard of Scientology and many others who scoff at the mention of it, in every district. There are many professional auditors who work in other jobs because they cannot live on their earnings from processing and beside them and around them crawls suffering, aberrated humanity. WHY?

It is my view that we all must become ambassadors if we want a sane world in one lifetime. Do you know about the hydrogen-bomb tests recently carried out? Well, what about taking a look at the polished popular ambassadors who represent their countries abroad? Who present the attractions and advantages of their national way of life in the best possible light. Your Embassy is a furnished room and you have no striped morning-trousers and black frock-coat, you say? Further, you cannot

entertain lavishly and your friends have no money anyway! Agreed. You have however much more than any foreign ambassador has ever presented at the Court of St. James. You have a code to live by and a host of tools which, if properly presented, should make you and Scientology so popular that you would be the third and fourth dynamic. What should you do? The obvious things first - get rid of your own lingering precious somatics. You have? Fine! Next, lets look at our own manics on whatever apparent tone-level and off with that enthusiastic-ramming home of our reality when our friends are chronically in grief and fear. A word in your ear - have you ever tried explaining Scientology without using our jargon? Not easy at first is it? A friend who listened to a talk I gave the other day pointed this out to me afterwards. He said: "Do you remember how often in the course of that hour's lecture you covered the same point twice, because you used our terminology which bewildered your audience?" I scanned back - brrr those poor victims of mine - they must have felt that I was certainly crude but how much above their acceptance-level my talk was! I have since then listened to myself when talking to my neighbours and shopkeepers and have often just stopped myself before using words like 'self-determinism', 'reality' and 'psychotherapy'. Even when processing particularly on a group-level lets be certain that our instructions are translations of Hubbard's words in S.O.P.8c not repetitions. L.R.H. frequently uses American vernacular which to your British audience is all but incomprehensible. The Spanish ambassador also has to perfect his English in order to communicate with his British hosts and our job is communication on the ordinary man's acceptance level. That is where we have so far largely failed. We have mostly tried to present the whole of the basic principles of scientology including, perhaps, electronics in half an hour to someone who is merely anxious to rid himself of his anxiety about the state of the world, or his inability to hold down a job satisfactorily.

Acceptance-level processing is one of the most powerful techniques we have but what is equally important, it points towards our own weakness in dealing with people. The approach to people in the local community-centre is very different from

that to your doctor. In each case, let the people involved feel that you are one who is like them with similar aberrations - now somewhat less glaring thanks to processing, we hope! but essentially approach people on their level not yours. Listen to their problem and then suggest how Scientology helped you to deal with yours - never let us preach or insist!! If people feel in ARC with us then they will have confidence in what we say, provided they have understood us fully. Communication means not just talking, but a flow both outwards and in to you, it also means example! Try living the Auditor's code and your workmates will want to improve as you do.

At your next group-session your group-auditor might try out fear of approaching your fellow-man and also previous failures. Will you try some moving up and down on the tone-scale as drill? You have to be able to do it really fast in order to be good at it - run out the effort of doing it. Then, on with the new reality on this and lets have the whole street wanting to have group-therapy!

-- -- -- -- -- -- -- -- -- -- -- -- -- -- -- --

The Mechanics of Motion and Energy

by Raymond Kemp, HPA

London

With all these new techniques, excellent as they are when skillfully used, it is still valid to remember and recognise some basic principles.

In the tone scale on the Chart of Human Evaluation, and in the text of "Science of Survival" one reads that the emotions may be classified under three headings:-

- (1) Flows
- (2) Dispersals
- (3) Ridges

Also, it is observed that these emotions contain a harmonic series of phenomena and that a flow emotion low on the tone scale is, in fact, a harmonic of a higher emotional flow of the same wavelength, but, as it were, operating in less space.

For example:

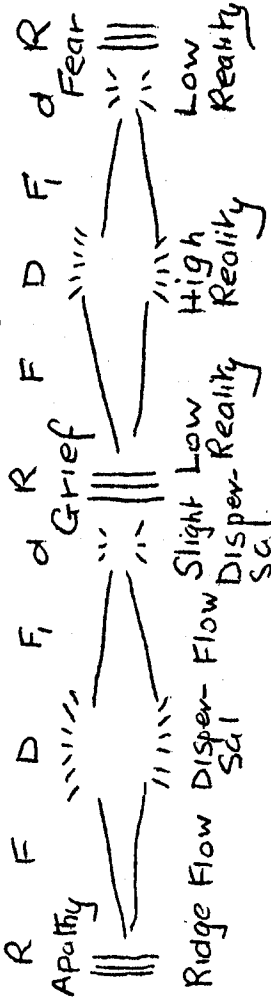
TEARS (crying) is a FLOW motion of grief.
ANGER (temper) is a FLOW motion of hostility.

Now what is it that is flowing in both cases? Simply the flow is the communicator of experience. What then is the difference between these experiences that are being flowed?

As I see it, the only difference is in the DENSITY of this experience and it is this density which determines its position on the tone scale.

Consider a very dense ridge like grief. The flow of this bracket will accordingly be dense. As this flow is running, it will disperse suddenly and then flow again as the volume increases into the dispersal and then, as reality lessens, the flow weakens.

In terms of energy one can say that, because the energy has a greater duration than the flow, there will be a slight dispersal of reality and then the formation of a second ridge, this second ridge being a harmonic of the first.



As energy is run off, the ridges become less dense and each ridge or dispersal has a harmonic above and below it.

Thus a person who is chronically in a ridge will often rise to the next ridge, a dispersal case to the next dispersal and a flow to the next flow. Whether a person is basically a ridge, flow or dispersal can be determined by his reality level:

- Low Reality - Ridge
- High Reality - Flow
- Flickering Reality - Dispersal

The small dispersal shown before the formation of a new ridge is of such brief duration as to be hardly noticeable in consideration of the tone scale, although I have seen it indicated on a sensitive E-meter.

Thus, on the E-meter, the cycle of action would appear:

- Ridge - Steady Needle
- Start Flow - Movement, gathering speed.
- Dispersal - Flick on needle
- Second Flow - Slowing movement
- Reality Dispersal - Slight jump
- Next Ridge - Stop or sudden fall

Based on this idea, I have a blow up of the tone scale from 0 - 4 which can be used for techniques such as Rising Scale processing by technique 88 or Emotional processing as in Journal of Scientology 25-G. I would like to point out that this is not intended as any official technique or advance on any technique already published, it is simply a matter of adopting another viewpoint. If it works, (and I have used it) alright, you have a new tool, if not abandon it.

Firstly, don't identify the names I have attached to this list with the tone scale, I have used names or phrases to put over an idea, not a rote.

If you don't agree, please say so. After all, scientology is based on communication and I reckon the more responsibility you feel, the more communication you give - Hmmm?

C H A R T

0.0	R	Apathy
	F	Deep sighing
	D	Despair
	F _l	Anxiety
	d	-
0.5	R	Grief
	F	Tears
	D	Panic
	F _l	Impotence
	d	-

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

33 Cheyne Walk,
London S.W.3
13th July 1954

Dear Sir,

It was amusing, and hardly tactful, of you to print, after the rude letters from Barbara Bryan, the article "Realities and Goals", which explains why people get on the high horse for nothing. If Miss Bryan had ever taken the trouble to study the English language, not to mention the patent laws, she would have known that one cannot have the right to patent a common dictionary word (in this case "journal") and prevent people using it in its proper dictionary sense.

BDR has nothing to apologise for. All you need to do is to continue to use the indefinite article and you can then retract the apology - if you wish.

If you don't want to print this, please forward it.

Yours faithfully
R.S.Gleadow.

50 West Avenue North,
Chellaston, DERBY.

Dear Sir,

Having read the B.D.Review, I find the contents unnecessarily obscure. Hubbard's works need concentration, but in the end what he wishes to explain becomes perfectly clear, but the Review contributes nothing to Dianetics and is too fantastic to put in the hands of a preclear.

Yours
C.A.Rutledge.

406-B Parsons,
China Lake,
California, U.S.A.
18th July 1954

Dear Mr McMillan,

I wish to tell you why I am renewing my subscription to the

C H A R T (Continued)

0.875	R	Guilt
	F	Propitiation
	D	Frustration or Withdrawal (Fear)
	F ₁	Shame
	d	-
1.0	R	Doubt
	F	Covert hostility
	D	Irritation
	F ₁	Shyness
	d	-
1.5	R	Sulky anger
	F	Overt hostility
	D	Temper
	F ₁	Threats
	d	-
2.0	R	Apoplectic rage
	F	Antagonism
	D	Fury
	F ₁	Outraged dignity
	d	-
2.5	R	Impotence
	F	Boredom
	D	Indifference
	F ₁	"Would if I could, but I can't"
	d	-
3.0	R	Contentment
	F	Tolerance
	D	Mild interest
	F ₁	Tentativeness
	d	-
3.5	R	Non-active interest - observer viewpoint
	F	Enthusiasm
	D	Compassion
	F ₁	Benignity
	d	-
4.0	R	Peace
	F	Eagerness, exhilaration

August 1954

BDR

BDR.

the BDR communicates. Its tone is high. I want to see it continue in existence a long time.

Power to you.
Benjamin Keller.

768 Key Boulevard,
Richmond 9,
Calif. U.S.A.

Mac:

You're certainly right about people who are staring right at an engram and won't use anything else. The other day, a former preclear of mine was recalling her first session with me. She said: "I laughed for seven hours". Actually, nearly two hours were spent before she started releasing the satisfactions. Two more sessions of decreasing duration were spent laughing before she was ready to learn to operate scientologically. She was concurrently going to another scientology auditor and had been to still another. She ran the same incident for all of us.

Being audited was a very serious business for her. After a two hour session spent in 'educating' her, I announced one evening that we were going to have some fun. And, with a few exceptions, she's been having fun ever since.

The auditor's code was important here because the preclear was not only insisting on running a fully fledged, old fashioned engram - complete with circuits, but was repeatedly asking the auditor for interpretation and invalidation. Eventually, she made her own interpretation and thoroughly validated herself.

I might add, for the purpose of drawing a parallel, that while I did not use spectrum breakdown technique as described in the "Point of View" paper, without a knowledge of the principles involved I could not have gotten at and worked off the satisfactions in the incident anywhere nearly so efficiently.

Similarly, the scientologist, even though he never runs an incident - even an assist - after his training days are over, must know engram dianetics and whole track energy fields equal-

BDR

August 1954

ly well before he'll have enough background to know what he is really trying to do, and hence be able to do a good job at it.

Clif
Clifton Amsbury.

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

The Group Becomes More Certain

by P.S.Hetherington, B.Sc.

Chorley

"To-night Mr Holmes is going to lead the group. I understand he is intending to pass on to you some of the experience he has gained with "Self-Analysis". I do know that he has done a lot for himself with its aid; and that he is very enthusiastic about this list mock-up type of process." Harold Turner continued, "I don't think he is going to confine himself to lists entirely, though; and I know that he will enliven the whole evening with his illustrative anecdotes. In any case I am taking up time that belongs to others besides myself; and so, without any further introduction, I pass you over to Mr Holmes."

"This is a little bit out of my usual line of business in some ways; although I am trying to sell you a type of insurance. Insurance, my job, is based on certainty. So is Scientology. Within a very close margin I know just how many people are going to leave their bodies, how many will burn down their houses, how many will damage their cars, how many will have particular illnesses. My insurance company depends on certainty:- The certainty that some certain proportion of its clients will suffer calamity. The charges made cover this proportionate chance. This is the certainty of large numbers. Given enough people the certainty will be very exact that sixteen in every thousand in the town will die during the next twelve months. I can't predict just who those sixteen will be. Certainty of that kind can be affected by fresh information. A war would increase the figure, Scientology becoming widely known might decrease it; but on the whole it only changes slowly over a number of decades.

"As individuals we also have certainties. With Scientology we can increase those certainties if we so wish. The important thing is to start with those things of which we are certain. Sometimes the easiest things to be certain about are the things we are not doing. For instance, I am quite certain that I am not eating my breakfast at this moment. It would be a bit awkward talking to you people if I was! Sometimes, we can be more certain about what we are doing, but probably the hardest thing to be certain about is what other people are doing. It is easier to predict what a lot of them are going to do than what any individual is going to do, unless you know him very well. There is only one real way of knowing and that is by being. The more completely you can put yourself in the other fellow's place, the more certain you can be just what he is going to do next. The more remote you are from that position of putting yourself in his place, the more mysterious he will seem to you. So, if there is someone or something that you are uncertain about, the nearer you can get to being that someone or something and finding out just what their intentions are, the more certain you can be yourself.

"The next remove to being the thing is looking at it. Look at it from all angles, differentiate it from its neighbours, and you can predict with some accuracy what will happen. The next step down is thinking about the thing on a basis of what happened in the past, and predicting on that basis. The trouble with that method is that without looking the thing may get mixed up to a greater or lesser extent with some similar thing. Below that again is basing judgement on someone else's past or still worse on a delusory past.

"When you make a mock-up you draw little bits from all your past experiences and combine them together into a new form, different to anything that has gone before and therefore containing an element of new creation. Because it is a mock-up you are certain that it is not a real experience, any more than a dream is a real experience. Because the creation has been more or less under your control you can try out various possible actions and see where they would lead you. Mock-ups or dreams can have you as the central figure, subject or object, or just as an observer of someone or something else. You are still the creat-

or. That is a fact worth remembering if your mock-ups misbehave. You are the creator of your mock-ups. If one misbehaves - just throw it away and make fresh ones until you can get them to behave. Stick to the certainty that a mock-up is something you create. It may be for someone else's benefit. It is still yours. The mock-up is possibly the most certain thing you can have because it is entirely yours. Even if you borrow ideas from someone else to use in your mock-up, the decision to borrow is yours; you will still have chosen what to put in the mockup.

"I can feel someone wondering when I'm going to cut the sales talk and get to business. What is our business? It is making ourselves by whatever means we can into something more, something better than we have been. We want to live and enjoy living free from those fetters we have put around ourselves in the past; only remembering that in as much as we share a common reality with others we must consider their right to live and enjoy living. It is a better world we want for others as well as ourselves. We want to recover our basic purpose, free all that is good in others as well as ourselves. Don't forget to look at the goal of processing; even if you are not quite ready to be there. What do you need to do to achieve that goal? Look at the goal; look at the obstacles to the goal. How real are the obstacles?... What excuses are you making?... If you can answer those questions to-night honestly you'll be there!

"Step One. Be certain about your goal. Step Two. Look at obstacles to achieving your goal. Step Three. Eradicate those obstacles. Step Four. Be your goal. That is the way I look at the thing. I know my goal. Finding and eradicating those obstacles is the hardest job. That is where the pinch comes. The first obstacle is probably an uncertainty about changing. Well if you are certain about your goal, you'll have no doubts about the desirability of change, unless of course your goal is to stay as you are. Is your goal to stay just where you are? Is there anything else that is not your goal? If you don't know your goal? you probably know what it is not. Think of a goal you don't have! To do that you might have to look at some goals that you do have; but it is the goal that you don't have that I want you to find!

"Somebody else might have influenced you about your goals. So think of the goals that a specific someone else does not have for you! Does not have for someone else! Having goals might involve taking orders from somebody. Think of somebody who does not give you orders! Does not give somebody else orders! Somebody you don't give orders to about somebody else or about yourself! Does taking orders from somebody infringe your self-determinism? Do you freely agree to accept the orders? Do you resent the orders, even though they show you a way to a goal you are seeking?

"Mock-up a machine which does not start - a brightly shining one. Throw it away. Mock up a room full of machines which won't start for you. Have some people come in and start them. Throw spanners into the works, so they won't start for the people.

"Mock up a room - an empty room. Someone is going in but they are stopped by the smell. They try to stop someone else going in to the room because of the smell. Make another one of this mock-up. Get the idea you are moving the mock-ups away from you. Then towards you. Then away.

"Mock up a very big space. It must be big, because you can't feel the walls. Make another, and another, and another. Pull them close and squeeze them down. Make some very big spaces.

"Mock up a situation in which you made your weight felt. The colour wasn't right. Make another, and another, and another all the same.

"Mock up someone accomplishing an arduous journey. Yourself accomplishing an arduous journey, and arriving. Loud cheers from the crowd. You are welcome.

"Mock up discovering that someone else is right, after all. Duplicate this. Move towards them. Move away from them. Move them towards you. Move them away from you.

"Mock up someone who attains a goal you think detestable. Feel the emotions.

"Mock up acquiring something you want. Acquiring something someone else wants. Someone else acquiring something you want. Someone else acquiring something somebody else wants. Someone else acquiring something they want. You acquiring something you don't want for somebody else. You acquiring something you don't want for yourself. You acquiring something that somebody else wants you to have, you don't want it. Somebody else acquiring something they don't want for you. Somebody else acquiring something they don't want for somebody else.

"In mock-up throw away something you want. Throw away something somebody else wants. Someone else throws away something somebody else wants. Someone else throws away something they want. You throw away something you don't want. You throw away something that somebody else doesn't want. Somebody else throwing away something of yours that you don't want. Somebody else throwing away something of somebody else's that they don't want; that the somebody else doesn't want.

"Mock up disobeying the law and getting away with it. Be the law in your mock-up. Be the person who gets away with something. Observe personal motions.

"Fix something in a space. Have somebody else fix something. Have somebody else fix something for somebody else. Have somebody fix something for you. Fix something for somebody else. Watch people fixing something for themselves. Have the things come loose. Fix them again. Have them come loose again. Fix them really firmly this time. Hold everything in place. Let everything float away.

"Those are only a few items I have picked out of "Self-Analysis". I have modified them slightly by attributing them others as well as yourselves; but I really would like to point out that in "Self-Analysis" you will find just about every subject touched on in the lists. You'll find wasting there. You'll find creating, preserving and destroying. You'll find fixing and unfixing. You'll find reaching and withdrawing. You'll find comparison and differentiation. You'll find arrivals and departures. You'll find admiration, emotions, perceptions, self-determinism all there. It may not be quite as concentrated;

it may be more of a test of patience; but it is all there. It really is worth getting down and doing these lists for a short period each day. It is easier if you get them read to you, thoughts don't stray quite so much. The thing is to persevere. Read the instructions. It gets easier and easier as it goes along. Vary the mock-ups. Put them out as happening to others beside yourself; Duplicate them or quadruplicate them. Put them out a long way away. Move them about from one place to another. Be in the mock-up yourself; be away from it. Acquire quantities of them, then let go of the ones you don't want. If you manipulate these mock-ups in the ways suggested I don't think you'll find much else needed.

The point that I particularly want to make to-night is that you can use these processes in your daily life. You don't need to wait for an auditor or a group meeting once you have learned how to handle mock-ups and recall. In fact I would say that one goal of processing is to get to the point where you can handle all your problems yourself. Handle them by looking at them. Finding out why the problem exists, use imagination, which is to say, use mock-ups until you get insight into what is needed; choose freely your course of action in the light of the insight you've got; and act. The obstacles to the best solution may be within yourself; they may be material; they may be the behaviour of others. Decide which source they proceed from. If it is the behaviour of others, it becomes a question of knowing what to expect from them as they are, not as you would like them to be. If it is the behaviour of material things like motor cars, tables, beds, or tools, then weights, distances, appearance and the like have to be considered. Again you must know them as they are, not as you would like them to be. If it is yourself that is the obstacle, why have you this limitation? Again you must look at yourself as you are, not as you wish you were, or as someone else wishes you were. Are you using ideas that don't belong to the problem? Whose experiences are you using, your own or someone else's?

The key to this is differentiation processes. Look at other people; look at material things; look at yourself. Mock-up the things you have looked at. How do the mock-ups, your

own creations, differ from what you have observed? If you know the differences between imagination and reality, your imagination is so much safer and better as a tool for your use in living. If you rely solely on imagination, you may give yourself capabilities that you haven't got in fact, or you may underestimate your capabilities. If you look at the actual world you live in and distinguish between component parts of which it is made; then your imagination has got reliable material on which to work. So I would like to suggest that the early sense orientation exercises in "Self-Analysis" be done by looking at a material representation, then mocking the thing up. That will teach observation, it will improve the detail of imagination, and it will show how imagination differs from the material representation chosen.

"Judgement of space is very important in solving problems. Do you know just how far away you are from the corners of the room behind you? Your life might depend on being able to judge such distances correctly. Make lots of mock-ups of various sizes of spaces, and move objects about in them until you can predict exactly what will happen in such a space. Are there any areas of space that you fear? Why do you fear them? What is in that space now? The answer is look! The enemy might have been there; but is he still there? Or is he going to arrive there shortly?"

"How do you control your body? Or does your body control you? Is there any part of your body that won't obey you? Why? Do you really feel that you are only a body? Or do you feel that your mind is something existing in its own right? If you do mock-ups regarding yourself first as a unit of energy capable of controlling bodies and objects; and then as a body controlling objects or being controlled you might possibly get some insight into just what you are. It might help you to live more fully if you know what you are! Mind, if your body is an instrument that you use, it may need some care and attention. Machines need oil and grease; they need to be kept clean; they need the right source of power. Do you give your body the right source of power - right food? Do you give it its oil and grease - the vitamin and mineral supplements needed for correct function? Do

you keep it clean? It might work better if you did look to its needs! On the other hand, is a machine just something to be looked after and admired? Or has it a purpose? What is your body needed for? Why do you want a body? Why did you want a body? Alternatively, why don't you want a body? Do you have to have a body to function? Does your body have to have a mind to function? What combination of body and mind will function best?

"Do you depend on your body for awareness? Have you any kind of awareness apart from your body? Can you sense things with your mind? Feelings? Distances? Time? What do you need your mind for? What do you need your body for? Handling material things? Moving you about? Have you ever known what was happening at a distance? What can you do with your mind that you can't do with your body? Do you create with your mind? Do you destroy with your mind? If you don't destroy, what do you do with all the old ideas you no longer want? Where do you put them? What do you do with the old decisions after they've been made? Do they stay made? Can you change an old decision? If you can't change it, can you move it somewhere else?"

"Are you craving for anything with your body? Are you craving for anything with your mind? Why do you want it? Do you know someone else who craves for the same thing? Why can't you have it? Why can't they have it? Are you stopped from solving a problem by craving? Imagine having the craving satisfied; can you solve the problem better now? Is the thing you want something you are not supposed to have? Is it something that someone else is not supposed to have? Why aren't people supposed to have this thing? If you want it, why shouldn't you have it? Would you stop others having it? Would you make others have it? If you make enough mock-ups you can satiate any craving!"

Of course, you could recall the exact moment in the past, the real past, when you had decided to want this thing; or not want this thing! Or the time when you were told you didn't want the thing; or did want it? Or the time when you gave up the thing because of your affections; or decided to want the

thing for the same reason!

"Recalling the past might become so interesting that you avoid the present time problem by looking to the past instead. The past can be a very good excuse. Are you using anything in the past as an excuse for failure? Have you ever used something recalled as an excuse for failure? Do you have to be bound by the past? Can you change your mind?"

"Let's just have a few exercises in changing your mind! It might be quite a useful ability! Of course somebody might tell you that you are inconsistent? Has anybody ever told you that you were inconsistent for changing your mind? Have you ever got into difficulties, because someone else changed their mind? Have you ever heard of someone getting into trouble for changing their mind? Have you been praised for changing your mind? Have you ever benefitted by someone changing their mind? Can you change your mind? Have you ever decided not to change your mind about something? Why? For those who are interested those last few questions are Dianetic processing by recall of past incidents and decisions! Exactly the same job could be done by having incidents of the same type mocked up in plenty; or even by simply holding the ideas of changing and not changing up in front of you. Like this:

"Get the idea of changing something. Make two of these ideas and hold them a few feet in front of you. Move them close, move them apart; see if a white flow of energy will move between them. Make another pair. Have energy flowing. As soon as the flow stops put up the opposite idea of 'not changing' first one, then two, then four. Have a flow of energy here. This method of running off charge can also be used on mock-ups, for example an injury, or emotions as well as on ideas. In fact it is very useful to put mock-ups like this in pairs or fours. It brings in the idea of communication, which is a flow of energy out, then back with information. Whenever the flow stops the item being run is changed to something else. Putting the ideas or mock-ups in front of you keeps the flow away from you, and avoids you becoming a terminal. Single mock-ups seem to involve some part of the person as a terminal, so it is bet-

ter to do them in greater numbers. Masses are even better. But use mock-ups, experiment with them, don't be frightened of them, and you'll soon learn how to use them!

"To finish up with some exercises for the body in changing, move your left arm. Decide to move a part of your body. Move it. Decide not to move a part of your body at my orders, a particular part. Move another part of your body, a particular part on my order. Move it. Move your hand. Move your head. Move your legs. Good, I see some of you had chosen those parts as the parts not to move at my orders. Move the part of your body that feels most real to you. Decide to move a part of your body. Decide when you will move it. Move it at that time. Decide to move a part of your body, a particular part. Start to move it, then change your mind and stop still. Change your mind and complete the movement. Wave your arms up and down. Decide when to stop. When you decide you have shaken long enough, that is the time to stop.

"Now I'm going to run through again without the explanations - through the processes I have introduced to-night. To start with let's look at a few things.... and differentiate after comparison....."

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Continued from p.118

They tell us that the Road Show's method of presenting scientology on a very commonsense, practical basis, and of sticking to basic aspects of theory such as ARC, the tone scale and problems and goals is being extremely well received wherever they have been so far. They have experienced such a demand for their services that they have not been able to keep to their original schedule and consequently do not expect to be in this country before early September.

We shall be publishing further information as to the activities of the Road Show and, in the meantime, if any groups would like to make tentative bookings, we shall be glad to pass them on. Alternatively, write direct to Scientology Road Show, C/o HASI, 806 N. 3rd Street, Phoenix, Arizona, U.S.A.

The Basics Of Scientology

by A.J.S.McMillan

Bristol.

Pt.III Effort Processing

In last month's article we saw the basic complex of engrams in an individual's life which is used to explain failure and to excite sympathy, described as the service facsimile and its chain. We said that it was unfortunately not possible to go straight into a case and reduce the service facsimile. The reason for this is, of course, that the service facsimile represents survival to the individual, he will not willingly part with it until his necessity level is raised to a sufficiently high degree to enable him to do this. More than this, the whole pattern is usually occluded and concealed so that he can 'truthfully' say that he does not know why he is ill, and it is in this way that he becomes the unwitting effect of his own cause. Also, on the level of the reactive mind, the service facsimile entity is identified with himself, in effect, he is his service facsimile and consequently, any attack on it is an attack on himself and to be resisted with all his power.

The second and main contribution of AP&A theory is the idea of self determinism. The idea of self determinism is, in essence, simple, but it is difficult to appreciate in its full scope and its implications and ramifications underlie the whole of scientology. However, to keep the matter as simple as possible, we may say that the self determined individual is cause for himself and his environment and that he is responsible for himself and his environment; but this does not define self determinism for it is true whatever the state of the individual and however much he denies it. So we must qualify this definition and say that the self determined individual is gladly and knowingly cause and willing to take responsibility both for himself and for his environment. If he will do this, then he has control of himself and everything about him. A self determined person is one who will act after analytical consideration of all available data as to the effect of his proposed action on himself and on other people. In fact, the evaluation of the effect of his action on all dynamics is the criterion determining his action. We cannot do better than to suggest a re-reading

of Kenyon Barrett's excellent article last month ("Self Determinism and Its Realisation" BDR. Vol.III, No.28) which ably describes many aspects of self determinism, also the articles in "Advanced Procedure and Axioms" on "Self Determinism" and "Responsibility".

A further advantage of advanced procedure was to divide the task of the auditor up into fifteen well defined acts through which he could proceed systematically. We do not propose to deal with these but rather to discuss the anatomy of the engram as particularly exemplified by the service facsimile.

As we have seen earlier, the key component of an engram is physical pain resulting in greater or lesser shutdown of the analytical mind, known as anaten. In the first book approach, the way into engrams was via their perceptic content which may be tricky in handling. In advanced procedure processing it was found that the whole perceptic content of an engram could be resolved into an archetype, that of physical effort. Many efforts are always present in an engram, in fact, in all facsimiles there are the efforts that the individual makes against the efforts of the environment which impinge on him (these are called counter-efforts).

In an engram we may find efforts to stop the motion which is causing him pain, efforts to stop time so that whatever is happening to cause him pain will not occur, efforts to be somewhere else so that the counter-effort will not affect him and so on. One of the most interesting things about engrams is that they appear to be laid down in layers, so to speak. First and most accessible, is this layer of effort of which we have been speaking. This usually has the bulk of the perceptic content in it as representing counter-efforts of the environment. Second, when most of the effort has been run off, we come to a layer of emotion which represents what the individual experienced at the time, it usually runs down the tone scale and the point to which it sinks marks the extent to which the counter-effort overcame the effort of the individual. Thus, if his effort is completely overcome, he sinks to apathy, if it is not completely overcome, he sinks to grief, less thoroughly overcome, he drops to fear. When more of the individual's effort is effective against the counter-effort, he will drop only

to anger and so on. Usually, all these emotions will show up in the engram, and the spectrum of emotion thus disclosed is known as an emotional curve.

So we run the next layer off our engram which is the emotional content and we run this as an emotional curve, tracing the change through the various emotions experienced at different stages and, from this we are able to gauge the extent to which the effort of the individual was overcome by the counter-effort of his environment. Note, it is very important to trace the curve down to its lowest extent and up the other side as the individual recovers from the engrammatic experience.

When this layer of emotion is stripped off we come to the important part of the engram, the reason why we want to run the engram at all, that is, to recover and re-evaluate the aberrative postulates and decisions which are made during the drop down and at the bottom of the emotional curve. These will nearly always come up when the preclear runs through the whole incident after the effort and emotion have been run off, they often come up (partially at any rate) during the running off of the emotion. It is interesting to note that there is always a self determined decision to accept the counter-effort and it is this which makes the whole thing so binding on the individual.

However, we are not concerned with instructing in the use of advanced procedure as a technique since there are other ways of dealing with the same problem which are both better and quicker. Nevertheless, an understanding of these techniques is of value - Mr Hubbard says: "Effort processing should be thoroughly understood by an auditor and should then be minimally used." (AP&A p.116) - if only for the illumination they give to the anatomy of the engram and, who knows, as we quoted from Mr Hubbard in the first article of this series, you may find yourself 'adrift, alone and incapable some dark night with a preclear who is stuck in and looking straight at an engram', and effort processing may be the best way to reduce it properly.

In this description of effort processing we will assume that you have not got to find the engram, but that it is heavily in restimulation and that, therefore, the particular main effort is apparent. You ask the preclear to make the effort