

where did you feel it?" "Was it the same as it is now?" "How did you feel about it (emotionally)?" "What did you think caused it?" "Do you think so now?" And so on.

This is but one example of the many types of straight wire. A skilful user of straight wire can apply the process without his subject knowing that any processing is going on. (which accounts for the successes of coffee shop auditors). Perhaps a flair for asking the right question at the right time, but certainly a great deal of practice are requisite for the fruitful use of this technique. Surprising results can often be achieved as a result of a few minutes of straight wire; it is also very useful as a data source.

Sometimes you get a preclear who says that he cannot remember anything at all - and really means it! Use straight wire: "Please tell me your name, your age, where you live." "What did you have for breakfast (or the most recent meal)?" "How did you get here?" "Was it a man conductor on the bus?" "Was the sun shining?" "Was there anyone sitting beside you?" "Was it a man?" "How was he dressed?" And so on. Very quick questioning on the events of the day, then of the previous day will demonstrate to him that he can, in fact, remember quite a bit. Do not allow the preclear to fail, if he cannot remember, make nothing of it and pass quickly to the next question. This process will validate him and show that his memory is not so bad as he thinks it is. He probably has a computation about remembering and you may well uncover this at a later session by the use of straight wire.

Some preclears dislike being questioned. In effect, they have a postulate about it. Ask who asked them a lot of questions, for times when they didn't like being questioned, for times when they did, and so on. Try to pick up the postulate and get the preclear to re-evaluate it.

If an auditor used no other process than straight wire (applied effectively) he would clear up most of the cases which he had.

BDR

AN INTERNATIONAL
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Editor

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Group Report

BDR

We have now heard from 16 groups, of these nine are active, four are stagnant and three defunct. It appears that most casualties have occurred in the older groups - quite possibly there has been a difficulty in making the transition from dianetics to scientology which has only been superficially resolved. This is a difficulty which more recently formed groups have not had to face.

Factors which appear to be important in the successful running of groups are:

- (1) Formulation of concrete group goals and examination of group activities to see whether they help the attainment of the goals or not.
- (2) A high and increasing degree of certainty about scientology (on the part of some members, at all events) seems to be a sine qua non.

(3) Group activity and membership participation is important in welding groups together and raising tone. Few groups whose only work is lectures and discussion have been successful (although there are some notable exceptions to this). At all events, the more activity on the part of members, the more likely success is. In most cases, the main group activity has been group processing led by different members of the group and the use of tapes. Taking group processing is probably the best introduction new and inexperienced members can have. It is striking how, after a few sessions of doing this, their assurance and ability increases. It gives them a good basis for starting individual auditing under supervision if necessary.

(4) In support of the idea of putting members to work, one correspondent writes 'audit as much as possible and keep explanations and talk to the minimum' - i.e., 'cut the cackle and come to the horses'. This is very sound as people learn much more in a practical fashion by actually doing rather than talking about doing (another aspect of 'Look! Don't Think!'). As soon as possible, get people who are willing formed into auditing chains supervised, if necessary, by the more experienced.

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There is plenty of good material for them to use, in particular, Scientology Work Book "Any Two People Can Do It" (Scientology 31-G) is recommended.

(5) It does not seem desirable to give too much publicity to group activities or to strive for too rapid growth. Better a slower development and adequate assimilation of each new member. If your group is working well and members are gaining benefit from its activities, new members will come along all right. If some members do not pull their weight or are disruptive, steps should be taken to change their attitude by processing and, if this is not successful, they should be asked to withdraw.

(6) On the whole, a rather light and fluid form of organization kept to the minimum seems to be all that is necessary for successful group functioning. At any one meeting, one person (the group auditor) should be in charge and take such initiative as may be necessary.

(7) The question of what constitutes optimum group size does not seem to have arisen very much as yet. Our own experience would indicate that this is somewhere in the neighbourhood of ten to fifteen and we would recommend groups reaching this size to consider splitting into two. However, we would not want to be at all arbitrary about this, merely putting it forward as our own experience. Split groups can conduct experiments to find out the best ways of working, for example, one half of the split group can be kept a closed one doing nothing but individual auditing in chains and the other half can deal with newcomers and run group processing in various forms. The whole group meeting from time to time and comparing results.

In general, it seems that groups which are doing well are going from strength to strength, but if a group gets into the doldrums through a general drop in tone or monotony developing, it will go down hill rapidly unless a special effort is made to pull out. Variety is a valuable means of maintaining and enhancing interest and details of plans for providing this will be given next month.

We thank all who have written to us about their groups and

wish them all success in their group and personal activities in the future.

G r o u p N e w s l e t t e r

We have received from HASI, Phoenix a copy of the Group Newsletter for August. We welcome this newsletter and hope that it will do a great deal for all groups. If your group has not received a copy, write to the editor at 616 North Third Street, Phoenix, Arizona, U.S.A.

It appears from a reference in the Recording Dept. Newsletter that this is not the first issue, but we cannot be sure as it is not numbered. The chief contents is a list of all groups by states in U.S.A. and then by foreign countries. We see that there are 53 groups listed in British Isles, Channel Islands and Scotland (while we personally applaud the HASI recognition of Scotland as a separate country to the British Isles, it is more usual to include the former with the latter). Our group report is based on letters from less than one-third of these groups and we should like to hear from the secretaries of the remainder. If you are in touch with them, will you please ask them to write?

The Newsletter also contains the Auditor's Code-1954 which is substantially the same as previously, but is expressed in simpler language and contains such injunctions as:

- (5) Do not process a preclear after 10.00 p.m.
- (6) Do not process a preclear who is improperly fed.
- (7) Do not permit a frequent change of auditors.
- (9) Never permit the preclear to end the session on his own independent decision.
- (10) Never walk off from a preclear during a session.
- (11) Never get angry with a preclear.

Some, perhaps, not easy to comply with, but all sound sentiments. Also given is the Code of a Scientologist. Details are also given of the arrangements for the rental of tapes.

O p e r a t i o n P h o e n i x

Some details have recently been given of "Operation Phoenix". This is a plan whereby an attempt is being made to interest the city of Phoenix, Arizona in Scientology. The first step in this project has consisted in mailing 5000 copies of a new publication called "The Golden Dawn" to householders in the city, and it is planned to cover the whole city. "The Golden Dawn", subtitled "An Invitation to Freedom" is issue 1-OA and is published by the Church of Scientology. The contents consist of a simple exposition of Scientology under various sub-headings such as "What is Scientology?", "The Creed of the Church of Scientology", "The Church of Scientology", "The Goals of the Church", "What a Group Session is like", and on the back page are two simple exercises of holding the corners and present time differentiation, also directions for first aid.

We have already published some details of the Church of Scientology and its creed (BDR.August) and the goals of the Church, as mentioned above, are:

"The Church of Scientology, in giving you this information about Scientology, is conducting a quiet and unobtrusive program of help in this area (Phoenix).

"This program is a public service. The Church expects no vast rewards and fully comprehends that the freedom it extends will not always be received in a friendly spirit.

"It understands that in freeing men, in healing them, it acts contrary to many organisations.

"The Church does not exhort or propagandize. It does not talk. It acts.

"It is neither rich nor ambitious. It only seeks to serve."

In the group Newsletter previously referred to it is stated that the HASI is well pleased with Operation Phoenix response, and that further details will be given in a later newsletter. We shall be very glad to pass on this information to our readers as it sounds an extremely interesting experiment. We do not know what size the city of Phoenix is, but we should imagine that it will be quite an expensive proposition to cover the whole city adequately.

A u d i t o r s & F e e s

We feel that the information in the following letter (which we quote from "The Aberree" Vol.I, No.5) deserves the widest publicity as it is not unreasonable to assume that somewhat similar conditions would apply in this country as do in U.S.A.

"...May I comment on one phase of your lead article on page 17 of the July-August issue - namely where you state that the change from HAS to HASI will 'give auditors and schools complete security from legal interference'.

"No doubt there are specific legal advantages to the organization as such, in converting to a religious fellowship. But I think in fairness to auditors who might be misled as to their own status, the fact should be pointed out to them that:

"The courts have repeatedly ruled that the protection of religious immunity does NOT apply to any minister who charges a regular fee for his services in helping individuals with their problems or cases.

"The actual truth, unpalatable as it may be, is that the cloak of religious immunity cannot be stretched to apply to any commercial or professional type of functioning for which a definite hourly or session fee is quoted! The latest noteworthy example was the trial and conviction in New York this past March of Rev. Jessie Curl - reported in detail in Psychic Observer for May 25, 1954.

"At first glance, Christian Science practitioners might seem to be an exception to this rule, but they don't boast (as did Scientology Journal 31-G) of getting \$5000 from one case, nor do they admit to treating any bodily ailments, since they do not claim to recognize the existence of ailments. Contrast 31-G's inference that psycho-somatic ailments can be cleared up by Scientology at high hourly fees with less cost to the patient than medical treatment.

"The whole point is, if one is going to work in the spiritual field and benefit from any religious freedom, then monetary rewards must be renounced, as well as any claims to being of aid in ailments or other terminology used in the field of medicine. But any auditor who wants to have a fee schedule that will permit him to eat regularly, and who holds out hope

"of helping those with psychosomatic or other ailments, will be in present time only if he realizes that the idea of religious protection is only a mockup; while this mockup may seem quite solid in his universe, it is definitely not supported by the real universe." Mark L.Gallert, Los Angeles, California.

We feel that it is desirable that the auditors professional organisations should study this question very thoroughly with a view to the protection of their members from victimisation on the one hand, and on the other, the protection of preclears from incompetent auditors. We have been fortunate in this country that no trouble has arisen over auditing as yet, but the best precautions should be taken to deal with any such situation should it arise.

There are always hair raising rumours going around concerning this or that auditor's incompetence and, no doubt, the majority of these can be discounted as being due to professional jealousy or to some misunderstanding. Nevertheless, we have been personally concerned in several cases where we have had to tidy up after professional auditors have got the preclears into a very bad state and, incidentally, taken large fees for so doing. While a certain amount of latitude is permissible to inexperienced auditors, we think that prospective professional auditors should be very sure of their ability to deal with the heavy restimulations and dramatisations that can arise in certain cases before they undertake professional practice. Further, the professional organisations should actively protect the good names of their other members by dealing severely with any such cases as come before them if they are satisfied that the auditor in question is not competent.

K n o w i n g H o w T o K n o w --- W h a t ?

In the September issue of "The Aberree" this question is asked both editorially under the heading of "How Well is Scientology Defined?" and in an article by Richard DeMille entitled: "If you Know HOW to Know, What of WHAT you Know?"

One can see that this proposition can become complicated to the extent of being double talk and so, to put you in the pic-

ture so to speak, we will summarize the arguments developed in these two articles and then put in our penny to add to the confusion!

Scientology is concerned more with methods of improving the quality of knowing rather than what is known. We have many old facsimiles, some full of trouble and grief in our experience with MEST.

In the universe of each one of us there is occlusion and irresponsibility. Scientology offers theory, procedure and drills to help us to change and control our own universes.

If this was carried to the ultimate, the individual would be absolutely clear, needing no universe at all and particularly, no MEST universe. "Knowing would be with a capital K and there would be nothing to know." Presumably no one has reached this stage, but some have taken responsibility to an extent that they can change their environments.

Others have not improved their own universes, but have abandoned them to move into a special universe created by L. Ron Hubbard as an experimental laboratory for the development of Scientology. "Here they worship the god O.T., play ceremonial tapes and set out to conquer a "real" universe which is real only in their special laboratory universe."

Scientology contains methods for solving problems, but it is little use unless applied to those problems. Rote exercises are good as rifle practice is good; they teach one to load, aim and fire. But there will be nothing in the pot unless the rifle is fired at an edible target. "Knowing how to know ---- what?" is another way of saying - "Shooting at what?"

Drills, by sheer volume and variety, will hit many targets, but the aberrant will often manage to keep the main target which is his aberration protected by not aiming at it.

The science of knowing how to know produces good results when applied to real problems. The diabolical ability of Homo sapiens to guard that structure of insanity called the normal mind makes the prospect of clearing up mankind's troubles by group auditing en masse dubious. Each new technique is pro-

mised to be the one to clear up every problem only to be relegated to the category: "Better than anything previous, but still not the ultimate."

We hope that Ron will develop the This-Is-It technique, but we are not counting on it. The present methods, sensibly applied, are what we are counting on. Each will solve a problem when applied to a problem, and will solve nothing when it is applied to nothing.

Thus Richard DeMille. Mr Alpha Hart is more concerned with data knowingness. He says, if A knows X to be true and B knows Y to be true (X and Y being mutually exclusive) which one KNOWS? Also, if a number of people witness an event, no two will give a similar account of it. Further, semantic difficulties will produce a different version of what happened to the hearer compared with what actually happened.

He puts his finger on the nub of the problem with the statement - "Scientology is the science of knowing HOW to know - not knowing how to KNOW... However, with this knowledge comes the danger that we will accept for fact the aberrated mockups that come to the uncleared and partly cleared."

"...Mr Hubbard said in June - in revising his theta-MEST theory - that MEST is a problem to be solved and theta is a solver of problems. If we KNOW, we no longer have a problem. And if MEST is a problem, and we no longer have a problem, then we no longer have MEST.

"MAYBE that's why we know all there is to know about money. But there must be something wrong with our theory somewhere, because money is still a problem to us. As far as that goes, so is Scientology."

Well, there we are with summaries of the salient features of these two articles, and we can certainly sympathize with Mr Hart in his penultimate sentence - money is a problem to us too although we would not claim to know all there is to know about money. To us it is a mysterious symbol and the factors which control its supply and demand are very definitely hidden influ-

ences so far as we are concerned.

But, to revert to the question posed, that of knowing how to know - what? It seems to us that any confusion arising here is that perennial one which dogs discussion, the confusion caused by the meanings of words, and differing meanings attributed to different words by different people (among many references see "Words, words, words" B.D.R. Vol.II, No.13, p.1). The dictionary tells us that the verb 'to know' is both transitive and intransitive, and it is used in both senses in this definition of Scientology - the science of knowing how to know, the second time intransitively and so requiring no object.

However, we think that Mr Hubbard was more concerned with a play of words in his definition than with dictionary meanings. It appears to us that 'knowing' is rather a level on the tone scale, above thinking, above understanding; even above looking is the level of knowing. It is quite definitely not a matter of knowing data, but a level of beingness, of direct perception without the intervening stages of thinking, understanding or looking. I.e. knowingness is certainty, not data.

This is confusing because the dictionary definition of 'to know' is entirely concerned with data knowing, but what we are really dealing with here is intuitive knowing as a high level of the tone scale. If we were to re-define Scientology, we should call it the science of learning how to intuit, and its processes concerned with raising the individual's level so that intuiting is his normal method of cognition.

The problem of data knowingness then resolves to a matter of beingness, if you require data simply be the person or object which has it and intuit the data - it's all so simple! no mock-ups or anything, just beingness, the higher level of knowingness (i.e. intuition).

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"Ex Arizona semper aliquid novi"

(With apologies to Pliny the Elder).

To Set You Thinking

by L.F.Salvage

Earlswood

Some twenty years ago I had a young friend who took up selling refrigerators for a living. He had had a somewhat protected upbringing and comparatively little experience of the world outside his own home circle, so that butchers, in particular, were almost an unknown race to him. Unlike such people as the grocers and ice-cream vendors, butchers were not so tied to their shops and selling was largely done in the pub, especially on market days, but Peter was no frequenter of the bar parlour or the snooker saloon and it never entered his head to seek custom in such places. Curiously enough, he seemed to get his orders alright and to make friends with the butchers, and his colleagues often wondered how he did it without the usual friendly glass of beer. One day he found out the reason - himself!

A party of butchers had agreed to visit a neighbouring town to inspect plant Peter had installed some time ago with a view to making a similar purchase themselves. On the way over in the car, one said quietly to him, "You know you are getting the order, don't you?" Somewhat surprised, Peter said, "That's fine, but why the trip to look at the other plant if you've made up your minds?" "Oh, we're just enjoying ourselves coming out with you," was the unexpected reply. "You see, we haven't met a salesman like you before. The other chaps think they can buy us a drink or two, but you never even drop into the local to look for us. You don't come along with the latest dirty story or tips on horses and we like the change, you're getting the order because you are different."

Now what has this to do with Dianetics (I refuse to use that horrible word Scientology)? How often have you been urged to meet the other man at his level on the Tone Scale and not on your own, or you just won't make contact and communicate? Why limit your powers in such a way, because, if your study is getting you anywhere at all, it should lead you to higher things than this type of advice.

Perhaps the trouble lies in Dianetic Science itself, which, in being based so much on a dichotomy between MEST and Theta, is attempting the impossible. You cannot have dynamic wholeness unless you admit at least a trinity. You need machine, motive power and driver (or consciousness), before you can come alive and function. Normal psychologists try to work under just the same difficulty by dealing with a physical and mental aspect of man and omitting his soul. Practically all psychologists, dianetic or otherwise, dig into the past and analyse as their modus operandi, totally oblivious of the possibility of looking forward and working by synthesis.

To the average auditor, the technique is everything and the philosophy is not even dimly sensed, so that the Science is never put into perspective in life to see why, how and where it fits into the evolving historic pattern.

And now, certain elements in America have decided that it is to be a religion! That whereby we worship the Supreme Being! Quite early in the movement in this country we were talking about emulating the powers of Jesus Christ with our newly found ideas of healing the other chap whether he liked it or not. How little we know of Christ if we limit Him to the outward display of those powers.

Don't get me wrong, folks. Dianetics is doing a magnificent job of work and most auditors start from scratch without a hint of psychological training or background, but let us learn something of what I have called the philosophy which has brought Dianetics into being. Something of the pattern of evolution which conceived it and gave it this being so that we are not mere followers of the text-book, but can use it through our own intuition and 'cleared' powers. Then, maybe, we shall find that the man is greater than the system and can raise others to his own level by the sheer magnetism of his presence, and need not choose some false position within the limitation of a Tone Scale before he can make contact.

Is it worth a spot of quiet thought, or do you prefer to hang on to the 'book'?

C O M M U N I C A T I O N - Its Decline and Restoration in Man

by Kenyon Barrett, HPA.

London

In Scientology communication includes, not merely the transfer of knowledge from one individual, or group, to another, but all forms of perception. Thus a man who sees, touches, smells or perceives in any way a flower is communication with that flower. All forms of perception, including both organic sense perceptions and non-organic sense perceptions, such as memory and imagination, are communication. All communication is a flow or interchange of energy particles between two points in space. In memory or imagination the flow operates between the individual and his facsimiles (mental pictures of past events) or between him and the images he creates in his mind. These images and facsimiles, of course, are not located in material space, but in the space he creates in his mind.

Perception is a function of Beings, not of physical organs; physical organs can only record, relay and limit perception. Optical vision is a very limited degree of vision compared with the natural ability of a Being to see, for the body itself is an instrument for limiting perception.

In Aldous Huxley's recent book "The Doors of Perception", where he describes the effect of the drug mescaline upon his own powers of perception, it is interesting to note his conclusions. One of the explanations he offers for the tremendous increase in optical perception and in the powers of visual imagery, induced by mescaline, is that it releases the limitations imposed upon perception by the body.

All forms of perception consist of locating energy forms in space and time, and differentiating between the respective qualities of energy forms. An energy form includes all types of energy whether it takes the form of a mountain, a body, an electric current, a physical pain, an emotion or an idea. All of them consist of energy flows of varying density and wave length.

Complete communication requires exact duplication at the

receiving terminal of the energy form transmitted by the originating terminal. Such a standard is rare between human beings for two reasons. The man communicating may not be clearly perceiving the image he wishes to transmit, and so communicate badly. And the man receiving the communication may so distort the incoming energy flows by barriers set up by his reactive mind that the communication is grossly changed or jammed.

Communication, then, is a flow of energy particles from one point to another without distortion, so that the energy form received is a duplicate of the one transmitted. And the energy form transmitted must be clearly perceived both by the transmitter and the receiver.

Having decided what communication is, let us observe the various ways in which an individual may reduce his ability to perceive and to communicate. The original limitation in all Beings was, of course, the concentration of their attention on the organic powers of perception of physical bodies, and the agreement not to perceive what bodies could not record or relay. With this original limitation we are not, at the moment, concerned. Our first task is to see how man, as a human being with a body, reduces both his natural abilities and the limited ability of his body, to perceive and to communicate. Man perceives and communicates in three fields. The first is in his own mind - his personal and private universe. Here he can reconstruct the past, create a present time world of his own, or predict and create a future. In this universe he can, if in good mental health, create, control and destroy any thing or situation that he desires. Here, too, he can plan, organize and observe the events he proposes to create for himself in the material universe. And in this field the perception he uses is non-organic perception. He perceives as a being, without using the body as a relaying instrument.

Man also perceives and communicates in the real, material world by the use of his physical senses. In the real world his powers are far more limited than in his own world. If he speaks to someone and they are to hear, that person must be within range of the sound waves produced by his organs of speech. If he is to see the object he looks at, it must be

within range of his optical vision and sufficiently illuminated to be perceptible.

The third field in which man has the power to perceive and to communicate is in the personal mental universes of other human beings. Many men can, and all men should be able to, be aware of the energy flows in the minds of others. This ability is very much more common than is generally supposed. The form of perception and communication commonly described as telepathy is regarded as rare, or even as impossible. Telepathy is, in fact, quite a common ability and frequently experienced by many people. This fact is not recognised merely because very few persons can differentiate between pictures, thoughts and emotions which they originate in their minds and those which they receive in their minds, but which were originated in the minds of others. Most people automatically accept what they observe in their own minds as existing for them alone. They recognise no image or thought as emanating from another mind unless it is communicated by physical means such as speech or writing. They fail to differentiate between their own universe and the universes of others.

Yet there are few of us who cannot recall many instances of telepathy in ourselves and our friends. Occasions where two persons made some remark simultaneously, or when one person spoke and another said, "How strange, I was just thinking that when you said it!" And it is generally recognised that, among persons who are much together and in good communication, one frequently knows what the other is thinking or feeling. This direct, non-organic communication between two minds is very common, what is rare is the ability to control the communication and to recognise it by distinguishing between ones own mental creations and those of another person.

People find it difficult to accept direct communication as the natural phenomenon it is, because they have a compulsive and excessive agreement with the physical laws of the material universe. They believe that, even in their own private and mental universes, the laws of the material universe are enforced on them. Bodies are subject to material laws, minds are not. Yet most people behave as if their minds could do nothing

which their bodies cannot do. And this in spite of the fact that, daily in imagination, they perform feats impossible in a material world.

Reduction of the ability to perceive and to communicate may therefore occur in any or all of the three fields, or universes of an individual. His own universe, the real universe and the universes of others.

A man's first fall in communication usually begins by his becoming less and less aware of the personal universes of other men. He ceases to know what others are thinking and feeling and seeing. He becomes unaware of their hopes and fears. He can no longer share their dreams and goals. For him, other men cease to be creative beings and become bodies, mere physical machines with the ability to speak and act in the material world. Gradually, this fall in awareness and perception extends into the physical world. This man begins to be unable to receive and understand the physical, spoken or written, communications of others. He hears their words, but the energy form transmitted does not reach him. Only words reach him. For this man the universes of others have collapsed and no longer exist, for he cannot perceive them. He cannot see them because he will no longer look at them or take any responsibility for their existence.

The decline in communication continues in the material world. In this man's physical environment there are many things he does not like. He will not look at these things or be responsible for them. Much in his surroundings is familiar and he stops looking at familiar things. He is unwilling to continue duplicating them by looking, so he depends upon past facsimiles to make his evaluations and decisions for action in the present and future. He is, in fact, beginning to live in the past because he is looking at the past. The less he looks at things in present time, the less he lives in present time. And so his present time communication with his environment declines rapidly. His alertness and awareness of his surroundings deteriorate fast. He becomes less able to locate objects in space and time. He mislays things and cannot find them, he knocks into things when he moves about. He tends to drop things, and

fails to see moving vehicles in traffic until they are upon him. He trips and falls over unseen obstacles such as steps. He is becoming accident prone.

This man's looking at his present time environment has become automatic. His eyes are turned towards objects and the objects are reflected in the retina, but his whole attention is not upon what his eyes see, but chiefly on what he assumes to be there. And what he assumes to be there is what he saw there in the past when he did look with attention. His chief attention is upon the facsimile he made of the object in the past.

In practice, he is looking at two objects super-imposed upon one another. He is super-imposing a strong facsimile image of the object in the past upon a weak present time image of the object recorded by his eyes. In consequence, what he sees is a blurred outline of the object, and his vision is poor. His oculist tells him that he has short sight or astigmatism. The degree to which he reduces his present time looking varies from not looking at all - in which event he becomes physically blind - to automatic looking with very little attention. And, in the degree to which he does not look with concentrated attention in present time, his physical eyesight deteriorates through equivalent degrees of astigmatism and short-sightedness.

The same consequences of failure to look and perceive may occur with his other senses of perception. His ability to hear with his physical ears may decline even to complete deafness. So also may his physical ability to reach out and touch, or grasp, objects in his environment, varying from unco-ordinated control to complete paralysis. And all these bodily conditions are in obedience to the individual's decision not to communicate with, or perceive, that for which he will not be responsible.

As this man's ability to communicate with the material world about him deteriorates, so does his sense of the reality of things, and so does his feeling of affinity with other human beings. As the world becomes dimmer and less real, it becomes more dangerous and frightening; he feels more at its mercy and less able to control it. He feels driven to resist it, avoid it or shut it out. As the man finds the world more and more

dangerous and bad, he becomes less and less willing to look at it, communicate with it or be responsible for it. As far as he can, he withdraws his attention from it into his own mental universe.

Finally, perception and communication begin to fail in his own universe. At this point we must remember that the rise and fall in an individual's perception do not occur completely separately and consecutively in his own and the real universe. It begins in one universe and very soon overlaps into the other. In both universes it is the same being who looks and perceives. It is the same being who takes or denies responsibility for the handling of energy, including the flows of particles which are perception. Thus, what a man does and experiences in one universe profoundly affects what he does and experiences in the other. So, by the time this man withdraws into his own universe, his ability to perceive in that universe has already seriously declined. His responsibility level is very low, therefore he will not handle energy and so will not perceive well. He will find that his control over the mental images he creates is poor. There will be areas in his own universe where he will not look because he denies responsibility for what is there.

As his ability to handle energy decreases he will no longer be able to create, control or destroy in his own universe. It will be filled with facsimiles which he cannot control, but which can and do control him. He begins to attribute reality to them, and cannot distinguish between his own and the real universe. He has delusions.

For this man there is no safe place in any universe. They have all collapsed, and communication has gone. He tries to hide in darkness.

We have watched this human being withdraw from three universes. We have seen him sink from health of mind and body to sickness of body and mind and, finally, to insanity. How did he inflict this destruction on himself? Because he refused to perceive and to communicate. In greater detail, he refused to handle the energy flows which are perception and communication. He refused to reach and withdraw. He refused to duplicate (recreate) objects and actions which he did not like, because he

denied his responsibility for them. He refused to look. Then he blamed an exterior cause for making him unable to look. Then he was unable to look.

How then can we restore to this man his natural ability to perceive, to communicate, to be responsible, to handle energy, and to duplicate objects and actions? The remedy is a simple one. By making him do these things, at first in very small and unimportant ways. We begin in the material universe at the easiest end of a gradient scale of effort. First we deal with objective actions and things. Later we make him do the same exercises subjectively in his own mental universe. When his abilities to communicate in the real universe and in his own universe are restored, he will be able to communicate with the universes of others. If his power of communication is very low or almost non-existent when he begins, it will take many hours to restore him to complete health and sanity.

First the auditor will get this man to be wholly aware of his immediate physical surroundings. He will be asked to look at and to touch objects, walls and furniture. To examine shapes and colours, textures and position, with attention, and to report what he discovers to the auditor.

He will be asked to reach out and touch, and to withdraw from objects. To locate and look at objects and empty spaces in the room. He will divide automatic actions, such as opening a door, into grasping, turning and pulling. And for each stage he will make a decision to do it, and then do it with consciously observed and controlled action.

He will be made to move to specified positions on the auditor's instructions. Then he will perform actions decided upon by himself, at a time decided by himself. He will look at, and differentiate between, many pairs of objects and spaces. He will locate objects in space, then move them to another location in space. He will do these things until he can perform them easily and efficiently and with interest. After this, he will be asked to pick up, examine and replace in its exact former position two objects, placed at opposite ends of the room, alternately, on the auditor's command. Each time he picks up one of the objects he will reply to the auditor's questions as

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to its colour, weight and temperature. He will continue to duplicate these actions on the auditor's commands until he can perform the exercise serenely, exactly, with interest and without automaticity. This exercise may take from fifteen minutes to many hours to achieve the state required.

He will then sit in a chair with closed eyes and hold his attention upon the upper two corners of the room behind him, and not think.

After this, he will begin subjective exercises in his own mental universe with visual images or concepts. He will practise looking at energy forms which he has created in his own space. He will, by gradient scales of achievement, create, control, duplicate and destroy beings and objects in the form of mental images. He will, in particular, create, handle and destroy images of objects, persons or situations which he fears, avoids or resists. He will do these on all eight dynamics until he can perform them with ease and serenity, and can differentiate with certainty between his own and the real universes.

Finally, on the data collected by the auditor, he will be caused to look at and deal with his own particular barriers and automaticities. He will re-evaluate the data he sees in present time and re-orientate his decisions in accordance with his re-evaluation.

This concludes his treatment and restores the ability to communicate which he had lost.

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

We have received the following communication from the HASI. As its significance is not clear to us, we have written to enquire what the various categories are and what purpose categorisation is expected to achieve. We are sure that our readers will be as interested as we are to know that they can be put in

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to categories without any action or request on their part by a body which may know little or nothing of them, intrigued as to what the various categories may be and dubious as to the effect that such categorisation may be expected to have upon them.

Hubbard Association of Scientologists, Int.
Committee of Examination, Certification and Services,
616 North Third Street,
Phoenix, Arizona, U.S.A.

September 4, 1954

Dear Mac,

The Board of the Committee of Examination, Certification, and Services of the Hubbard Association of Scientologists, International has taken the following action on your association with Scientology.

Categori Nine - May be trained under proper circumstances.

Sincerely yours,

THE COMMITTEE OF EXAMINATION,
CERTIFICATION AND SERVICES
OF THE H.A.S.I.

(signed)

Richard F.Steves
President.

Extracts from a letter from Jack Parkhouse (secretary of the Exeter group), 2 Danes Road, Exeter:

"...The results of this light processing (on me) were, however, very encouraging. My eyesight has improved very much and I can go without glasses for several hours a day. There has also been a tone rise and much greater certainty, especially with my group auditing.

You asked for a report on my group, well it was formed at the beginning of the year with one member besides myself. We now have 15 members and increasing almost weekly, and to date, there has been no turnover, only nett gains.

During Elizabeth's (Mrs E.Williams, D.ScM) visit, she took

The Basics Of Scientology

by A.J.S. McMillan

Bristol

Pt. IV Straight Wire

In the preceding articles, we have been talking mostly about engram processing by what seems, in the light of current techniques, crude and heavy methods. Nevertheless, there are occasions when they have to be used and so it is necessary for the skilled auditor to know how to apply them with confidence and efficiency.

A word or two about other techniques of the same period which may come in useful. First of all, Straight Wire - the basic technique of dianetics and Scientology. This is the technique which requires the greatest skill in use and which is nearly always appropriate. To those not familiar with the derivation of the name it is the elicitation, by the use of memory, of incidents in the past without returning the preclear to the incident. The name 'straight wire' is by analogy to telephone communication systems, i.e. a direct connection between the past incident and the present.

Any sort of questioning which you, as an auditor do, is a form of straight wire - make it as efficient and effective as you can. The questioning should be rapid and the preclear not permitted to reminisce or digress. It is important that specific incidents or events should be recovered and the preclear should be encouraged to pick up as much detail as possible by the use of questions designed to draw this out. For example, you are trying to find earlier times when the preclear had a particular somatic, he has recalled that he may have had it when he was six or seven. You ask, "Was it while you were living at.....?" (an address at which you know he spent part of his early childhood). "Which room were you in?" "How were you dressed?" "Was your mother (father, sister, brother, aunt, uncle, grandmother, grandfather) in the room?" "Were you sitting down?" "Was the sun shining?" "Was the light on?" "Was there a fire in the room?" (If one of the relatives mentioned was present) "What clothes was X wearing?" "Was the pain bad?" "Exactly

four group meetings which helped the group considerably.

While Elizabeth was here and since her departure, I have had members reporting concrete gains, both in tone and in erasure of chronic somatics. Some which come to mind are the clearing up of haemorrhoids of two years standing, and one of persistent gum abscess of 18 months standing. Another member reports the lessening of a nervous skin complaint...

...One of my members whom I have trained as a group auditor is starting a new group here this week, it is a private group for members of the police force and their families.

As far as my private auditing is concerned, I have met with quite a lot of success, but keeping to the auditor's code limits my report on this. However, I don't think these few items would constitute an infringement.

One case, a very nervous boy of 19 was very upset before visiting the dentist. He always had to have at least two weeks of sedatives from his doctor before each visit. I gave him 30 minutes processing, during which he ran a very heavy facsimile (5th invader). After this, he phoned his dentist, made an appointment and had a tooth extracted with no ill effects and no drugs (apart from a local anaesthetic). This was my first attempt at individual processing and, I must admit, it was a little disturbing to see the preclear in a state of terror and trembling from head to foot. However, the result was quite gratifying.

I also ran off a head somatic (very severe) for another preclear. This somatic used to turn on every morning and last from three to four hours. It ran out almost completely with two hours of certainty processing and Formula H.

Another case of deep apathy (seriously considering suicide) was brought up scale sufficiently to buy a plane ticket and take a month's holiday. When brought to me first, this man could not put two words together to make a sentence. I worked on him for a total of three hours with straight wire, and when he left, he was conversing quite normally...."

Sincerely, Jack Parkhouse.