

suggests, man seems to work on the secondary opinion that mechanics are real, and that his own personal considerations are less important than space, energy and time. He further indicated that the freedom of an individual depends upon that individual's freedom and ability to alter his considerations of space, energy, time and forms of life and his roles in it. If he cannot change his mind about these, he is then fixed amidst barriers such as those of the physical universe, and mental barriers of his own creation. Thus, he is generally impotent in many respects in handling his existential environment.

Hubbard¹⁵ felt that life (Life) must be a mirror and a creator of motion which can be mirrored, and that therefore it would follow that mirror-wise, the whole of the laws of motion could be found in thought and behavior. Even thinking would be seen to partake of the physical universe laws regarding matter, energy, space and time. In order to bring a non-physical potential into view, Hubbard was led to postulate in addition to the usual physical concepts, the additional aspect, which he called

"theta", which might be seen to follow definite laws, to account for life phenomena. It was his opinion¹⁶ that such an extension was necessary in order to express in its totality the animate as well as the inanimate world of matter in motion.

The technical aspects of the scientological methods depend upon the establishment of the individual man into three distinct parts. These are, in order of scientological importance, the psychic entity, the mind and the body.¹⁷

Firstly, the psychic entity (called the "thetan" in scientological terminology) is conceived as a non-physical entity, with real ability to interact with the physical universe and other psychic entities. This non-physical entity apparently may deteriorate to the degree that he does not consider himself as having an individual identity. It is manifest, however, not only within the scientological paradigm but in multitudes of "psychic" occurrences the world over, that this individual may repossess himself at any moment of partial or complete abilities to manipulate

consciously or unconsciously matter, energy, space and time. These occurrences both within the scientological paradigm and historically in the psychical literatures are too numerous to enter into within the context of this present paper.

Secondly, in the scientological context the mind is held to be a communication and control system between the psychical entity and his environment, and can be seen to be a network of communications and pictures, mental energies and masses. These pictures, energies and masses are monitorable within the context of certain galvanic skin response mechanisms. The keynote of the entirety of the system called the mind is postulate and perception, or ideation. The psychic entity receives various impressions via the communication system called the mind, including direct views of the physical universe. Additionally, he receives impressions from past activities and most importantly, should the psychic entity not be in a deteriorating situation, he can conceive via the mind impressions of past activities as well as conceiving things about the past and future

which are independent of immediately present stimuli.

The mind is further subdivisible into two separate systems. First, an "analytical" mind which combines perceptions of the immediate environment, of the past, and is involved with estimations of the future into conclusions which are based upon the realities of situations; second, a "reactive" mind which is a ruggedly built mechanism operable in trying circumstances.

It is the scientological premise that the reactive mind acts below the level of consciousness. While the reactive mind is an order of thinkingness, it is held in scientological methodology that the ability of the reactive mind to conclude rationally is so poor that it is possible to find in the reactive portion of the mind those various aberrated impulses which are gazed upon as oddities of personality, eccentricities, neuroses and psychoses. It is this mind which apparently stores up all the negative experiences that have happened to the individual and throws them back again in moments which resemble the input of the negative experiences. At this time, the reactive mind is likely to throw back into the

semi-conscious and conscious zones the actions, conclusions and decisions engendered in former negative experiences. The outputs from the reactive mind are held to be literal, and do not contain creative or inspired operative factors.

Third, in the major scientological framework, is the body which Hubbard indicates may be studied in authoritative anatomical texts. Hubbard indicates in 1953, however, that the body must also be possessed of a fixed pseudo-electrical field, surrounding the body but entirely independent of it. This might also be influenced easily by the contents of the reactive and analytical minds, as well as by the psychic entity who, in a highly rehabilitated condition, can monitor the actual physical structure of the body, as well as thoughts and extra-sensory perceptions which impinge upon both the body and the pseudo-electrical field.

It is the scientological hypothesis to discover that all things are initiated by the psychic entity so far as action, activity and behavior are concerned. After such an initiation, the psychic entity can by

negative experience be blunted or warped from course and acted upon in such a way that his attention becomes too fixed along one line or another, and hence becomes unable to control cycles of action in fields beyond those upon which his attention has become fixed.

As recently indicated by Ornstein,¹⁸ personal conscious is outward-oriented and involves action for the most part. He further indicates that if we could realize that ordinary consciousness is something the individual must of necessity construct or create in order to survive in the world, then it should be understandable that this consciousness would be only one possible consciousness. He suggests that if this consciousness is a PERSONAL construction, then each person can change his consciousness simply by changing the way he constructs it.

The entirety of the scientological technology is devoted to the relieving of the psychic consciousness, and hence creative motivation, from fixed and limited attention sets enabling the psychic entity, as a result, to assume ever-widening perceptics and abilities, and especially

to be able to turn his attention concretely to matters which concern him

in the physical and psychical universes.

The exact procedures which can be applied within the scientological framework are voluminous. Briefly, it can be said that the system of Dianetics applies to relieving the individual from constraints imposed upon him by the unconscious, stimulus-response mechanism, the reactive mind. These include especially negative experiences involving former actual bodily harm, defined as pain and unconsciousness.

The system comprising scientology itself revolves around relieving fixed attention patterns which prohibit the psychic entity from spanning his decision-making, perceptive, postulating and creating powers.

It is considered in the scientological framework that each individual's condition of awareness and thus of operativeness within constituents of matter, energy, space and time, as well as in his present-time environment and with other personalities, is negatively structured in accord with that individual's withdrawal from confront of those constituents.

It is thus possible to speak of an individual's microcosmos in relationship with any macroscopic view of the universe.

The technological processes thus applicable would be those which retraced this withdrawal from confront in exactly the reverse order in which this withdrawal was inlaid. In the scientological framework this is held to be first accessible within the individual's ability to communicate, thence within those areas of life and living which are problematic to the individual. Following this it is possible for the individual usually to confront those mistakes and contra-survival acts he has in the past committed the suppressed guilt of which imprisons him in fixed action patterns. And then to review that area where his attention of life in general became fixed into some special area as a result of forces or incidents in early life which tended to overwhelm him. These areas of life and lifingness somewhat restored, it is possible for the individual to mentally locate and disassemble certain unconsciously held considerations which hold him fixed in his conscious attitude to life and

his action within it. The methodology here utilized is precision recall processes, in which the individual is permitted on an easy gradient to recall and complete or resolve in present-time former incomplete and unresolved negative experiences in his past.

This is, admittedly, only a temporary degree of freedom which, depending upon the individual, will last until he is again overwhelmed by any given incident of activity of life as he thence lives it.

However, during this degree of freedom, both of awareness and of confront, the individual can begin to undergo through serious scientological methods an ordered assessment and unwinding of his fixed ideas and postulates concerning matter, energy, space and time, as well as severe past incidents which tend to limit his present-time considerations of matter, energy, space and time. This assessment constitutes a gradient rehabilitation of the psychic entity's ability to be operative as a psychic entity in the terms of the present-day universe. He will be seen to be able to conceive things about the past and future, independent

of present-time stimuli, and thus be enabled to approach certain psychical arenas of activity not possible within his former fixed attention spans.

The literature of inquiry into modes of consciousness tends to indicate man's persistent efforts to deal with life through conscious freedom and application of ideas.

For instance, Koestler¹⁹ in 1945 indicated that volition, in its psychological aspect, may be the interplay of impulses and inhibitions. If this interplay takes place on the conscious or, as Hubbard suggests, on the higher sensory functional level, it is experienced as a process of choice, and the subjective experience of freedom becomes stronger the closer the process is to the focus of attention. It is further indicated that the experience of freedom resulting from processes in the focus of attention might be held as synonymous with consciousness itself.

DISCUSSION

Turning now to a brief discussion, the several hypotheses made by Hubbard are strongly supported by case histories of individuals who, having undergone scientological and dianetic processes, claim creative and abilitative change.

These emergent results, at least at the individual level, tend to confirm predictions from the hypotheses.

Such convergent validation should serve to emphasize the general importance of Hubbard's constructs. The records of scientological results produced on the majority of individuals indicates a substantial increase in adaptive response abilities both to change and creative purpose in the direction of life. The establishment of such psychological security in these modern times of increasing confusion on a world-wide basis, were it the only product of Hubbard's hypotheses, would suffice.

However, a review of the experimental literature bearing on possible unconscious, subtle, psi influences in the life experience establishes the existence of modes of operativeness far beyond the norm or the expected.

A surprising number of parapsychological experiments as well as psychoanalytic

observations, suggest a rather powerful, often conscious function of psi in the service of the individual's needs.

This psi function has been described recently by Stanford²⁰ who indicates that he feels the organism uses psi to scan its environment for need-relevant objects and events and for information crucially related to these. This scanning might be assumed to be more or less constant depending on the constancy or critical character of the organism. The nature of extra-sensory phenomena and of extra-sensory tasks can be seen to involve apparent non-normal management of matter, energy, space and time, and therefore the existence of a psi-median involving extra-normal interaction of the psychic entity with the physical universe tends now to be established.

It is held that explanations of physical phenomena must always start with the fundamental particles and the natural laws. Assuming that laws always existed and the particles were somehow provided in suitable number and distribution, plausible theories can be devised for the formation of the stars, the planets and galaxies, and even for the subsequent course of billions of years of geologic development.

But since science is by its very nature based upon the process of reasoning

from cause to effect, or of deducing probable causes from known effects, in its present form it is intrinsically incapable of carrying us back behind first apparent causes.

It seems therefore of paramount interest to the future-oriented person to observe that consciousness as an entity is distinct from the scientific conception of physical objects. In the past, science has not necessarily treated this problem, and it has been set aside. Science has worked on the problem of the nature of material objects lying outside the realm of consciousness, and it has, of course, been eminently successful in this.

Nevertheless, we can begin to form a clear concept of consciousness as something that does exist. It is possible that the numerical values of certain physical quantities can be specified as conditions for the occurrence of consciousness. In this manner, associable quantities are obtained to be used to substantiate theoretical studies of the nature of the phenomenon of consciousness.

It is characteristic of the parapsychological act, as well as within the context of Hubbard's concepts and constructs, that psychic action tends to suggest creative potential extensively beyond or hidden within commonly accepted

constructs of the physical universe, and within the consciousness constraints of any given individual. Any given procedure which endorses both the expansion of conscious apprisement of the individual within the contexts of matter, energy, space and time can be held to be imperative in terms of survival.

The end point of the Dianetic and Scientological rehabilitative processes is considered to be the ability to be conscious and causal in any desired direction of activity, including purposeful parapsychological interaction in a deterministic manner, and thus has several implications for the development of alternative future histories in which psychoenergetic factors may play an increasing role.

As indicated earlier, in the scientological viewpoint the development of paranormal functioning is a matter of rehabilitating latent abilities as opposed to evolving new abilities. Therefore, it is conceivable that in a relatively short time, say in one generation, a sufficient number of people would become sufficiently proficient in paranormal functioning so as to have a noticable impact on our culture, both with regard to man's philosophical image of himself, and with regard to quite pragmatic matters in everyday affairs.

Under such circumstances, it appears desirable to evolve a sense of community with broadly-based ethical agreements so that paranormal functioning can be a uniting factor in human affairs.

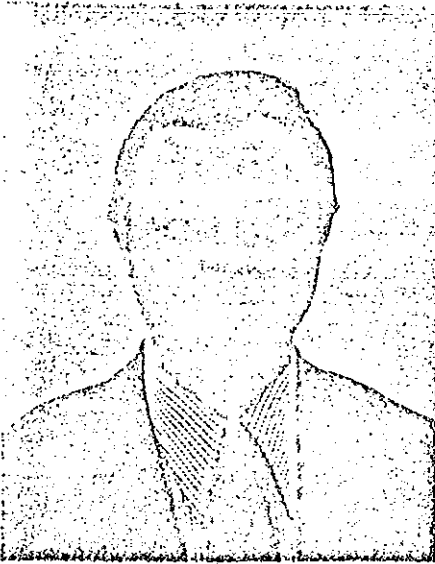
It is to this end that Hubbard addresses himself when he indicates that "man is basically good. That he is seeking to survive, and that his survival depends upon himself and upon his fellows, and his attainment of brotherhood with the Universe." 21

I thank you all for your kind attention.

REFERENCES

1. Hubbard, L. Ron, Dianetics: The Modern Science of Mental Health, New York, 1950.
2. Margenau, H., "ESP in the Framework of Modern Science," in Science and ESP, London, 1967, p. 207.
3. Heisenberg, W., The Physical Principles of the Quantum Theory, Chicago, 1930, pp. 1-3.
4. Ibid., Der Teil und das Ganze, München, 1969, p. 63-4.
5. Maslow, Abraham, The Psychology of Science: A Reconnaissance, Chicago, 1969.
6. James, William, The Varieties of Religious Experience, New York, 1958, p. 298.
7. Ya. P. Terletskii, Paradoxes in the Theory of Relativity, New York, 1968.
8. Hubbard, L. Ron, The Phoenix Lectures, Edinburgh, 1968, pp. 36-7.
9. Ibid., Scientology 8-8008, Sussex, 1953, pp. 5-6.
10. Eddington, A., The Nature of the Physical World, New York, 1931, p. 244.
11. Jeans, Sir James, The Mysterious Universe, Cambridge, 1937, pp. 122ff.
12. Pauli, W., "Der Einfluss Archetypischer Vorstellungen auf die Bildung Naturwissenschaftlicher Theorien bei Kapler," in Jung-Pauli, Naturerklärung und Psyche. Studien aus dem C.G. Jung-Institut, Zürich, IV, 1952, P. 164.
13. Eccles, Sir John, The Neurophysiological Basis of Mind, Oxford, 1953, pp. 276-285.
14. Hubbard, L. Ron, The Creation of Human Ability, A Handbook for Scientologists, 1954, Los Angeles, pp. 10-11.
15. Ibid., Scientology 8-80, The Discovery and Increase of Life Energy, Sussex, 1952, p. 15.
16. Ibid., Control and the Mechanics of S.C.S., Edinburgh, 1957, p. 18.
17. Ibid., The Fundamentals of Thought, Los Angeles, 1958, pp. 56-74.
18. Ornstein, Robert E., The Psychology of Consciousness, San Francisco, 1972, pp. 17-18.
19. Koestler, A., The Roots of Coincidence, New York, 1972, p. 74f.
20. Stanford, Rex G., "Psi in Everyday Life", in American Society for Psychical Research, Newsletter, New York, 1973.
21. Hubbard, L. Ron, "The Church of Scientology Creed", Los Angeles, 1969.

* * *



SCIENTOLOGICAL TECHNIQUES: A MODERN PARADIGM FOR THE
EXPLORATION OF CONSCIOUSNESS AND PSYCHIC INTEGRATION

Prepared and presented for the Church of Scientology
by
Ingo Swann

at the
First International Congress of Parapsychology
and Psychotronics

June 15 - 30, 1973

Prague

Abstract

In 1953, a novel method of psychical rehabilitation through the use of recall and erasure of traumatic material was introduced by the publication of Dianetics: Modern Science of Mental Health, by L. Ron Hubbard. It enjoyed voluminous sales and acclaim. Hubbard subsequently developed other mental inspection processes which, because these differed in context from Dianetic recall, he termed as Scientology, or "the science of knowing how to know." Since the introduction of Scientology, both the subject and the movement it has inspired among many people have been both topics of derision from detractors on the one hand, and the source of significant emergent ability improvement on the other hand among most who have availed themselves of scientological techniques.

It is not the purpose of this present paper to review the phenomenology Dianetics and Scientology have engendered in the sociological sense. Neither will an endeavour be made to view the subject from the viewpoint of critical appraisal. An assessment of scientological techniques indicates wide possibilities for pedagogical study. A review of the literature of the scientological premises and methods indicate involvement with the problematic man and his view of himself as a conscious psychic entity attempting to correlate himself with physical constructs of matter, energy, space and time.

It is thus seen that the fundamentals of scientological inquiry stand upon certain concepts of awareness and consciousness, as well as psychic apprisement of man within the physical universe. In this context the premises and techniques of Scientology, as established by its founder, L. Ron Hubbard, are seen in many aspects to have both

valuable correlates in several fields of scientific inquiry, and also contain possible practical application within the context of emergent alternative future histories.

It is apparent that the modes and methods of scientological inquiry have emerged during a time in which man's cherished view of himself as a mechanistic organism has come under observation and challenge. As early as the last century, as indicated by Margenau,¹ the view that held all interactions to be involved with material objects was quickly disabused by advancing discovery. It is now well established that there are fields which are wholly non-material. Quantum mechanical interactions of physical psi fields are, in a subtle way, non-material, yet they are described by the most important and the most basic equations of present-day quantum mechanics.

As early as 1931, Eddington² had indicated that the mind has "by its selective power fitted the processes of Nature into a frame of law of a pattern largely of its own choosing; and in the discovery of this system of law the mind may be regarded as regaining from Nature that which the mind has put into nature." While this view might well be considered speculative, in 1937 Jeans³ had indicated the wide measure of agreement among the sciences, almost approaching unanimity, that the accumulation of knowledge of the physical sciences was heading towards a non-mechanical reality, and that the "universe begins to look more like a great thought than like a great machine."

Hubbard,⁴ in establishing in 1952 basic concepts for scientological thought, indicated that if life (Life) is a mirror and a creator of motion which can be mirrored, it follows then that mirror-wise, the whole of the laws of motion can be found in thought and behavior, and even thinking partakes of the physical universe laws regarding matter, energy, space and time. In essence, Hubbard was led to postulate in addition to the usual physical concepts an additional aspect which he labeled "theta" - or thought - and which follows definite laws, to account for life phenomena. It was his opinion that such an extension was necessary in order to express in its totality the animate as well as the inanimate world of matter in motion.⁵

Writing in 1952, Pauli⁶ felt that the psycho-physical parallelism envisioned in the last century could not account for the general problem posed by the relationships of mind/body, by the inner and outer, and that modern science, by introducing the concept of complementarity into physics itself perhaps had indicated a more satisfactory solution if mind and body could also be interpreted as complementary aspects of the same reality.

In his Chicago lectures in 1929, Heisenberg,⁷ in reviewing the fundamental principles of quantum theory had indicated that although the theory of relativity makes the greatest of demands on the ability for abstract thought, nevertheless it fulfilled

requirements of traditional science. It permitted division of the world into subject and object (observer and observed), and hence a clear delineation of the laws of causality. However, in quantum theory, where in classical physical theory it was assumed that observer-observed interaction was negligible, this assumption was not permissible in atomic physics, since the interaction between observer-object caused large or uncontrollable changes in the system being observed. Heisenberg⁸ indicated subsequently that down at the atomic level, the objective world in space and time no longer existed. Further, the mathematical symbols of theoretical physics referred merely to possibilities and probabilities, not to facts.

By 1952, the time of Hubbard's major theoretical production, it had become well established in science in general, at least in theory, that in terms of quantum physics, concepts concerning absolute space and time as well as causality had to be abandoned.⁹ Further, the classical concept of material substance was no longer upheld, since atomic particles did not possess the unambiguous nature of the solid bodies of the macroscopic world.

With the physical sciences grappling with this vacuum, Hubbard felt it necessary to interject a metaphysical premise, which became the basis of scientological thought. He introduced the concept that the considerations which the conscious or psychic entity holds take rank over the mechanics of space, energy and time. Since this was by observation obviously not the usual case, he suggested¹⁰ that the individual was in an inverted state, and that the primary goal of Scientology would be to bring an individual into such thorough communication with the physical universe that he could regain the power and the ability of his own postulates. He indicated that the mechanics of the physical (and eventually the mental) universe are the products of agreed-upon considerations which life mutually holds. According to this line of thought the reason we have space, energy, time, objects, etc., is that life has agreed upon certain things, and this agreement has resulted in a solidification. Our agreed-upon material is then quite observable.

In 1953, Eccles¹¹ wrote that in practical life all sane men assume they have the ability to modify and control their actions by the exercise of will. There was, he stated, no doubt that a great part of activity from the cerebral cortex is stereotyped and automatic. But he contended that it would be possible to assume voluntary control of such actions. The neurophysiological hypothesis would be that the "will" modifies the spatio-temporal activity of the neuronal network by exerting spatio-temporal "fields of influence." Since such mind-influences have not yet been detected by any existing physical instrument, they have been neglected in constructing the hypotheses of physics.

These "mind-influences" have not been neglected in the scientological system, however. Hubbard¹² indicates that the aspects of existence when viewed from the level of man is a reverse of the greater truth above, for man seems to work on the secondary opinion that mechanics are real, and this his own personal considerations are less important than space, energy and time. This, he suggests, is an inversion. He further indicates that the freedom of an individual depends upon that individual's freedom to alter his considerations of space, energy, time and forms of life and his roles in it. If he cannot change his mind about these, he is then fixed amidst barriers such as those of the physical universe, and mental barriers of his own creation. Thus, he is generally impotent in many respects in handling his existential environment.

Koestler¹³ in 1945, indicated that volition, in its psychological aspect, may be the interplay of impulses and inhibitions. If this interplay takes place on the conscious or, as Hubbard suggests, on the higher sensory functional level, it is experienced as a process of choice, and the subjective experience of freedom becomes stronger the closer the process is to the focus of attention. It is further indicated that the experience of freedom resulting from processes in the focus of attention is probably synonymous with consciousness itself.

In establishing conceptual Scientology, Hubbard proscribed two distinct divisions in Scientology. The first is philosophic; the second is concerned with technical aspects, these being the ordered processes and psychophysiological feedback techniques derived from research to restore to the individual the conscious process of choice, both in terms of himself and in terms of his familiarity, thus, cause, with the physical universe. Any other condition of existence, Hubbard suggests, contributes to a less than self-determined existence in a physical universe which is the inevitable average of illusion.

The end point of the Dianetic and Scientology rehabilitative processes is considered to be the ability to be conscious and causal in any desired direction of activity, and thus has implications for the development of alternative future histories in which psychoenergetic factors may play an increasing role.

5

This present paper will contain a description of relevant scientological philosophic factors, as well as certain technological processes, and will include descriptive data on certain scientological concepts which do not as yet have correlations in other fields of inquiry. The concluding discussion will indicate certain potential directions for scientological applications.

* * *

1. Margenau, H., "ESP in the Framework of Modern Science," in Science and ESP, London, 1967, p. 207.
2. Eddington, A., The Nature of the Physical World, New York, 1931, p. 244.
3. Jeans, Sir James, The Mysterious Universe, Cambridge, 1937, pp. 122ff.
4. Hubbard, L. Ron, Scientology 8-80, The Discovery and Increase of Life Energy, Sussex, 1952, p. 15.
5. Ibid., Control and the Mechanics of S.C.S. Edinburgh, 1957, p. 18.
6. Pauli, W., "Der Einfluss Archetypischer Vorstellungen auf die Bildung Naturwissenschaftlicher Theorien bei Kapler," in Jung-Pauli, Naturerklärung und Psyche. Studien aus dem C.G. Jung-Institut, Zürich, IV, 1952, p. 164.
7. Heisenberg, W., The Physical Principles of the Quantum Theory, Chicago, 1930, pp. 1-3.
8. Ibid., Der Teil und das Ganze, München, 1969, p. 63-4.
9. Ya. P. Terletskii, Paradoxes in the Theory of Relativity, New York, 1968.
10. Hubbard, L. Ron, The Phoenix Lectures, Edinburgh, 1968, pp. 36-7.
11. Eccles, Sir John, The Neurophysiological Basis of Mind, Oxford, 1953, pp. 276-285.
12. Hubbard, L. Ron., The Creation of Human Ability, A Handbook for Scientologists, 1954, Los Angeles, pp. 10-11.
13. Koestler, A., The Roots of Coincidence, New York, 1972, p. 74f.

BIOGRAPHICAL DATA

INGO SWANN

357 BOWERY

NEW YORK, N. Y. 10003

475-9834

Ingo Swann is a familiar artist in the field of paranormal aesthetics, whose own psi abilities and work in parapsychological experiments have contributed significantly to the psychic field.

Born on September 14, 1933 in the Rocky Mountains of Southern Colorado, his family later moved to the Utah deserts, where in 1955 he earned a joint B.A. degree in biology and art at Westminster College in Salt Lake City. Mr. Swann later toured the Far East where he was able to study the Orient's aesthetics and arts with instructors in Japan, Taiwan and Korea.

Ingo Swann began his full-time career as an artist in New York in 1958, where he also accepted a full-time position at the United Nations Secretariat. Mr. Swann resigned his U.N. position in 1969 to undertake individual studies in aesthetics, and also to study in depth the philosophy and technology being developed by L. Ron Hubbard, the founder of Dianetics and Scientology. He has become highly trained in the technology of Scientology, and has recently completed the highest Scientology auditing level currently available in the scientological framework. Mr. Swann feels that the realignment of personality and psychic integration made available by the processes of Scientology have brought about rehabilitation of his psychic potential and enhanced his abilities to deal with both the physical and psychic universes.

A future-oriented artist dealing with both cosmic and subjective artistic themes, Mr. Swann's work has been shown in several places, including the opening of the New York's World Fair of 1964. His paintings are also held in several prominent collections.

Ingo Swann has worked closely as a research associate on psi projects centered around his abilities with noted parapsychologist Dr. Gertrude Schmeidler at City College of New York, and with Dr. Karlis Osis at the American Society for Psychical Research, also in New York.

Mr. Swann is currently participating in a long-term preliminary research project with Dr. H.E. Puthoff and Russel Targ, research physicists, at Stanford Research Institute, Menlo Park, California. He will shortly begin work on various aspects of psi-abilities with six other well-known researchers in the nation.