

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

[Paper by Ingo Swann, Church of Scientology, in English]

[Text] 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 endeavor 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 appraisal 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 nonmaterial. Quantum mechanical interactions of physical psi fields are, in a subtle way, nonmaterial, yet they are described by the most important and the most basic equations of present-day quantum mechanics.

As early as 1931, Eddington (2) 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 Jeans (3) had indicated the wide measure of agreement among the sciences, almost approaching unanimity, that the accumulation of knowledge of the physical sciences was heading toward a nonmechanical 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, Pauli (6) felt that the psychophysical 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-observed caused large or uncontrollable changes in the system being

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observed. Heisenberg (8) 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 suggested (10) 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, Eccles (11) wrote that in practical life all sane men assure 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. Hubbard (12) 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 that 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

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of his own creation. Thus, he is generally impotent in many respects in handling his existential environment.

Koestler (13) 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.

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.

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