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

by Ingo Swann

at the First International Congress of Parapsychology and Psychotronics

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Prepared and presented for the
Church of Scientology

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NOTE OF APPRECIATION

On behalf of the Church of Scientology, Mr. Hubbard and myself, I should like to express appreciation to The First International Congress of Parapsychology and Psychotronics, and to the Congress dual Chairmen, Dr. Rejdak and Mr. Toth, for their cordial invitation to participate in this historic cultural event. I should also wish to convey our thanks to the Government of the Czechoslovak Socialist Republic and officials for making it possible to meet within this historic nation and in this beautiful city.

Also, the Church of Scientology, Mr. Hubbard and I would wish to express our hope that this Congress, attended by so many esteemed researchers of foresight and courageous enterprise, will come to represent both a precedent in intercultural exchanges and serve to broaden mankind's earnest hope in a continuing positive discovery into the nature of man.

INTRODUCTION

By way of introduction, it should be established that the objective of this present paper is to present a brief review of a novel methodology and system of thought pertaining to the rehabilitation of psychic awareness in humans. Additionally, an attempt will be made to compare and correlate this system with admittedly unresolved problematic arenas of thought and consciousness as expressed during the past fifty years by a number of researchers in the realms of physics, neuropsychiatry and extra-sensory perception or parapsychology.

The present treatment attempts to provide a format on which to base correlative data of this novel system with theoretical mechanisms of consciousness and parapsychological processes which have been under research for many years. This present treatment does not offer this novel system as a panacea of modern consciousness, but hopes to allow for detailed comparative data heretofore lacking within familiar scientific

paradigms.

At present the literature contains no theory capable of dealing finally with any portion of the problematic nature of consciousness and of correlated conditions, such as altered states of consciousness, sub-conscious productivity and the so-called "psychic" potential. The increasing accumulation of data indicate these are present to an impressive degree within the human constitution of consciousness. In the absence of such conclusive theory -- and its concomitants of subsequent proof and demonstration -- it seems feasible to examine production of novel theory, philosophy and application from those quarters in which such arise.

Today, as efforts are being made in many nations to understand more completely both the structure and function of human consciousness, it is becoming increasingly apparent that a considerable departure from past concepts of human consciousness is required to achieve an understanding of the processes of consciousness and of its sub-normal and paranormal potentials.

This departure, however, need not present epistomological difficulties since it is within the interests of scientific procedure to wish to inspect and bring into correlation any significant development arising in those problematical areas of human interest.

In 1953 a novel method of psychical rehabilitation through the use of recall processes and erasure of traumatic material was introduced in the Western Hemisphere by the publication of a book entitled 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.

An assessment of these 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 and act within the physical constructs of matter, energy, space and time.

It can be seen that the fundamentals of scientological inquiry stand upon certain neologistical concepts of awareness and consciousness, while at the same time, correlates to many historical philosophical systems can easily be identified. However, this paper will endeavor only to provide correlates in several fields of modern scientific inquiry, and also present as concluding observations certain possible practical importances within the context of emergent alternative future histories.

ONE

As a first part, it is apparent that the model and methodology of Scientological inquiry have emerged during a time in which man's image of himself is visibly undergoing radical changes. The heterologous view of man holding that man as different within the universe can now be seen to be shifting towards a more holistic view, holding that man, within the universe, must therefore interact with it. Likewise, the view of man as a mechanistic organism has come under observation and challenge.

As early as the last century, as indicated by Margenau,[2] the view that held all interactions to be solely involved with material objects was becoming quickly disabused by advancing discovery. In his Chicago lectures in 1929, reviewing the fundamental principles of quantum theory, Heisenberg[3] indicated that although the theory of relativity makes the greatest demands on the ability for abstract thought, nevertheless, it fulfilled requirements of traditional science. It permitted divisions

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. Heisenberg[4] 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.

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.

Current conceptualization holds that a field represents a propagating

non-material force, and the existence of a field is commonly recognized by the fact that an appropriate test object (or subject) placed therein gives evidence of a force acting upon it.

Heisenberg's estimation of observer-observed interaction, and his indication that at the atomic level the objective world in space and time no longer existed, can be seen to bring former concepts of consciousness into question. This development is also reflected in psychological research. Today, it has become somewhat accepted that the limitations of a solely behavioristic approach to psychology have proven to outweigh the advances. As the famous psychologist, Abraham Maslow, has said, "If the only tool you have is a hammer, you tend to treat everything as if it were a nail."[5]

As modern theoretical paradigms of consciousness begin to emerge, it seems incomplete to hold that knowledge, and possibly even consciousness, is exclusively rational. Today, researchers in all forefronts of the science of consciousness are able to indicate many conditions of thought

which are arational, that is to say, awareness of perception of consciousness which is not exclusively linear and rational. An early proponent of the study of consciousness, Gustav Fechner, invented a method of "psychophysics," which was an attempt to correlate mental and physical events. In the nineteenth century, a group spearheaded by E.G. Titchener at Cornell University, sought evidence on consciousness through introspective methods. This method was replaced by John Watson's concept of the study only of action, which was verifiable and testable. This behavioristic trend stimulated a prodigious amount of research, but the scope of inquiry within this type of research soon became narrowed to solely those processes which are amenable to solution of consciousness and existence by behavioristic methods. There rose a regrettable trend for psychologists to begin to ignore and even deny the existence of phenomena which did not fit into the dominant scheme.

Contemporary psychology has, of course, recently progressed beyond such a limited conception. Many aspects of contemporary and complementary

modes of consciousness and the acquisition of knowledge are arational, nonlinear, and often personal in nature such as aesthetic activities, and certain scientific discovery.

If, however, the scientific mode of research limited itself unduly through actionist studies, the platform for consciousness research in a more encompassing form was early set by observations in physics, such as that by Heisenberg. William James[6] best gave an early description of the situation when he indicated that normal waking consciousness is but one special type of consciousness, while around it there lie potential forms of consciousness entirely different. He further indicated that no account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded.

Thus, it can be seen that thought both upon the physical constituents of the universe and upon consciousness itself must remain open in the light of advancing discovery. By 1952, the time of Hubbard's major theoretical production, it had become well established in science in

general, at least in theory, as later suggested by Terlilskii,[7] that in terms of quantum physics, concepts concerning absolute space and time as well as causality had to be abandoned, and that this view was also coming to be held in the psychological sciences. Even 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 and consciousness 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, that is ideas, 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[8] that the individual might be 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 powers and the abilities of his own postulates, or ideas.

Hubbard further felt[9] that any study of knowledge would have to be intimately connected with the beingness of Man, and that any well-beingness, and indeed, the continued survival of mankind depended upon an exact knowledge of man's capabilities, and more particularly, of his own relationship to knowledge itself.

Hubbard felt that the basic goal of Man, the goal which embraces all his activities, is, apparently, survival, and that survival might be defined as an impulse to persist through time, in space, as matter and energy. He indicated that in this case, it was possible to postulate that the human mind might be conceived to be the recorder, computer and solver of problems relating to survival.

To Hubbard, any optimum solution to any problem of survival would be that solution which brought the greatest benefits to the greatest number of realms of existence. He felt that there could be no absolute right

or wrong, and that a right action would depend upon its assisting the creative [illegible] of survival, and that wrong action would impede the survival of thought and action.

Hubbard indicated that for purposes of scientological inspection of the universe, thought is subdivisible into data. A datum would be anything of which one could become aware, whether the thing existed or whether he created it. Further, he felt creativeness might be found to exceed existence itself. Hubbard indicated that by observation and definition it is discoverable that thought does not necessarily have to be preceded by data, but can create data. Imagination can then create without reference to pre-existing states, and is not necessarily dependent upon experience or data and does not necessarily combine these for its products. Imagination could then be classified as the ability to create or forecast a future or to create, as well as change or destroy, a present or past.

Scientology, therefore, as it would apply to life would be seen as a study in statics and kinetics, which is to say a study of the interplay

between no motion and all motion, or less motion and more motion.

In physics a static is represented as a body at rest, but it is known in physics that a body at rest is yet an equilibrium of forces and is itself in motion if only on the level of atomic motion. In a non-physical, a metaphysical state, true static might be defined as containing no motion, no space, and no time. Hubbard felt that the existence of this "static" could be postulated and predicted and designated this static by assigning it the mathematical symbol THETA. This designation means, in scientological terms, solely a theoretical static of distinct and precisely defined qualities with certain potentials of impinging upon the physical and mental universes. He further assigned all motion, or kinetics, as MEST, an abbreviation of matter, energy, space and time, and indicated that the interplay between THETA and MEST results in activities known as life, and causes the animation of living life forms. Hubbard felt that the beingness of Man must derive its impulse toward thought and action from theta and takes its material form in matter, energy, space and time.

He suggested that acute observation of the mechanics of this interplay would constitute the scientological paradigm. This brief description of the scientological paradigm can therefore be seen to contain philosophical as well as metaphysical premises which would constitute necessarily a view of life in which the predictive abilities of the psychic entity, or consciousness, would theoretically hold considerable potential to act within the constraints of the physical and mental universe.

TWO

Turning now to certain technological aspects of this novel methodology, it is worth mention that as early as 1931, Eddington[10] 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[11] 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."

In 1952, Pauli[12] 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 innter 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 1953, Eccles[13] 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". However, since such mind-influences have not yet been detected by any existing physical instrument, they tend to have been neglected in constructing the hypotheses of physics, and also the hypotheses of certain psychological paradigms.

Hubbard[14] indicated in 1953 that the aspects of existence when viewed from the level of man is a reverse of the greater truth above, for, he