

Scientology:

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by

John Hubert

Bibliography -

In addition to those listed on the dedication page of "Science of Survival" the following books are background material for a better understanding of Scientology -

Scientology - Handbook for Preclass

Scientology - Advanced Procedure & Axioms

Electropsychometric Auditing
What to Audit

Course Books of Lectures

Foreword

In these simple techniques it may be difficult to discover the depth of data which is Scientology, just as it was difficult in the complicated techniques of Dianetics to discover a simple therapy.

Dianetics was a productive field, a very valuable step, but it was experimental in application. Scientology is no experiment. Twenty-two years of research are behind it - three years of widespread application are behind it.

Scientology is essentially "knowing how to know". It produces a state of mind wherein it becomes possible to know Why you are here, How to attain your goals.

A Mast Clear can be produced with as little as 80 hours of Scientology. Sometimes a migraine headache can be relieved in as little as 50 minutes. Here is the field of miracles, miracles done quickly to order by auditors.

trained for a very short
while.

I am very proud to
give you these techniques.
I have spent some
eighty thousand hours in
intensive investigation over
the last many years to
bring about Scientology.
At first none thought a
nuclear physicist had any
business in the field of
the human mind. Then,
when early results were
proven and Dianetics

became the "only validated psychotherapy known to Man" strange, badly aberrated people began to see in it a way to make millions - such never used it, didn't believe in it, but in money there is power and men go quite mad with it. Thus the last two years of this search were rather grim - self seeking persons doing all they could to stop this work for their own gain, even before the work was completed. Such a circum-

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stance went all out of hand in 1952 when I, interested only in attaining what you will read here, was suddenly attacked by a man who had posed as my friend. In a moment this person had swept away the \$125,000 which was to finish this research. Then I asked some of my friends to send me enough to complete my work. They did and their contributions have let me carry on to this end. Without their help this work would have

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been "finished" in quite another sense. They permitted me a respite from financial worry and, more important to me personally, I could myself relax enough to get some processing.

I will write other books about these processes - but this book is for them -

Thank you -

Don Hubbard

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Chapter One -

You can find the Auditor's Code elsewhere. It is enough here to say that an auditor is one who clears away the errors of his fellows and that a good auditor in doing so does not lay further error in.

The goal of the auditor is to rehabilitate the self-determination of his preclear, to bring back his hope and power, to get his preclear

up to where the preclear,
all of his own, KNOWS.

The preclear has to
take very little on faith
with these techniques.
He simply runs what he
is told.

The auditor should not
bully his preclear or
evaluate for him.

Most important, the
auditor should choose for
his preclear a person
worth salvaging, who will
in his turn help another.
We have so much to do!

Chapter Two

Life is a static, according to the Apionus. A static has no motion. It has no wave length. The proofs and details of this are elsewhere in Scientology.

This static has the peculiarity of acting as a "mirror". It records and holds the images of motion. It can even create motion and record and hold the image of that. It records also space and time in order to record motion which

is, after all, only "change in space through time".

In a mind, any mind, the basic beingness is found to be a static which can create motion and on which motion can be recorded.

A memory is a recording of the physical universe. It contains, any memory, a Time index (when it happened) and a pattern of motions. Like a lake reflects the trees and moving clouds, so does a memory reflect

the physical universe. Sight, sound, pain, emotion, effort, conclusions and many other things are recorded in this static for any given instant of observation.

Such a memory we call a "facsimile". The mind, examining a facsimile it has made, can see it, feel it, hear it, re-experience the pain in it, the effort, the emotion.

There are billions of facsimiles available to any mind. Billions of billions. These facsimiles can

be brought into present time by the environment and, "unseen" or "unknown" by the awareness of awareness of the mind, can re-impress their pains, efforts and aberrations upon the being, thus making one less liable to survive.

All unknowingnesses, confusions, aberrations, psycho-somatic ills are traceable to facsimiles.

One believes he can use any facsimile he has ever received. He has been hurt. He uses the facsimile of being hurt to hurt another.

But as one survivor as well as everything else survivors, to hurt another is wrong. One regrets the injury, seeking to turn back time (which is regret). Thus the facsimile he used becomes interlocked with his facsimile of trying to use it and both facsimiles "hang up" and travel with present time. One even gets the pain he seeks to inflict on another, this being the action against him of the facsimile he

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sought to give, by action,
to another. It startles
the preclear, when seen
through a boyhood fight,
wherein he hit another
boy in the eye, to feel
the pain in his own eye
at the instant of the blow.
And so it is with all
infield injuries.

This is a simple
matter of the interaction
of the pictures of energy.

This is a "maybe"
indecision, inaction. This
is aberration - trying to do
unto others what was done
to you - good or bad.

Chapter Three

If Life - or theta, as it is called in Scientology, (Θ), 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, magnetism, energy, matter and space and time can be found in thought and behavior and even thinking partake of the physical universal laws regarding matter, energy, space and time. Thus even

The laws of Newton can be found operative in thought. Fortunately, all this is beyond the need of an auditor's immediate grasp of the subject for if it were not an auditor would have to be first a nuclear physicist before he could begin to make the lame well and the able more able.

Some understanding of the matter is, however, desirable - otherwise some very weird phil-

osophies will develop which will benefit none. And Man has been ridden to death by philosophies which, unproven by any result, yet achieved enough prominence to spoil many a society - (Schopenhauer or Nietzsche for example). And many a scientific effort has fallen into disrepute because of philosophic misrepresentation. Kant and Hegel all but ruined any hope nuclear physics or the humanities had by wild misinterpretation (in resounding language) of Indian philosophy and other

early efforts to resolve the riddle of existence. He let us see how very basic and simple are the reasons why we audit what we audit.

Life can create motion or use motion or mirror motion. Motion is a change in space. Any change involves time. Conversely, for there to be time, there must be change. If no change occurs we have the illusion of a static again.

The main trouble with facsimiles is that they "hang up" in time, then become timeless and then give the concept of "no change". Our preclear desiring to change for the better cannot change because he is "hung up" in a memory which he "can't" change. The auditor wants change. Timelessness or foreverness prevents change and these unwelcome conditions come about when a facsimile "hangs

up" in present time. This makes the preclear feel he is unable to change.

No matter what you do for him, if you do not get him "into present time" or (the same thing) get the facsimiles out of present time you have "no change".

Thus we had better know what makes a facsimile "hang up" and "hung up" act upon the preclear.

We see that a fac-

simile is a mirror of old motions. It is undone and gotten out of present time by dropping out its "motion"

Only the mind can put the "motion" of a facsimile back into motion in the physical universe.

The facsimile is "made" by the mind's ability to duplicate the wave or motion patterns of the physical universe.

A "live" attention unit operates only in present time. A facsimile

is composed of "dead" attention units, a pattern once made by "live" units in some past present time. For example one sees a man. His attention units could be said in that instant to make up the pattern of what he sees. A moment later he has a facsimile made up of "dead" attention units. He can "see" this man again simply by throwing live units at patterns of dead units. The facsimiles can come "alive" and active

only when scanned by live units. Then it can stay "alive" so long as live units are fixed on it. It will not "run out" or dissipate unless a large number of live units are played on it. Thus a facsimile can "hang up". This is an analogy, but it will do for an auditor.

An auditor can "see" his preclear as a mind which is surrounded by old facsimiles which are given just enough

attention to keep them "in present time." It is the task of the auditor to drop all facsimiles into an inactive state. It is a grim fact that one really doesn't think with these heavy facsimiles. One could survive quite well if he had no facsimiles! Thought can pervade an area or approximate a situation and know. It thinks, the mind, with light facsimiles or no facsimiles at all.

Thus there is a compulsion early on the track to have facsimiles. Then as one ceases to "know" one is at length no longer in control of his facsimiles but is their victim. Given enough facsimiles a Man dies, a theta being decays until it can't even be a Man.

How then does one strip away facsimiles from the present time of the preclear? The auditor would have to audit billions of them to

erase all the facsimile,
the preclear has made
or "borrowed" and which
now act heavily upon
him, giving him illness,
degradation and aberration
as well as amnesia as
to his actual past.

Chapter Four

A wave length is a characteristic of motion. Many motions are too random, too chaotic to have orderly wave lengths.

An orderly wave length is a flow of motion. It has a regular repeated distance between its crests. Take a rope or the garden hose and give it a flip. You will see a wave travel along it.

Energy, whether electrical, light or sound has some such pattern.

Wavelength

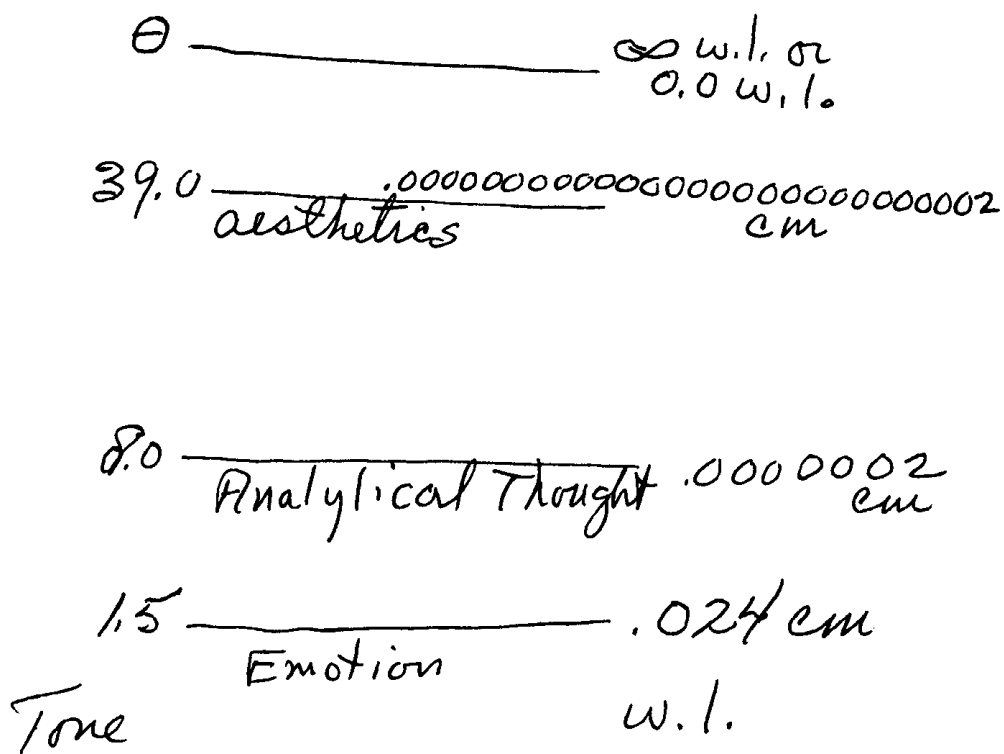
This is a smooth flowing wave. Its length is between crests. It is measured in units of length such as centimeters or inches or feet.

A flow can have many patterns.



These still have wave length. We are not here much interested in patterns or characteristics. We are interested in lengths.

Here are some rough estimates of wave lengths which produce reactions on the mind, a tone scale of wave lengths. (Accurate lengths not given here.)



Note how gross is emotion, how tiny is the wave producing aesthetic's (art).

A wave length is not the power of a wave. A small length, given enough volume, is deadlier & stronger than a gross wave.

Now we see that a facsimile can have a mirrored set of wave lengths which match any wave in the physical universe. Actually theta can create waves. Thus a facsimile can contain heavy effort or emotion and throw that

back at the preclear, a
facsimile, restimulated by
the preclear's attention
units, can contain enough
force to bow his back out
of shape, scar his flesh,
give him actual electrical
shocks or make him hot
enough to run a fever, to
say nothing of changing
his ideas.

Theta can be forced to
have a facsimile it did
not create. Hit a man,
operate on him, beat
him, give him a shock,
he will then have a
facsimile which can

reactivate when his attention winks, later on, accidentally sweep over it.

However, theta, to be made to have and hold any facsimile must be "built down". The only reason theta will hold to a facsimile, the only mechanical way it can hold any facsimile is by having it attached to theta itself.

We can see that facsimiles are unnecessary, restrictive and, in short, are control mechanisms. To

control anyone it is necessary to do one of two things:

① To give him a basic facsimile strong enough to put him in pain if he fails to obey it;

② To build on such heavy facsimiles.

For example a dog is beaten for barking and told to be quiet. afterwards it is only necessary to tell him to be quiet. This is both operations in one.

In the case of a Man - much sturdier stuff than

a dog, it requires a very heavy facsimile as a basic and facsimiles such as operations, accidents, beatings have to have as a basic facsimiles so strong their counterpart cannot as yet be duplicated on Earth. And the basic facsimile must answer a condition - a very important one - its wave lengths must have at least in part a near approximation of theta itself.

What wave most closely approximates

theta? It would be one of nearly infinite length, and that wave is found to be aesthetics, the wave length of the arts.

Reason, analytical waves, are too coarse to attain theta's ∞ or ∞ "wave length". Art alone may do so.

The proof of all this is its workability. And it works. We have then:

Aesthetics

Reason

Emotion

Effort

∇ To make Theta hold a

facsimile of emotion or effort or even reason, the facsimile must itself contain an aesthetic wave. The last alone can hold the recordings of pain, grief, exhaustion, aberration, force in upon theta.

If we had to take the emotion, effort and reason or misreason off the whole track, we would have a long task. If we remove the compulsions toward aesthetics, we have cut away the only bridge by which heavy facsimiles

can be appended to theta.
Theta manufactures aesthetics.
Implanted aesthetic waves,
then, if strong enough, could
obsess theta into acting on
enforced aesthetics.

This does not say
aesthetics are bad. It
says enforced aesthetics
are bad. You can't beat a
woman into being beautiful.
You could beat her into
being obsessed about beauty.

Of your free will that
which you see as beautiful
gladdens you. Out of an
obsessive aberration all
beauty becomes hideous

even when the aberrance
cries out how lovely it
is.

Just as we have en-
forced and inhibited ARC,
we have enforced and
inhibited aesthetics. These,
processed, drop off the
heavy facsimiles which
are thrust to theta.
Process aesthetics and
occlusions vanish and
current life can be cleared
in a few hours.

But what manner of
incident is held by an
aesthetic wave and how
processed? It is so simple.

Chapter Five

Neither you nor a preclear need accept "whole track" or the identity of the Thetan as described fully in *What To Audit*. Not to begin. You'll very rapidly make up your own mind about it, with exclamation point, when you start the process "Black and White".

To audit an "assist," a grief charge, an eugram, see earlier works. These items are still with no. That "Black and White" solves

engrams and locks wholesale does not mean single incident running was not effective and that it should not be known. But these and their techniques have no place here in 88.

Single incident processing, effort processing, the running of secondaries are all replaced by "Black and White".

Straight wire, lock scanning, valence shifting are all replaced by "Concept Processing".

The reason for this is that "Black and White" and "concept running" make

Clears, Mest and Theta, in a very short time and they are so simple that one cannot mistake any of his moves. And while an auditor can get complete results with them, they do not try his wits. They are 1, 2, 3 processes.

Concept Processing and "Black and White" mean the goals of Scientology will be reached very soon. And they mean that none in Scientology should be other than a Mest clear.

As for "whole track" and thetas I wouldn't dare

I wouldn't say a word if "Black and White" didn't show them up with alarming velocity. A preacher can soar so in tone on "whole track" and "Black and White" that his capabilities so acquired cannot be ignored even by the bitterest foe of truth and freedom.

As detailed in "What to Audit" there are many electronic implants on the whole track. In other words, any preacher has in the last few thousand years been

placed in an electronic field and rendered null, void and obsessed by very heavy "electrical" currents.

The object was slavery, a compulsion to be good and obedient and to have a West body.

As one makes a dog tame by beating him, one has been made to obey by being beaten with force fields.

A heavy blow gives amnesia. A heavy force field can utterly nullify

the entire personalness of
a being.

You will be long in
processing before you
finally discover to your
own joy that you are you,
not a perishable Meit
body.

You will find electronic
incidents very vicious and
so heavy that they
push one down scale to
a not beingness which
is summed by "I am not"
"I know not". Disbelief,
distrust and many other
low scale concepts rise
as you run these heavy

incidents.

Somatics of great conviction, however, await your first contact with "Black and White".

The electronic fields are ready to be run. They are "in present time". They contain heavy effort and emotion. And they also contain an aesthetic band.

The aesthetic waves along
pin these facsimiles to theta.

You run out the aesthetic wave band and you have run the incident.

Chapter Six

The running of "Black and White" is very simple, simple to do, easy to audit.

The best auditing and the fastest by far is done with the E-meter. The meter practically runs the case. And, most important, it spares the auditor too close a concentration on his preclear, the only aberrative thing about auditing.

Black and white can be self-audited but in this case the E-meter

becomes quite vital.

Tell any preclear to "see" if he can find a "white area" around him. He will perceive, clearly or weakly, a blackness or a spotty black-whiteness, a greyness or a whiteness around him, above or below him. It may be in patterns or there may be color in it. You don't want anything but whiteness.

Tell the preclear to "turn it all white". He will find that if he puts his attention in the center of the sphere or if he pushes

or pulls a little he can get the field white.

Tell him to keep it white. He will have to change and shift his attention around in the field but he can do it.

If his attention keeps slipping off the field will turn black on him. Keep telling him to put his attention back on the place that turns the area around him white.

If you have him on a meter, as you should, you will be able to "read"

exactly what is happening.

If the needle steadily climbs to the left (rises), he is keeping the field white. The incident is running out.

If the needle stops or is "sticky" he has a large section of black in the field he must make white. The incident, with black in it, is not running out.

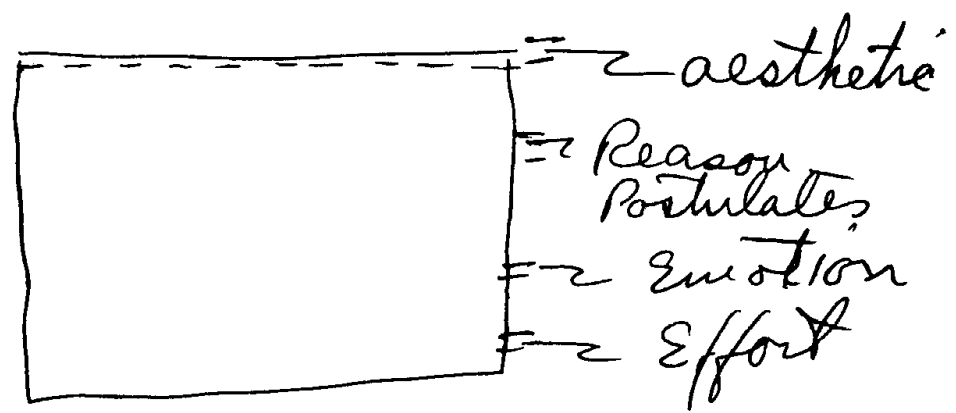
If the needle rises and jerks suddenly to the right (drops) he has just gotten a somatic and the

slowness and amount of the drop measure the amount of pain.

To audit all you do is make him keep the field white. Black spots will appear just before the somatic hit. Theoretically the entire incident could be run without somatics simply by keeping it white.

The aesthetic wave is all you want out of the incident. This gone the rest vanishes. It is like having a heavy

curtain hanging by a thin strip. Cut the strip and you cut down the whole curtain.



Run the aesthetic band only. The incident is gone.

Run out the heavy electronic incidents and all heavy facsimiles go for only an electronic can keep a thetan aberrated and form a base "sticky" enough to cause other incidents and

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locks to stay in present
time or restimulate.

When the preclear
cannot get the field, an
electronic flow is bouncing
him. Get his attention to
the flow source and keep
putting it back every
time it bounces until
he can manage it. Or
unburden the case with
concept running. For if
he cannot get white,
you must take off some
of the "upper" burden of
locks by concept running.

What of boil off???

Boil-off, that sinking into grogginess or even unconsciousness cannot be permitted. It wastes time and does no good. How to stop it?

Your pc is sending or receiving a white flow. If he stays at it until after he should have reversed it, it goes black and he will start to boil. By quickly shifting the flow of attention or direction of motion in the

incident whiteness returns
and the tendency to "boil-
off" vanishes.

Hence, by discovering
the source of boil-offs
and how to stop them
we save much time.

Chapter Seven

What do we mean by aesthetic?

We mean solely and only Beautiful.

Beauty is theta. Any wave close to theta is taken by theta for beauty. A harmony of wave motions is evidently a lower harmonic of beauty. A disharmony of wave motions, no matter how high the wave length, is ugliness. But ugliness is also a wave, a disharmony with the wave length of beauty.

* honor, gallantry, purity are lower wave lengths. They can be run until Beauty is found.

resembling theta or a
harmony approximating
theta. Ugliness is a
disharmony in wave discord
with theta.

Theta will stop ugliness
or disharmony or try to stop
it; that is to say the wave
of ugliness will disrupt
theta.

This may sound quite
poetic. It is in fact
very "hard-boiled" engin-
eering. It is just a matter
of wave lengths, apparently.

Thus an incident must
have a beauty factor if it

is to append itself to theta. Or it must be underlain by an incident with such a beauty factor.

The "beauty" in this case, and where we will find it to audit, is actually a counterfeit of theta, an obsessive beauty which enforces beauty and forbids ugliness.

Theta, left alone, will seek beauty and fight or shun ugliness. It would have to be able to if it could be aberrated

into an obsession about beauty. That this obsession is present, an auditing test leaves no doubt.

If your preclear will run the concept of beauty in the white of an electronic incident and the concept of ugliness on the black if it insists on coming in, the incident will run out.

Direct the preclear's attention to the white and

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have him get the concept that it is beautiful. He will not have to employ much effort to keep it white if he keeps this concept.

If the black keeps encroaching, have him run the concept of ugliness on it. It will lose force.

Some preclears are so badly aberrated that black has become the only desirable shade. Here is the criminal. The preclear can run how

beautiful black is He
won't do it for long.

The original incidents
when they were laid in
were designed to be
obsessive. Most have
the beauty-ugly motive.
This makes the victim
obsessed to keep all
calm and not fight.
There are even scenes -
"Hot facsimiles" pictures
made of raw energy -
to show him beauty. As
if Theta had no concept.

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The other twin which a preclear gets in some incidents is good-evil. Good is a rational level wave, a harmonic or beauty, much lower. It evolves up into beauty when run and should to get the incident free. Evil, of course is as black as white is good. Religious obsessive incidents (complete with religious scenes) come in easily and run when the white is run with

the concept "Good". This soon goes up scale to beauty.

All electronic incidents run out on black and white with the concept of beauty and with a placing of attention so that the white turns on as bright as possible.

These incidents were intended to be confusing, the better to make a slave obey (they thought). By running half the

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waves one way and half
the other, a beauty-ugly
conflict was created.

Back and
forth
while.



up and down
while

One side appears to go
black when the other is
run. Just get the concept
of beauty and follow the
waves and the concept
runs out the confusion.

Chapter Eight

Concept Running is easily done. The preclear "gets the idea" of knowing or not being and holds it, the while looking at his time track. The concept runs out on the somatic it brings on runs out and the concept itself is run. It is not addressed at individual incident but at hundreds.

A concept is a high wave thought, above perception or reason or

single incidents. Thus as concepts are run, many incidents made tumble into view.

Concepts can be "in-run" or "out-run". This would be somebody having the concept of the preclear or the preclear having the concept himself. If the preclear runs a concept and starts to boil-off, have him reverse the flow. If he was running it as his own, have him

run it as another's
and he will immediately
cease the boil-off.

You can have a
concept of anything,
even a concept of
confusion. The top
and bottom scale
of the Chart of Attitudes
make good concept
material.

But the only concepts
we have to use in
running out locks
or whole lives, knocking
away scores of incidents
at a time are:

- * Beauty
- * Ugliness
- * Cause of Ugliness
- * Cause of Beauty
- * No-Sympathy
- * Sympathy
- * Good
- * Evil

Whenever there is an
occlusion on a case
make the preclear run
there on it. Whenever
the scenery or people are
too bright or fixed have
him run there on it.

That's all.

* (start, stop, change, attainment, inability to reach)

Chapter Nine

You can see Beauty and ugliness on parts of the body, on people in the preclear's past and on the current and former bodies of the preclear.

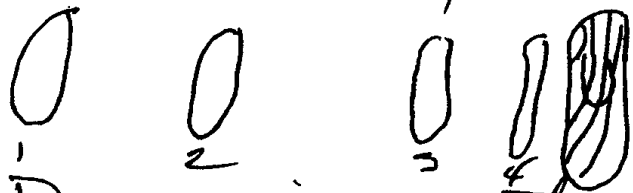
When you do the last you will find this pattern showing up in his current body:

Each line is a ridge on the vertical left by some past body. The ridges, white, bring a vision of a former body.



The preclear, as a Thetan diminished in size as time went on. The first impression seems like a very small person, about down to the thighs from the level of the mouth.

The preclear had bodies further away than this.



Decreasing central distance.

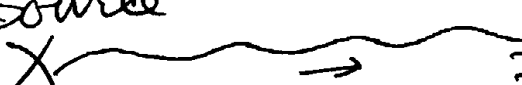
If #2, as an eugram, is in destimulation, the preclear will think he is at position A behind himself, whereas he is solidly frozen by a permutation into his own fleet body.

To separate preelan
from bodies and discover
why he thinks he is
only the current body
run this about bodies,
particularly on old facsimiles
of bodies a few feet in front
of him.

Non-Sympathy for body
Sympathy for Body
Propitiation for Body.
Here he will rapidly
recover the sensation of his
beaming nothing and the
body everything. Kim Beauty-
ugliness on all bodies he had.

Chapter Nine

The patterns of attention or wave flows are:

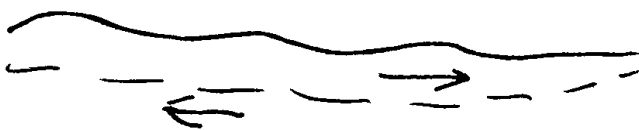
Source X  Simple flow
Fix attention on Source



Sphere or disc
out from center
Fix attention on Center
then on the surface,
collapsing it.



Implosion.
Imploding into center.
Fix attention on Center
then on surface, getting
out from it.



a retractor wave.
Put attention on
both directions
at once.

Work on all flows
until they turn white.

For everything that you find happened to the preclear, he did something like it to another.

Run any incident until it seems "sticky". Then run the opposite. Back and forth as required. Incidents run, then, 1st the Motivator or DEDEX, then the over or DED.

For every inflow there is an outflow in all present time locked facsimiles. Any flow run until it goes black will turn white or erase when the direction of flow is reversed.

When any part of the body puts out in a single direction only or too long, it will aberrate.

The Thetan puts in the wave of Beauty into bodies, gets back low level or sex (just below beauty). The Thetan doesn't get a beauty wave back from bodies. Putting out too long the Thetan keys in the "Beauty" counterfeit of a facsimile. Thus electronic incident come into play. Run the Thetan putting out or failing to put out beauty into bodies and situations.

Chapter Ten

An auditing formulae to make a Theta clear.

- ① Read questions to PC from Handbook for Preclears until auditor has confidence.
- ② Run Beauty - high current life until all occlusions gone.
- ③ Run by Black and White any electronic incident which shows up while doing ②. Alternate such incident with current life until current life clears.
- ④ Run all blanketings.
- ⑤ Run most distant body preclear can contact, Run out,
- ⑥ Run closer and closer bodies until preclear is clear.